

ATHENAEUS

THE DEIPNOSOPHISTS

WITH AN ENGLISH TRANSLATION BY
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IN SEVEN VOLUMES

III



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CONTENTS OF VOLUME III

	PAGE
Abbreviations	vii
Persons of the Dialogue	viii
THE DEIPNOSOPHISTS—	
Book VI.	2
Book VII.	238
INDEX OF PROPER NAMES	491

ABBREVIATIONS

Allinson	= <i>Menander</i> , in Loeb Classical Library.
Aristoph.	= Aristophanes.
Aristot.	= Aristotle
Athen.	= Athenaeus.
Brandt	= <i>Parodorum Epicorum Graecorum Reliquiae</i> , ed. P. Brandt, 1888.
Diehl	= <i>Anthologia Lyrica</i> , ed E Diehl, 1922-24
Diels	= <i>Poetarum Philosophorum Fragmenta</i> , ed. Her- mann Diels, 1901.
<i>F.H.G.</i>	= <i>Fragmenta Historicorum Graecorum</i> , ed. C. Mullei
<i>Frag. ep</i>	= <i>Epicorum Graecorum Fragmenta</i> , ed. G. Kinkel
Hort	= <i>Theophrastus</i> , in Loeb Classical Library.
<i>I.G.</i>	= <i>Inscriptiones Graecae</i> .
Kaibel	= <i>Comicorum Graecorum Fragmenta</i> , ed G. Kaibel (for Epicharmus, Sophion, Sopater)
Kock	= <i>Comicorum Atticorum Fragmenta</i> , ed Th Kock.
<i>P.L.G.</i> ⁴	= Bergk, <i>Poetae Lyrici Graeci</i> , 4th edition
<i>P.L.G.</i> ⁵	= 5th edition of the preceding work, Vol. 1. (Pindar), by Schroeder, 1900, reprinted with a new appendix (<i>P.L.G.</i> ⁶), 1923. Vols II and III reprinted with indices by Rubenbauer, 1914
Powell	= <i>Collectanea Alexandrina</i> , ed. J. U. Powell, Oxford, 1925.
<i>T.G.F.</i> ²	= <i>Tragicorum Graecorum Fragmenta</i> , ed. A. Nauck, 2nd edition.

The references are to pages, unless otherwise indicated.

In the case of an ancient author whose work is known only through quotations, a proper name following a reference indicates the modern editor or compiler of the quoted fragments. Thus, "Frag. 200 Rose" means the edition of Aristotle's *Fragmenta* by Valentin Rose; "Frag. 72 Gaede," Gaede's edition of the *Fragmenta* of Demetrius of Scepsis, etc.

PERSONS OF THE DIÁLOGUE

- AEMILIANUS MAURUS, grammarian.
ALCEIDES OF ALEXANDRIA, musician.
AMOEBEUS, harp-player and singer
ARRIAN, grammarian.
ATHENAEUS OF NAUCRATIS, the author.
CYNULCUS, nickname of a Cynic philosopher, Theodorus.
DAPHNUS OF EPHESUS, physician.
DEMOCRITUS OF NICOMEDIA, philosopher.
DIONYSOCLES, physician.
GALEN OF PERGAMUM, physician.
LARENSIS (P. LIVIUS Larensis), Roman official, *pontifex minor; procurator patrimonii*.
LEONIDAS OF ELIS, grammarian.
MAGNUS, probably a Roman.
MASURIUS, jurist, poet, musician.
MYRTILUS OF THESSALY, grammarian.
PALAMEDES THE ELEATIC, lexicographer.
PHILADELPHUS PTOLEMAEENSIS, philosopher.
PLUTARCH OF ALEXANDRIA, grammarian.
PONTIANUS OF NICOMEDIA, philosopher.
RUFINUS OF NICAEEA, physician.
TIMOCRATES, to whom Athenaeus relates the story of the banquet.
ULPIAN OF TYRE, Roman jurist and official.
VARUS, grammarian.
ZOILUS, grammarian.

ATHENAEUS

ΑΘΗΝΑΙΟΥ ΝΑΥΚΡΑΤΙΤΟΥ ΔΕΙΠΝΟΣΟΦΙΣΤΩΝ

Σ¹

222 Ἐπειδὴ ἀπαιτεῖς συνεχῶς ἀπαντῶν, ἑταῖρε Τιμό-
κρατες, τὰ παρὰ τοῖς δειπνοσοφισταῖς λεγόμενα,
καινά τινα νομίζων ἡμᾶς εὐρίσκειν, ὑπομνήσομέν
σε τὰ παρὰ Ἀντιφάνει λεγόμενα ἐν Ποιήσει τόνδε
τὸν τρόπον

μακάριόν ἐστιν ἡ τραγωδία
ποίημα κατὰ πάντ', εἴ γε πρῶτον οἱ λόγοι
ὑπὸ τῶν θεατῶν εἰσιν ἐγνωρισμένοι,
πρὶν καὶ τιν' εἰπεῖν ὥσθ' ὑπομνήσαι μόνον
b δεῖ τὸν ποιητήν. Οἰδίσκουν γὰρ ἂν φράσω,
τά γ' ἄλλα² πάντ' ἴσασι· ὁ πατήρ Λάιος,
μήτηρ Ἰοκάστη, θυγατέρες, παῖδες τίνες,
τί πείσεθ' οὗτος, τί πεποίηκεν. ἂν πάλιν
εἴπῃ τις Ἀλκμέονα, καὶ τὰ παιδία
πάντ' εὐθύς εἴρῃχ', ὅτι μανεῖς ἀπέκτονε
τὴν μητέρ', ἀγανακτῶν δ' Ἀδραστος εὐθέως
ἤξει πάλιν τ' ἄπεισι.

¹ των εις ἁ αρχη του ια mss., i e the beginning of Book XI.
See Introd. to Vol I.

² γὰρ ἂν φράσω, τά γ' ἄλλα Kock: γὰρ φῶ τὰ δ' ἄλλα A.

THE DEIPNOSOPHISTS OF ATHENAEUS OF NAUCRATIS

BOOK VI

EVERY time that we meet, friend Timociates, you repeatedly ask me what was said at the meetings of the Deipnosophists. You think that we produce novel inventions, and so we shall remind you of what Antiphanes says in his *Poesy*. His words are these ^a. "The art of writing tragedy is fortunate in every way. For, first of all, the stories are well known to people in the audience even before a character speaks a word, so that the poet merely has to remind them. Let me but mention Oedipus, and they know all the rest: his father was Laius, his mother Iocasta; they know who his daughters were, his sons, what he will suffer, what he has done. If, again, one speaks of Alcmeon, straightway he has mentioned all his children, and has told that he killed his mother in a fit of madness, and Adrastus ^b will soon come in high dudgeon and will depart again. . . And then, when

^a Kock II. 90.

^b Adrastus in legend belongs to a period earlier than Alcmeon. Kock conjectures ἀγανακτῶν δὲ δράσας εὐθέως, continuing Alcmeon as subject: "and in grief for what he has done will soon return and depart again." If the text is allowed to stand, it introduces a new theme, the Seven against Thebes.

ἐπειθ' ὅταν μηδὲν δύνωντ' εἰπεῖν ἔτι,
 c κομιδῇ δ' ἀπειρήκωσιν¹ ἐν τοῖς δράμασιν,
 αἴρουσιν ὥσπερ δάκτυλον τὴν μηχανήν,
 καὶ τοῖς θεωμένοισιν ἀποχρώντως ἔχει.
 223 ἡμῖν δὲ ταῦτ' οὐκ ἔστιν, ἀλλὰ πάντα δεῖ
 εὔρεῖν, ὀνόματα καινά, καινὰ πράγματα,
 καινοὺς λόγους² κᾶπειτα τὰ διωκημένα
 πρότερον, τὰ νῦν παρόντα, τὴν καταστροφὴν,
 τὴν εἰσβολὴν ἂν ἔν τι τούτων παραλίπη
 Χρέμης τις ἢ Φεῖδων τις, ἐκσυρίττεται.
 Πηλεῖ δὲ ταῦτ' ἔξεστι καὶ Τεύκρῳ ποιεῖν.

Δίφιλος δ' ἐν Ἑλαιῳνι ἢ Φρουροῦσι³

ὦ τόνδ' ἐποπτεύουσα καὶ κεκτημένη
 Βραυρῶνος ἱεροῦ θεοφιλέστατον τόπον,
 b Λητοῦς Διὸς τε τοξόδαμνε παρθένε,
 ὥς οἱ τραγωδοὶ φασιν, οἷς ἐξουσία
 ἐστὶν λέγειν ἅπαντα καὶ ποιεῖν μόνοις

Τιμοκλῆς ὁ κωμωδιοποιὸς κατὰ πολλὰ χρησί-
 μην εἶναι λέγων τῷ βίῳ τὴν τραγωδίαν φησὶν ἐν
 Διονυσιαζούσαις.

ὦ τάν, ἄκουσον, ἣν τι σοι μέλλω⁴ λέγειν.
 ἀνθρωπὸς ἐστὶ ζῶον ἐπίπονον φύσει,
 καὶ πολλὰ λυπήρ' ὁ βίος ἐν ἑαυτῷ φέρει.

¹ ἀπειρήκωσιν Dindorf: ἀ-ειρηκόσιν A.

² καινὰ πράγματα, καινοὺς λόγους added by Kaibel

³ Ἑλαιῳνι ἢ Φρουροῦσι Kock: ἐλαιωνηφρουρουσι A.

⁴ μέλλω A: δοκῶ "seem" Stobaeus 124. 19.

^a One of the earliest *critical* allusions to the θεὸς ἀπὸ μηχανῆς, or *deus ex machina*, rising on the scene to untie the dramatic knot. Cf. below, 226 c.

^b The poets of comedy.

the poets can say no more, and their dramatic resources have completely given out, they raise 'the machine' ^a as easily as lifting a finger, and the spectators are satisfied. But we ^b have not these advantages; on the contrary, we must invent everything—new names, new plots, new speeches, and then the antecedent circumstances, the present situation, the outcome, the prologue ^c. If a character named Chremes or Pheidon ^d leaves out any one of these points, he is hissed off the boards, but a Peleus or a Teucer may do it. And Diphilus, in *The Olive-Orchard*, or *Guardians* ^e. " 'O Conqueror with the bow, Virgin of Leto and Zeus born! Thou guardest, thou ownest this place most loved by the gods, the Brauronian shrine.' That's the language of the tragedians, who alone are at liberty to say and do anything."

The comic poet Timocles, speaking of the many ways in which tragedy is useful in the conduct of life, says, in *Women at the Dionysia* ^f. "Good sir, hearken, if haply I shall tell you the truth. Man is a creature born to labour, and many are the distresses which his life carries with it. Therefore he has contrived

^a Lit. "attack," perhaps a musical term for the manner of playing the opening notes in a musical piece.

^d Names common in the Middle and New Comedy, as Peleus and Teucer are familiar to epic and tragic poetry.

^e Kock II. 549; see critical note.

^f Kock II. 453. Cf. Browning, "Old Pictures in Florence":

"You're wroth—can you slay your snake like Apollo?
You're grieved—still Niobe's the grander!
You live—there's the Racers' frieze to follow.
You die—there's the dying Alexander."

The theory of tragedy here propounded by Timocles should be contrasted with that of his contemporary Aristotle.

- παραψυχὰς οὖν¹ φροντίδων ἀνεύρετο²
 c ταύτας· ὁ γὰρ νοῦς τῶν ἰδίων λήθην λαβὼν
 πρὸς ἄλλοτρίῳ τε ψυχαγωγηθεὶς πάθει
 μεθ' ἡδονῆς ἀπῆλθε παιδευθεὶς ἅμα.
 τοὺς γὰρ τραγωδοὺς πρῶτον, εἰ βούλει, σκόπει
 ὡς ὠφελοῦσι πάντας. ὁ μὲν ὦν γὰρ πένης
 πτωχότερον αὐτοῦ καταμαθὼν τὸν Τήλεφον
 γενόμενον ἤδη τὴν πενίαν ῥᾶον φέρει.
 ὁ νοσῶν δὲ μανικῶς Ἀλκμέων³ ἐσκέψατο
 ὀφθαλμῖα τις, εἰσὶ Φινεΐδαι τυφλοί.
 d τέθνηκέ τω παῖς, ἡ Νιόβη κεκούφικε.
 χωλὸς τίς ἐστιν, τὸν Φιλοκτήτην ὄρα.
 γέρων τις ἀτυχεῖ, κατέμαθεν τὸν Οἰνέα.
 ἅπαντα γὰρ τὰ μείζον' ἢ πέπονθέ τις
 ἀτυχήματ' ἄλλοις γεγονότ' ἐννοούμενος
 τὰς αὐτὰς αὐτοῦ συμφορὰς ῥᾶον φέρει.

Καὶ ἡμεῖς οὖν, ὦ Τιμόκρατες, ἀποδίδομέν σοι
 τὰ τῶν δειπνοσοφιστῶν λείψανα καὶ οὐ δίδομεν,
 ὡς ὁ Κοθωκίδης φησὶ ῥήτωρ Δημοσθένην χλευά-
 e ζων, ὃς Φιλίππου Ἀθηναίους Ἀλόννησον διδόντος
 συνεβούλευε μὴ λαμβάνειν, εἰ δίδωσιν ἀλλὰ μὴ
 ἀποδίδωσιν. ὅπερ Ἀντιφάνης ἐν Νεοττίδι παιδιὰν
 θέμενος ἐρεσχηλεῖ τόνδε τὸν τρόπον·

ὁ δεσπότης δὲ πάντα τὰ παρὰ τοῦ πατρὸς
 ἀπέλαβεν ὥσπερ ἔλαβεν. β. ἡγάπησεν ἂν
 τὸ ῥῆμα τοῦτο παραλαβὼν Δημοσθένης.

Ἄλεξις δὲ ἐν Στρατιώτῃ·

¹ οὖν B, Stobaeus: γοῦν AC.

² ἀνεύρετο Dindorf. ἀνεύρατο A.

these respites from his cares; for his mind, taking on forgetfulness of its own burdens, and absorbed in another's woe, departs in joy, instructed withal. Look first at the tragedians, if it please you, and see what a benefit they are to everybody. The poor man, for instance, learns that Telephus was more beggarly than himself, and from that time on he bears his poverty more easily. The sick man sees Alcmeon raving in madness. One has a disease of the eyes—blind are the sons of Phineus. One has lost his son in death—Niobe is a comfort. One is lame—he sees Philoctetes. One meets with misfortune in old age—he learns the story of Oeneus. For he is reminded that all his calamities, which 'are greater than mortal man has ever borne,' have happened to others, and so he bears his own trials more easily."

In like manner we,^a Timocrates, merely *restore* to you the morsels left by the Dinner-Sophists, we do not *give* them; so quotes the orator from Cothocê in his tirade against Demosthenes^b. He, when Philip offered to give Halonnesus to the Athenians, advised them not to accept it if he *gave* it, but only if he *gave it back*. The same phrase is jestingly used in bantering tone by Antiphanes in *The Chuck*^c: "A. My master, in the way he took everything from his father, took it all as his own. B. Demosthenes would have been glad to take over that turn of speech!" And Alexis, in *The Soldier*^d. "A. Take this

^a Resuming the thought of 222 a, in which it is intimated that the author is producing novelties of his own invention.

^b Aeschines, iii. 83. The oration *On Halonnesus* (Demosth. vii.) is generally regarded as spurious.

^c Kock ii. 80. Demosthenes had "haggled over syllables," *περὶ συλλαβῶν διαφερόμενος* (Aeschines, *loc. cit.*), the difference between *λαβεῖν* and *ἀπολαβεῖν*.

^d Kock ii. 373.

ἀπόλαβε

τουτί. Β. τί τοῦτο δ' ἐστίν¹; Α. ὁ παρ' ὑμῶν ἐγὼν παιδάριον ἔλαβον ἀποφέρων ἥκω πάλιν.

f Β. πῶς; οὐκ ἀρέσκει σοι τρέφειν, Α. οὐκ ἐστὶ γὰρ ἡμέτερον. Β. οὐδ' ἡμέτερον. Α. ἀλλ' ἐδώκατε ὑμεῖς ἐμοὶ τοῦτ'. Α. οὐδ' ἐδώκαμεν. Β. τί δαί²; Β. ἀπεδώκαμεν.³ Β. τὸ μὴ προσήκόν μοι⁴ λαβεῖν;

καὶ ἐν Ἀδελφοῖς.

ἐγὼν δέδωκα γάρ τι ταύταις; εἶπέ μοι.

Β. οὐκ, ἀλλ' ἀπέδωκας ἐνέχυρον δήπου λαβών.

224 Ἀναξίλας δὲ ἐν Εὐανδρίᾳ.

καὶ τὰς παλαιὰς⁵ δώσω.⁶ Β. μὰ τὴν γῆν, μὴ σύ γε δῶς, ἀλλ' ἀπόδος. Α. καὶ δὴ φέρουσ' ἐξέρχομαι.

Τιμοκλῆς δ' ἐν Ἑρωσιν.

οὐκοῦν κελεύεις νῦν με πάντα μᾶλλον ἢ τὰ προσόντα φράζειν. Β. πάνν γε. Α. δράσω τοῦτό σοι.

καὶ πρῶτα μὲν δὴ⁷ παύσεταί σοι Βριάρεως ὀργιζόμενος. Β. ὁ ποῖος οὗτος Βριάρεως⁸; Α. ὁ τοὺς καταπέλτας τάς τε λόγχας ἐσθίων,

b μισῶν λόγους ἄνθρωπος οὐδὲ πώποτε ἀντίθετον εἰπὼν οὐδέν, ἀλλ' Ἄρη βλέπων.

κατὰ τοὺς οὖν προειρημένους ποιητὰς καὶ αὐτοὶ τὰ ἐπόμενα τοῖς προειρημένοις ἀποδιδόντες καὶ οὐ διδόντες τὰ ἀκόλουθα λέξομεν.

¹ τουτί τί τοῦτο δ' ἐστίν Κοκκ: τουτί τοῦτο δ' ἐστὶ τί Α.

² δαί Hermann: δέ Α.

³ ἀπεδώκαμεν Casaubon: ἀποδεδώκαμεν Α.

⁴ προσήκόν μοι Meineke: προσήκον ἐμοὶ Α.

⁵ παλαιὰς Kaibel: παλαιάστρας Α.

⁶ δώσω Meineke: σοι Α.

⁷ δὴ Kaibel: σοι Α.

back B What is it? A. It's the baby I took from you, I have come to give it back. B. What's that? Don't you want to bring it up? A. No, for it isn't ours. B. Nor ours either. A. But you gave it to us. B. No, we did not give it to you. A. What do you mean? B. We gave it *back* to you. A. What was not mine to take?" Also in *Brothers*^a "A. What, have I given anything to those girls? Explain! B. No, you only gave back, of course, the pledge which you had received." And Anaxilas in *Manliness*^b "A. And I will give these old shoes. B. By Mother Earth, you will not give them—you will give them back. A. Well, anyway, I am going out to fetch them." Timocles in *Heroes*^c: "A. And so you bid me now use phrases which are altogether inappropriate? B. Exactly so. A. I'll do it to please you. And first of all, then, Briareos will stop being angry at you B. Briareos? Who is he? A. He is the one who eats up catapults and spears, a fellow who hates words, who has never uttered an antithesis in his life, but has an eye like Mars^d" Accordingly, adopting the phrase of the poets just quoted, we too will give back, not give, the discourse which succeeded that which we recounted before, and we shall now tell what followed.

^a Kock II. 299.^b Kock II. 265. See critical note.^c Kock II. 457. An ironical allusion to the alleged cowardice of Demosthenes and to his rhetorical style. See critical note.^d Shakespeare's phrase occurs often in the comic poets, especially Aristophanes; lit. "glares like Ares."

⁸ παύσεται σοι Βριάρεως | ὀργιζόμενος ὁ ποῖος οὗτος Βριάρεως
 Elmsley. παύσεται Δημοσθένης | ὀργιζόμενος ὁ ποῖος ὁ Βριάρεως
 A. Δημοσθένης is a fortunate gloss, revealing against whom the satire is directed.

ATHENAEUS

Ἐπεισῆλθον οὖν ἡμῖν παῖδες πλῆθος ὅσον ἰχθύων φέροντες θαλασσίων λιμναίων, τε ἐπὶ πινάκων ἀργυρῶν, ὥς θαυμάσαι μετὰ τοῦ πλούτου καὶ τὴν πολυτέλειαν· μονονουχὶ γὰρ καὶ τὰς Νηρηίδας
 c ὀψωνήκει.¹ καὶ τις τῶν παρασίτων καὶ κολάκων ἔφη τὸν Ποσειδῶ πέμπειν τῷ Νιττουνίῳ ἡμῶν τοὺς ἰχθύς οὐ διὰ τῶν ἐν τῇ Ῥώμῃ ὅσον ὅσω² τῶν τὸν ἰχθὺν πωλούντων, ἀλλὰ τοὺς μὲν ἐξ Ἀντίου κεκομίσθαι, ἑτέρους δ' ἐκ Ταρακινῶν καὶ τῶν καταντικρὺ νήσων Ποντίων, ἄλλους δ' ἐκ Πύργων πόλις δ' αὕτη Τυρρηνικὴ οἱ γὰρ ἐν τῇ Ῥώμῃ ἰχθυοπῶλαι οὐδ' ὀλίγον ἀποδέουσι τῶν κατὰ τὴν Ἀττικὴν ποτε κωμωδηθέντων· περὶ ὧν Ἀντιφάνης μὲν ἐν Νεανίσκοις φησὶν

ἐγὼ τέως μὲν ὥομην³ τὰς Γοργόνας εἶναι τι λογοποίημα· πρὸς ἀγορὰν δ' ὅταν
 d ἔλθω, πεπίστευκ'· ἐμβλέπων γὰρ αὐτόθι τοῖς⁴ ἰχθυοπώλαις λίθινος εὐθύς γίνομαι ὥστ' ἐξ ἀνάγκης ἔστ' ἀποστραφέντι μοι λαλεῖν πρὸς αὐτούς. ἂν ἴδω γὰρ ἡλίκον ἰχθὺν ὅσου τιμῶσι, πῆγνυμαι σαφῶς.

Ἄμφις δ' ἐν Πλάνῳ·

πρὸς τοὺς στρατηγοὺς ῥᾶόν ἐστι μυρίαὶ μοίραις προσελθόντ' ἀξιοθῆναι λόγου λαβεῖν τ' ἀπόκρισιν ὧν⁵ ἂν ἐπερωτᾷ τις ἢ
 e οὓς ἂν ἐπερωτήσῃ τις ἀναλαβών⁶ τι τῶν

¹ ὀψωνήκει A : ὠψωνήκει C.

² ὅσον ὅσω Lumb : ἴσον ἴσω AC.

³ ὥομην Grotius . ὦμην AC.

Thereupon, slaves entered bearing an enormous quantity of fish from sea and lake, on silver platters, so that we marvelled at the luxury as well as at the wealth displayed, for our host had bought everything but the Nereids. And one of the parasites and flatterers remarked that Poseidon must have sent the fish to our Nittunius ^a, not, however, through the agency of the merchants in Rome who sell a tiny fish for a huge price; rather, he must have brought them himself, some from Antium, others from Taracina and the Pontian islands opposite, still others from Pyrgi, which is a city in Etruria. For the fishmongers of Rome do not fall short, even by a little distance, of those who were once satirized in Attica. Concerning the latter Antiphanes, in *Brave Lads*,^b says; "I used to think that the Gorgons were a fiction, but whenever I go to market, I am strong in my belief in them; for one glance there at the fishmongers, and I am straightway turned to stone. Therefore I must necessarily talk to them with my face turned away, for if I see what a small-sized fish it is for which they charge such a high price, I am then and there frozen solid."

Amphis, in *The Wandering Juggler* ^c: "It is easier, by a million degrees, to get access to the General Staff, and demand a conference and receive an answer to one's questions than it is to approach the damned fishmongers in the market. Whenever a purchaser picks up one of their wares on display and

^a i.e. Neptune.

^b Kock II. 79.

^c Kock II 244

⁴ εμβλέπων γὰρ αὐτόθι τοῖς Porson · εὐθὺς ἐμβλέπων γὰρ οὐτοῖς A (γὰρ τοῖς C).

⁵ ὦν added by Porson.

⁶ ἀναλαβὼν Kock · λαβὼν A.

παρακειμένων, ἔκνυεν ὥσπερ Τήλεφος
 πρῶτον σιωπῇ (καὶ δικαίως τοῦτό γε·
 ἅπαντες ἀνδροφόνοι γάρ εἰσιν ἐνὶ λόγῳ),
 ὡσεὶ προσέξων¹ δ' οὐδέν οὐδ' ἀκηκοὼς
 ἔκρουσε πουλύπουν τιν'. ὁ δ' ἐπρήσθη .
 καὶ τότε οὐ λαλῶν ὅλα
 τὰ ῥήματ', ἀλλὰ συλλαβὴν ἀφελὼν "τάρων²
 βολῶν³ γένοιτ' ἄν" ἢ δὲ κέστρα; "κτῶ⁴ βολῶν."
 τοιαῦτ' ἀκοῦσαι δεῖ τὸν ὀψωνοῦντά τι.

f "Αλεξίς Ἀπεγλαυκωμένῳ·

τοὺς μὲν στρατηγοὺς τὰς ὀφρῦς ἐπὰν ἴδω
 ἀνεσπακότας, δεινὸν μὲν ἡγοῦμαι ποεῖν,
 οὐ πάνυ τι θαυμάζω δὲ προτετιμημένους
 ὑπὸ τῆς πόλεως μεῖζόν τι⁵ τῶν ἄλλων φρονεῖν.
 τοὺς δ' ἰχθυοπώλας τοὺς κάκιστ' ἀπολουμένους
 ἐπὰν ἴδω κάτω βλέποντας, τὰς δ' ὀφρῦς
 ἔχοντας ἐπάνω τῆς κορυφῆς, ἀποπνίγομαι
 ἐὰν δ' ἐρωτήσης "πόσου τοὺς κεστρέας
 πωλεῖς δὴ ὄντας," "δέκ' ὀβολῶν," φησὶν
 "βαρύ.

225 ὁκτὼ λάβοις ἄν," "εἶπερ ὠνεῖ τὸν ἕτερον."
 "ὦ τάν, λαβὲ καὶ μὴ παῖζε." "τοσουδι⁶;
 παράτρεχε"

ταῦτ' οὐχὶ πικρότερ' ἐστὶν αὐτῆς τῆς χολῆς;

Δίφιλος Πολυπράγμονι·⁷

ᾧμην ἐγὼ τοὺς ἰχθυοπώλας τὸ πρότερον
 εἶναι πονηροὺς τοὺς Ἀθήνησιν μόνους.
 τόδε δ', ὡς ἔοικε, τὸ γένος ὥσπερ θηρίων⁷

¹ προσέξων Lumb: προσέχων A.

² τάρων Musurus: τεττάρων A.

addresses to them a question, the dealer, like Telephus, crouches in silence first (and with good reason, for, to put it in a word, they are all murderers); and as if he meant to pay no attention and had not heard a word, he pounds a polyp. The purchaser bursts into a flame of rage. . . . The dealer, never stopping to pronounce his words entire, but clipping a syllable here and there, answers ' 'Twad cost y' eight pence.' 'And this hammer-fish?' 'Steen-pence.' Such is the jargon the purchaser must hear." Alexis in *The Man with a Cataract*^a: "When I look at the generals with their eyebrows uplifted, I think their conduct is strange, and yet I do not quite wonder that men who have been signally honoured by the state should be a bit prouder than the rest. But when I see the damned fishmongers with lowered eyes but with eyebrows lifted to the top of their polls, I am ready to choke. If you ask, 'How much are you offering those two mullets for,' he replies, 'Ten-pence.' 'Too steep! will you take eight?' 'Yes, if you will buy the one next to it.' 'My good man, take my offer, and stop joking.' 'At that price? Run along!'" Are not these actions bitterer than gall itself?"

Diphilus in *The Busybody*^b: "I used to think in the old days that the fishmongers at Athens were the only rascals. But it is plain that this breed, like

^a Kock II. 303 ~

^b Kock II. 562.

³ βολῶν Schweighauser: ὀβολῶν A (but βολῶν at the end of the verse).

⁴ κτῶ Meineke: ὀκτῶ A.

⁵ μεῖζόν τι Wakefield: μεῖζω A.

⁶ τοσουδί Dobree: τοὺς οὐδεῖ A, τοῦ σοι δεῖ C

⁷ θηρίων Wakefield θηρίον AC.

ἐπίβουλόν ἐστι τῇ φύσει καὶ πανταχοῦ.

ἐνταῦθα γοῦν ἔστιν τις ὑπερηκοντικῶς,

κόμην τρέφων μὲν πρῶτον ἱεράν τοῦ θεοῦ,

b ὡς φησὶν· οὐ διὰ τοῦτό γ', ἀλλ' ἐστιγμένος

πρὸ τοῦ μετώπου παραπέτασμ' αὐτὴν ἔχει.

οὗτος ἀποκρίνεται, ἂν ἐρωτήσης “ πόσου

ὁ λάβραξ,” “ δέκ' ὀβολῶν,” οὐχὶ προσθεὶς ὀπο-
δαπῶν.¹

ἔπειτ' εἰς τὰργύριον αὐτῷ καταβάλης,

ἐπράξατ' Αἰγιναῖον ἂν δ' αὐτὸν δέη

κέρματ' ἀποδοῦναι, προσαπέδωκεν Ἀττικά.²

κατ' ἀμφότερα δὲ τὴν καταλλαγὴν ἔχει.

c Ξέναρχος Πορφύρα·

οἱ μὲν ποιηταὶ (φησὶ) λῆρός εἰσιν οὐδὲ ἐν

καινὸν γὰρ εὐρίσκουσιν, ἀλλὰ μεταφέρει

ἕκαστος αὐτῶν ταῦτ'³ ἄνω τε καὶ κάτω.

τῶν δ' ἰχθυοπωλῶν φιλοσοφώτερον γένος

οὐκ ἔστιν οὐδὲν οὐδὲ μᾶλλον ἀνόσιον

ἐπεὶ γὰρ αὐτοῖς οὐκέτ' ἔστ' ἐξουσία

ραίνειν, ἀπείρηται δὲ τοῦτο τῷ νόμῳ,

εἰς τις⁴ θεοῖσιν ἐχθρὸς ἄνθρωπος πάνν

ξηραινομένους ὡς εἶδε τοὺς ἰχθύς, μάχην

d ἐποίησ' ἐν αὐτοῖς ἐξεπίτηδες εἷ πάνν.

ἦσαν δὲ πληγαί, καιρίαν δ' εἰληφέναι

δόξας καταπίπτει καὶ λιποψυχεῖν δοκῶν

ἔκειτο μετὰ τῶν ἰχθύων. βῶα δέ τις

“ ὕδωρ, ὕδωρ.”⁵ ὁ δ' εὐθύς ἐξάρας πρόχουν

τῶν ὁμοτέχνων τις τοῦ μὲν ἀκαρῆ παντελῶς

¹ προσθεὶς ὀποδαπῶν Τουρ: προσθήσοι ποδαπῶν A, προσθεὶς
σοι ποταπῶν C.

² Ἀττικά O. Muller: ἀττιάς A.

³ ταῦτ' Dindorf: ταῦτ' C. ταῦτ' A.

some wild beasts, is naturally given to deceit everywhere. Here, for example, is one who has beaten the record. In the first place, he wears his hair long, it being dedicated to the god, so he says. But that is not the reason; no, he has a brand on the front of his forehead, and wears long hair as a screen. If you ask this fellow, 'How much is that sea-bass?' he answers, 'Tenpence,' without adding in what currency. Then, when you pay him the money, he exacts the coin of Aegina, and if he has to give you back any change, he pays it in Attic coin besides. Either way he gets the benefit of the exchange." ^a Xenarchus, in *Purple-Shell* ^b "The poets (he declares) are rubbish: for they invent not a single thing that is new, but every one of them just shifts the same topics back and forth. But when it comes to fishmongers, there isn't any breed more philosophic than they, or again, more impious. For since they are no longer at liberty to rinse their wares, ^c and this is forbidden by law, one fellow, utterly detested by the gods, when he saw his fish drying up, very cleverly started on purpose a fight among the dealers. Blows came; and pretending that he had received a mortal wound, he feigned death and lay sprawling among the fish. Someone yelled 'Water, water!' Another man in the same business immediately snatched up a pitcher and poured just a drop over him, but emptied

^a The profits derived from the instability of foreign exchange in Europe since the World War are here seen to be nothing new. The currency of Aegina was especially pure.

^b Kock ii. 470.

^c In order to freshen them.

⁴ εἰς τὴν Hermann εἰς τὴν A.

⁵ The second ὕδωρ added by Jacobs.

κατέχει,¹ κατὰ δὲ τῶν ἰχθύων ἀπαξάπαν.
εἵποις γ' ἂν αὐτοὺς ἀρτίως ἡλωκέναι

Ὅτι δὲ καὶ νεκροὺς πωλοῦσι τοὺς ἰχθύς καὶ
σεσηπότας ἐπισημαίνεται ὁ Ἀντιφάνης ἐν Μοιχοῖς
διὰ τούτων·

e οὐκ ἔστιν οὐδὲν θηρίον τῶν ἰχθύων
ἀτυχεστέρον. τὸ μὴ γὰρ² ἀποχρῆν ἀποθανεῖν
αὐτοῖς ἀλοῦσιν, εἴτα κατεδηδεσμένοις
εὐθὺς ταφῆναι, παραδοθέντες ἄθλιοι
τοῖς ἰχθυοπώλαις τοῖς κακῶς ἀπολουμένοις
σῆπονθ', ἔωλοι κείμενοι δὴ ἡμέρας
ἢ τρεῖς. μόλις δ' ἐάν ποτ' ὠνητῇ τυφλὸν
λάβωσ', ἔδωκαν τῶν νεκρῶν ἀναίρεσιν
τούτῳ· κομίσας δ' ἐξέβαλεν . . . ³ οἴκαδε,
τὴν πεῖραν ἐν τῇ ῥινὶ τῆς ὀδμῆς λαβῶν.

f ἐν δὲ Φιλοθηβαίῳ φησίν·

οὐ δεινὸν ἔστι, προσφάτους μὲν ἂν τύχη
πωλῶν τις ἰχθύς, συναγαγόντα⁴ τὰς ὀφρῦς
τοῦτον σκυθροπάζοντά θ' ἡμῖν προσλαλεῖν,
ἐὰν σαπροὺς κομιδῇ δέ, παίζειν καὶ γελᾶν;
τοῦναντίον γὰρ πᾶν ἔδει τούτους ποιεῖν·
τὸν μὲν γελᾶν, τὸν δ' ἕτερον οἰμώζειν μακρά.

ὅτι δὲ καὶ παμπόλλου πιπράσκουσιν Ἀλέξις ἐν Πυ-
λαίαις φησίν·

226 νῆ τὴν Ἀθηναῖαν, ἀλλ' ἐγὼ τεθαύμακα
τοὺς ἰχθυοπώλας, πῶς ποτ' οὐχὶ πλούσιοι
ἅπαντές εἰσι λαμβάνοντες βασιλικούς
φόρους· B. φόρους⁵ μόνον; οὐχὶ δεκατεύουσιν γὰρ

¹ κατέχει Kaiibel: κατέχεε A.

² τὸ μὴ γὰρ Kaiibel. τὸ (τῷ C) γὰρ μὴ AC. τῷ μὴ γὰρ Erfurdt.

all of it over the fish You would say that they had just been caught "

That they sell fish when they are dead and decayed is indicated in these lines by Antiphanes, in *Adulterers* ^a " There is no animal more unlucky than a fish It isn't enough that they should be caught and killed, and find quick burial by being eaten ; ^b no, unhappy creatures that they are, they are given over to the damned fishmongers and rot, lying stale for two days or three. And if, at last, they ever find a buyer who is blind, they grant to him the disposal of the dead ^c He takes it home and throws it away, ^d having learned his lesson from the smell in his nostrils " And in *The Pro-Theban* ^e Antiphanes says . " Isn't it strange, that if a man chance to have fresh fish for sale, he talks to us with eyebrows contracted and with a scowling face ; but if they are out-and-out rotten, he jokes and laughs ? The rascals ought to do just the opposite ; the first man should laugh, the second should—go howl ! " That they also offer fish for sale at very high prices is told by Alexis in *The Meeting at Pylae* ^f " A. I vow to Athena, but I am lost in wonder at the fishmongers. How in the world is it that they are not all rich, since they receive royal tributes ? B Only tributes ? Don't they sit at their ease in our cities and take

^a Kock ii. 76.

^b So Gorgias called vultures " living tombs," ἐμψύχους τάφους, [Long.] *De Sublim* iii. 2.

^c Punning on the military phrase, " grant a truce for burying the dead."

^d See critical note.

^e Kock ii. 107.

^f Kock ii. 370.

³ Some word like ἀταφον, " unburied," has fallen out.

⁴ συναγαγόντα Grotius : συνάγοντα AC.

⁵ B. φόρους added by Cobet.

τὰς οὐσίας ἐν ταῖς πόλεσι καθήμενοι,
 ὅλας δ' ἀφαιροῦνται καθ' ἐκάστην ἡμέραν;
 Κὰν τῷ Λέβητι δέ φησιν ὁ αὐτὸς ποιητής·
 οὐ γέγονε κρείττων νομοθέτης τοῦ πλουσίου
 Ἀριστονίκου
¹ τίθησι γὰρ νυνὶ νόμον,

b ἰχθὺν ὑποτιμήσας ἀποδῶτ' ἐλάττονος
 ἧς εἶπε τιμῆς, εἰς τὸ δεσμωτήριον
 εὐθὺς ἀπάγεσθαι τοῦτον, ἵνα δεδοικότες
 τῆς ἀξίας ἀγαπῶσιν ἢ τῆς ἐσπέρας
 σαπροὺς ἅπαντας³ ἀποφέρωσιν οἴκαδε
 κὰνταῦθα καὶ γραῦς καὶ γέρων καὶ παιδίον
 πέμπτης⁴ ἅπαντες ἀγοράσουσι κατὰ τρόπον.

καὶ προελθὼν δέ φησιν·

οὐ γέγονε μετὰ Σόλωνα κρείττων οὐδὲ εἰς
 Ἀριστονίκου νομοθέτης τά τ' ἄλλα γὰρ
 c νενομοθέτηκε πολλὰ καὶ παντοῖα δὴ
 νυνὶ τε καινὸν εἰσφέρει νόμον τινὰ
 χρυσοῦν, τὸ μὴ πωλεῖν καθημένους ἔτι
 τοὺς ἰχθυοπώλας, διὰ τέλους δ' ἐστηκότας·
 εἴτ' εἰς νέωτά φησι γράφειν κρεμαμένους,
 καὶ θᾶπτον ἀποπέμψουσι τοὺς ὠνούμενους
 ἀπὸ μηχανῆς πωλοῦντες ὥσπερ οἱ θεοί.

Ἐμφανίζει δ' αὐτῶν καὶ τὸ σκαιόν, ἔτι δὲ
 μισάνθρωπον Ἀντιφάνης ἐν Μισοπονήρῳ πρὸς
 τοὺς ἐν τῷ βίῳ κακίστους τὴν σύγκρισιν αὐτῶν
 d ποιούμενος διὰ τούτων·

εἴτ' οὐ σοφοὶ δῆτ' εἰσὶν οἱ Σκύθαι σφόδρα,
 οἳ γενομένοισιν εὐθέως τοῖς παιδίοις

tithes of our property, and rob us of our entire estates every day ? ”

The same poet also says in *The Melting-Pot* ^a. “ There has never been a better legislator than the wealthy Aristonicus . . . For to-day he proposes a law that whatsoever fishmonger offers a fish for sale to anyone, and after naming a price sells it for less than the price he asked, shall straightway be haled to prison : the purpose being to keep them thoroughly frightened, so that they may be satisfied with the right price, or else take all their fish home rotten at evening. And in this way, old man and ancient hag and infant child will buy fish at a fifth of the price, as is right ” And going on he says “ There has not been since Solon a single legislator better than Aristonicus There are many other laws, of every description, which he has caused to be passed ; but to-day he is introducing a new law, of golden worth, that the fishmongers shall no longer offer wares for sale seated at their ease, but shall stand up the whole time And next year he promises to propose a law that they shall hang, and so more quickly send their customers away, selling their wares, like the gods, from a machine.” ^b

Antiphanes emphasizes also their stupidity, and again their bad temper ; in *Knave-Hater* ^c he compares them with persons whose lives are most depraved, in these words . “ A And then, are not the Scythians very wise ? For as soon as their children

^a Kock II. 342.

^b Cf. 222 c, note a.

^c Kock II 75.

¹ Lacuna indicated by Dindorf.

² τινι Porson : τὸν A.

³ ἅπαντας Grotius : ἅπαντες AC.

⁴ πέμπτῃς Lumb (πενταετής, “ five-year-old,” Morel) : πεμφθείς AC.

διδόασιν¹ ἵππων καὶ βοῶν πίνειν γάλα;
 B. οὐ² μὰ Δία τιτθὰς εἰσάγουσι βασκάνους
 καὶ παιδαγωγούς αὖθις, ὧν μεῖζον³ κακὸν
 οὐκ ἂν γένοιτο A. μετὰ⁴ γε μαίας νῆ Δία
 αὖται δ' ὑπερβάλλουσι. B μετὰ γε νῆ Δία
 τοὺς μητραγυρτοῦντας⁵. τὸ⁶ πολὺ γὰρ αὖ γένος
 e μιαρῶτατον τοῦτ' ἐστίν A. εἰ μὴ νῆ Δία
 τοὺς ἰχθυοπώλας τις λέγειν μιαρῶτάτους
 βούλοιοτο⁷ B. μετὰ γε τοὺς τραπεζίτας ἔθνος
 τούτου γὰρ οὐδέν ἐστιν ἐξωλέστερον.

Οὐκ ἀπιθάνως δὲ καὶ Δίφιλος ἐν Ἑμπόρῳ περὶ
 τοῦ παμπόλλου πιπράσκεσθαι τοὺς ἰχθύς λέγει
 ᾧδε·

οὐ πώποτ' ἰχθύς οἶδα τιμιωτέρους
 ἰδών. Πρόσειδον, εἰ δεκάτην ἐλάμβανες
 αὐτῶν⁸ ἀπὸ τῆς τιμῆς ἐκάστης ἡμέρας,
 πολὺ τῶν θεῶν ἂν ᾗσθα πλουσιώτατος⁹
 f ὅμως δὲ τούτων εἴ με¹⁰ προσγελάσειέ τις,
 ἐδίδουν στενάξας ὅποσον αἰτήσειέ με.
 γόγγρον μὲν, ὥσπερ ὁ Πρίαμος τὸν Ἑκτορα,
 ὅσον εἴλκυσεν τοσοῦτο καταθεὶς ἐπριάμην

Ἄλεξις δ' ἐν Ἑλληνίδι

αἰεὶ δὲ καὶ ζῶντ' ἐστὶ καὶ τεθνηκότα
 τάν¹¹ τῇ θαλάττῃ πολέμι' ἡμῖν θηρία.

¹ διδόασιν Grotius : διαδιδόασιν AC.

² οὐ Hermann. οὐχὶ A.

³ μεῖζον Grotius : μέγζω A.

⁴ κακὸν οὐκ . . . μετὰ added by Wilamowitz.

⁵ μητραγυρτοῦντας Schweighauser : μητραρπατωνταςγυργουν-
τάς A.

⁶ τὸ Lumb : γε A : γε Heim. Barbarus.

are born, they give them the milk of mares and cows ^a to drink. B Yes, by Zeus; and they do not bring into their houses malicious wet-nurses, and later slave-tutors; no greater pest than they could arise. A Excepting midwives, Zeus is my witness. They beat all. B Yes, excepting the mendicant priests,^b by Zeus; for as a rule that is the foulest breed of all. A. Unless, by Zeus, one should want to call fishmongers the foulest. B But only after the money-lenders. There is no more pestiferous tribe than they."

Diphilus, too, describes with some eloquence the very high price at which fish are sold; he says, in *The Merchant* ^c "I don't remember ever seeing fish dearer. Great Poseidon! If thou didst day by day receive a tithe of their cost, thou wouldst be richest of the gods by far! And yet, if one of them ever cast his winsome glance at me, I would pay, albeit with a groan, all that he asked of me. I bought a conger-eel, I paid down as much as it weighed in gold, as Priam did for Hector."^d And Alexis in *The Woman from Greece* ^e "Living or dead, the creatures of the sea are always at war with

^a The Greeks as a rule drank only the milk of goats and sheep. Eurip. *Cyclops* 389 is scarcely an exception.

^b Of Cybele.

^c Kock ii. 551. *The Mercator* of Plautus was based, it is said, on the *Ἐμπορος* of Philemon, not of Diphilus.

^d *Il.* xxiv. 556, 579.

^e Kock ii. 321.

⁷ τις . βούλοιτο Kaibel (adding *μαρωτάτους*): *τις βούλεται λέγειν* A.

⁸ *ελάμβανες αὐτῶν* Grotius: *αὐτῶν ἐλάμβανες* AC.

⁹ *πλουσιώτατος* Meineke: *πλουσιώτερος* AC.

¹⁰ *με* Grotius: *μή* A. *μοι* C.

¹¹ *τὰν* Jacobs: *ἐν* AC.

27 ἄν ἀνατραπῇ γὰρ πλοῖον, εἴθ', ὥς γίνεται,
 ληφθῇ νέων τις, καταπεπώκασ', εὐθέως
 αὐτοὶ τ' ἐπὰν ληφθῶσιν ὑπὸ τῶν ἀλιέων,
 τεθνεῶτες ἐπιτρίβουσι τοὺς ὠνουμένους.
 τῆς οὐσίας γάρ εἰσιν ἡμῶν ὦνιοι,
 ὁ πριάμενός τε πτωχὸς εὐθὺς ἀποτρέχει.

ἐξ ὀνόματος δ' ἰχθυοπώλου μνημονεύει Ἑρμαίου
 Αἰγυπτίου Ἄρχιππος ἐν Ἰχθύσιν οὕτως·

Αἰγύπτιος μιαρώτατος τῶν ἰχθύων κάπηλος
 Ἑρμαῖος, ὃς βία δέρων ρίνας γαλεοὺς τε πωλεῖ
 καὶ τοὺς λάβρακας ἐντερεύων, ὥς λέγουσιν ἡμῖν.

b καὶ Ἄλεξις δ' ἐν Ἐπικλήρῳ Μικίωνος ἰχθυοπώλου
 τινὸς μνημονεύει.

Εἰκότως οὖν καὶ οἱ ἀλιεῖς ἐπὶ τῇ τέχνῃ μέγα
 φρονοῦσι μᾶλλον ἢ οἱ ἄριστοι τῶν στρατηγῶν·
 παράγει γοῦν τινα τούτων Ἀναξανδρίδης ἐν Ὀδυσσεῖ
 περὶ τῆς ἀλιευτικῆς τέχνης τάδε λέγοντα

τῶν ζωγράφων μὲν ἡ καλὴ χειρουργία
 ἐν τοῖς πίναξιν κρεμαμένη θαυμάζεται
 αὕτη¹ δὲ σεμνῶς ἐκ λοπάδος ἀρπάζεται
 ἀπὸ τοῦ ταγήνου τ' εὐθέως ἀφανίζεται.

c ἐπεὶ τίνα δι'² ἄλλην τέχνην, ὧ χρηστὲ σύ,
 τὰ στόματα τῶν νεωτέρων κατακάετ' ἢ
 ὠθισμός ἐστι δακτύλων τοιουτοσὶ³
 ἢ πνιγμός, ἂν μὴ ταχὺ δύνηται καταπιεῖν;
 ἀλλ' οὐ μόνη γὰρ τὰς συνουσίας ποιεῖ

¹ αὕτη Schweighauser. αὕτη AC.

² ἐπεὶ τίνα δι' Lumb: ἐπὶ τίνα δ' A.

³ τοιουτοσὶ Dobree: τοιούτος C: τοιούτων A.

us If, for example, a ship founders, and then, as often happens, a man is caught while he tries to swim, they quickly gulp him down for good and all. And when, in their turn, they are caught by fishermen, dead though they are, they ruin their purchasers. They are held for sale at the price of our estates, and he who buys straightway ambles home a beggar." A fishmonger, Hermaeus of Egypt, is mentioned by name in *The Fishes*^a of Archippus thus "An Egyptian, Hermaeus, is the most rascally pedlar of fish Why! He forcibly peels off the skin of file-sharks and dog-fishes and offers them for sale, and he disembowels sea-bass, so they tell me" Alexis, too, mentions a fishmonger named Micron, in *The Heiress*^b

With good reason, therefore, fishermen take more pride than the most eminent generals in their profession At any rate, Anaxandrides, in *Odysseus*,^c introduces one of them pronouncing these opinions about the fisherman's trade: "As for the artists, to be sure, their lovely handiwork is hung up on panels^d to be admired. But this handiwork of ours is ceremoniously wrested from the casserole and quickly disappears from the frying-pan. For, good sir, what other art makes the lips of youngsters burn? Or causes such pushing of fingers, or choking, in case one cannot swallow his mouthful quickly? Is not the market, well stocked with fish, the only thing that brings about assignations? What

In *Hermes* xxiv, 1889, 49, it is argued that this play was modelled on Aristoph. *Aves*.

^b Kock II. 322. For the quotation see below, 227 d-e.

^c Kock II. 146.

^d *πίνακες* also means "platters," and the double meaning is intended here.

εὖοψος ἀγορά, τίς δὲ συνδειπνεῖ βροτῶν
 φρυκτοὺς καταλαβὼν ἢ κορακίνους ὠνίους
 ἢ μαινίδ', ὥραϊον δὲ μεираκύλλιον
 ποίαις ἐπωδαῖς ἢ λόγοις ἀλίσκεται
 τίσιν, φράσον γάρ, ἂν τις ἀφέλῃ τὴν τέχνην
 τὴν¹ τῶν ἀλιέων, ἥδε γὰρ δαμάζεται
 ἐφθοῖς προσώποις ἰχθύων χειρουμένη,
 ἄγουσ' ὑπ' αὐτὰ σώματ' ἀρίστου πύλας,
 ἀσύμβολον κλίνειν τ' ἀναγκάζει φύσιν.

Πρὸς δὲ τοὺς περιέργως ὀψωνοῦντας τάδε φησὶν
 "Ἀλεξίς ἐν Ἐπικλήρῳ·

ὅστις ἀγοράζει πτωχὸς ὢν ὄψον πολὺ
 ἀπορούμενός τε τᾶλλα πρὸς τοῦτ' εὐπορεῖ,
 τῆς νυκτὸς οὗτος τοὺς ἀπαντῶντας ποεῖ
 γυμνοὺς, ἀναγκάζει τ'² ἐπὶαν τις ἐκδυθῇ,
 τηρεῖν ἔωθεν εὐθὺς ἐν τοῖς ἰχθύσιν
 ὃν ἂν δ'³ ἴδῃ πρῶτον πένητα καὶ νέον
 παρὰ Μικίωνος ἐγχέλεις ὠγούμενον,
 ἀπάγειν λαβόμενον εἰς τὸ δεσμοτήριον

Δίφιλος δ' ἐν Ἐμπόρῳ καὶ νόμον εἶναί φησι παρὰ
 Κορινθίοις τινὰ τοιοῦτον

νόμιμον τοῦτ' ἐστί, βέλτιστ', ἐνθάδε
 Κορινθίοισιν, ἂν τιν' ὀψωνοῦντ' αἰεὶ
 λαμπρῶς ὀρῶμεν, τοῦτον ἀνακρίνειν πόθεν
 ζῇ καὶ τί ποιῶν. κἂν μὲν οὐσίαν ἔχῃ
 ἥς αἰ πρόσοδοι λύουσι τὰναλώματα,
 ἔαν ἀπολαύειν τοῦτον ἥδη⁴ τὸν βίον·

¹ τὴν added by Porson.

² ἀναγκάζει τ' Kaibel: ἀπαντας εἰτ' A

³ ἂν δ' Dindorf: δ' ἂν A.

⁴ τοῦτον ἥδη Casaubon · ἥδη τοῦτον AC

mortal goes to dine in company if he gets but palty small fry, or crow-fish at the counter, or a sprat? By what enchantments or eloquence can a beautiful lad be seduced, tell me, if one abolishes the fishermen's art? ^a This it is which goes on its conquering way, subduing with the cheerful aspect ^b of stewed fish, luring their very bodies to the gates of—luncheon, ^c and forces their natures to succumb without receiving a fee."

With reference to those persons who are very particular in their marketing, Alexis has this to say in *The Hewess* ^d "The man who, though a pauper, buys fish often, and albeit indigent in other things, is rich enough for that, strips naked those whom he meets at night, and compels them, once they have been robbed of their cloaks, to watch for him early in the morning at the fishmarket. And the first poor man, who is also young, ^e who is seen buying eels from Micion is seized and dragged to the prison." Diphilus, in *The Merchant*, ^f says that there is also a law among the Corinthians of some such tenor as the following. "A This is the custom, good sir, here in Corinth, that if we ever see a man marketing opulently, we put him to the question and ask where he gets his living and what he does. And if he prove to have an estate whose revenues can pay his expenses, we let him enjoy that mode of life

^a Cf. 295 b

^b Cf. 229 a, 295 e.

^c The word is either distorted or substituted for some proper name, πύλας appears to refer to the πύλη. Cf. Hesych. δημίαισι (Διομήσι?) πύλαις κοιναῖς, ἐπεὶ προειστήκεσαν ἐν ταῖς πύλαις αἱ πόρραι

^d Kock II 322; the meaning is that the poor man who buys fish is *prima facie* a criminal

^e Implying strength enough to commit a crime.

^f Kock II. 549.

- ἐὰν δ' ὑπὲρ τὴν οὐσίαν δαπανῶν τύχη,
 ἀπείπον αὐτῷ τοῦτο μὴ ποιεῖν, ἔτι
 ὅς ἂν δὲ μὴ πίθητ', ἐπέβαλον ζημίαν
 ἐὰν δὲ μῆδ' ὅτιοῦν ἔχων ζῇ πολυτελῶς,
 τῷ δημίῳ παρέδωκαν αὐτόν. B. Ἡράκλειος
 128 A. οὐκ ἐνδέχεται γὰρ ζῆν ἄνευ κακοῦ τινος
 τοῦτον, συνιείς, ἀλλ' ἀναγκαίως ἔχει
 ἢ λωποδυτεῖν τὰς νύκτας ἢ τοιχωρυχεῖν
 ἢ τῶν ποιούντων ταῦτα κοινωνεῖν τισιν
 ἢ συκοφαντεῖν κατ' ἀγορὰν ἢ μαρτυρεῖν
 ψευδῇ. τὸ τοιοῦτον ἐκκαθαίρομεν γένος
 B. ὀρθῶς γε νῆ Δί'. ἀλλὰ δὴ τί τοῦτ' ἐμοί;
 A. ὀρώμεν ὀψωνοῦνθ' ἐκάστης ἡμέρας
 οὐχὶ μετρίως, βέλτιστέ, σ', ἀλλ' ὑπερηφάνως
 b οὐκ ἔστιν ἰχθυηρὸν ὑπὸ σοῦ μεταλαβεῖν,
 συνῆχας¹ ἡμῶν² εἰς τὰ λάχανα τὴν πόλιν,
 περὶ τῶν σελίνων μαχόμεθ', ὥσπερ Ἴσθμίοις
 λαγῶς τις εἰσελήλυθ' εὐθύς ἥρπακας
 πέρδικα δ' ἢ κίχλην γε νῆ Δί' οὐκέτι³
 ἔστιν δι' ὑμᾶς οὐδὲ πετομένην ἰδεῖν,
 τὸν ξενικὸν οἶνον ἐπιτετίμηκας πολὺ
 τὸ δὲ ἔθος τοῦτο καὶ Ἀθήνησιν εἶναι ἀξιοῖ Σώφιλος
 ἐν Ἀνδροκλεῖ ὀψονόμους ἀξίων αἰρεῖσθαι ὑπὸ τῆς
 c βουλῆς δὴ ἢ καὶ τρεῖς. Λυγκεὺς δ' ὁ Σάμιος καὶ
 τέχνην ὀψωνητικὴν συνέγραψε πρὸς τινὰ δυσώνην,
 διδάσκων αὐτὸν τίνα δεῖ λέγοντα πρὸς τοὺς ἀνδρο-

¹ συνῆχας Schweighauser: συνῆκας A.

² τι (τί) before ἡμῶν deleted by Musurus.

³ -έτι added by Musurus.

^a The subject changes to the third person (the Counthians).

^b "Wall-digger," τοιχωρύχος, was the word for burglar.

from that time on; but if it happens that he is spending beyond his estate, they^a forbid him to do that again. And whosoever disobeys, upon him they lay a fine. If, again, he lives sumptuously without owning anything whatever, they hand him over to the public executioner. B. Save us! A. Because that man cannot live without doing some mischief, you understand; on the contrary, he is bound to spend his nights as a cloak-snatcher or wall-digger^b or acting as a fence for gangs who do these things; or he must play the informer in the market-place or bear false witness. We are cleaning out that sort of gentry. B. And quite rightly, Zeus knows! But what has that to do with me? A. We see you, sir, making purchases every day, not modestly, but prodigally. You make it impossible for anyone to get his share of anything resembling fish; you have crowded our whole town into the vegetable market; we fight for celery as they do at the Isthmian Games.^c A hare is brought to market—you grab it immediately for keeps. As for a partridge or a thrush, Zeus is my witness that folk like you make it impossible to get even a glimpse of one on the wing, you have greatly advanced the market-price of imported wine.” And Sophilus, in *Androcles*,^d demands that this practice be introduced at Athens, proposing that two or three “fish-inspectors”^e be chosen by the Council. Lynceus of Samos even wrote a treatise on *How to Buy in the Market*,^f addressed to a man who found buying difficult. It told him what he must pay to

^c Held near Corinth; the prize was a wreath of celery.

^d Kock ii. 445; Eustath 867 60.

^e ὀψονόμους, inspectors to watch the price of fish. The word is invented on the analogy of ἀγορανόμους, “market-inspectors.”

^f See 313 f.

φόνους ἰχθυοπώλας λυσιτελῶς, ἔτι δὲ ἀλύπως
ὠνεῖσθαι ἃ βούλεται

Ἐκ τούτων πάλιν τῶν λεχθέντων τὰς ἀκάνθας
ἀναλεξάμενος Οὐλπιανὸς “εἰ ἔχομεν,” ἔφη, “δεῖξαι
ἀργυροῖς σκεύεσιν ἐν τοῖς δείπνοις χρωμένους τοὺς
ἀρχαίους καὶ εἰ ὁ πίναξ Ἑλληνικὸν ὄνομα. Ὀμή-
ρου γὰρ εἰπόντος ἐν Ὀδυσσεΐᾳ·

τοῖσιν δ’ αὖ πίνακας κρειῶν παρέθηκε συβώτης,
ἃ Ἀριστοφάνης ὁ Βυζάντιος νεώτερόν φησιν εἶναι
τὸ ἐπὶ πινάκων παρατιθέναι τὰ ὄψα, ἀγνοῶν ὅτι
καὶ ἄλλοις εἶρηκεν ὁ ποιητής·

δαιτρός δὲ κρειῶν πίνακας παρέθηκεν αἰείρας
ζητῶ δὲ καὶ εἰ δούλων πλῆθός τινες ἐκέκτηντο
ὥσπερ καὶ οἱ νῦν καὶ εἰ τὸ τήγανον εἴρηται καὶ μὴ
μόνως τάγηνον, καὶ μὴ πάντα πίνωμεν ἢ καὶ
ἐσθίωμεν ὥσπερ οἱ διὰ τὴν γαστέρα παράσιτοι
ὀνομαζόμενοι ἢ κόλακες.”

Πρὸς ὃν Αἰμιλιανὸς ἀπεκρίνατο “πίνακα μὲν
εἶς ἔχεις τὸ σκεῦος ὠνομασμένον καὶ παρὰ Μεταγένει
τῷ κωμικῷ ἐν Θουριοπέρσαις τήγανον δέ, ὧ
βέλτιστε, εἶρηκεν ἐν μὲν Λήροις¹ Φερεκράτης
οὕτως

ἀπὸ τηγάνου τ’ ἔφασκεν ἀφύας φαγεῖν.
καὶ ἐν Πέρσαις ὁ αὐτός

ἐπὶ τηγάνοις καθίσανθ’ ὑφάπτειν τοῦ φλέω.²
[Φιλωνίδης δ’ ἐν Κοθόρνοις·

ὑποδέχεσθαι καὶ μαγίσι³ καὶ τηγάνοις.

¹ μὲν Λήροις Casaubon: μενδηροις A.

² φλέω Meineke φλέως A.

³ μαγίσι Kock: βατίσι, “rays” (the fish), A.

the murderous fishmongers in order to buy what he wanted profitably and without too much agony.

After this Ulpian once more recurred to the thorny places ^a in what had been said and asked "Can we prove that the ancients used silver ware at their dinners, and is the word for platter ^b a Greek noun? For Homer said in the *Odyssey* ^c. 'Before them, again, the swineherd laid platters of meat.' But Aristophanes of Byzantium maintains ^d that the laying of meats on platters is a later custom; he does not know that in other verses ^e the poet has said. 'The carver brought and laid platters of meat before them' I also want to know whether any persons owned a large number of slaves, as the men of our own times do, and whether the form *téganon* ('frying-pan') is used, and not *tagénon* only; and let us not drink and eat everything merely to satisfy the belly, like the persons whom we name parasites or flatterers."

In answer to Ulpian Aemilianus said. "As for 'platter,' you have that utensil named also ^f in *The Thurio-Persians* ^g of the comic poet Metagenes. And *téganon*, my good sir, is mentioned thus by Pherecrates in *Frills* ^h. 'He said too that he had eaten anchovies *au téganon*' ⁱ. And the same writer in *The Persians* ^j. ' (He told me) to sit down by the frying-pans and light a fire under the rushes.' Philonides in *The Buskins* ^k: 'Welcome with kneading-troughs and

^a i e. difficult questions, cf. 97 d

^b πίναξ, cf. 227 b, note d.

^c xvi. 49.

^d p. 31 Nauck

^e *Od* 1. 141.

^f Other examples have probably been lost at this point.

^g Kock 1 707 The colonists at Thurii, in southern Italy, were noted for their luxury, which caused them to be compared with the Persians.

^h Kock 1 173

ⁱ i e., "fried."

^j Kock 1 182.

^k Kock 1 255; see crit. note.

καὶ πάλιν·

ὁσφρομένην τῶν τηγάνων.

Εὐβουλος δ' ἐν Ὀρθάννῃ·

ῥιπίς δ' ἐγείρει φύλακας Ἡφαίστου κύνας
θερμῇ παροξύνουσα τηγάνου πνοῇ.

καὶ πάλιν·

πάντα δ' εὐμορφος γυνή
ἐρώσα φοιτᾷ τηγάνῳ τε συντρυφᾷ.

9 καὶ ἐν Τιτάσι¹.

προσγελῶσά τε
λοπὰς παφλάζει βαρβάρῳ λαλήματι·
πηδῶσι δ' ἰχθῦς ἐν μέσοισι τηγάνοις.

τοῦ δὲ ῥήματος μέμνηται Φρύνιχος ἐν Τραγωδοῖς·

ἡδὺ δ' ἀποτηγανίζειν ἄνευ συμβολῶν.

καὶ Φερεκράτης ἐν Μυρμηκανθρώποις φησί
σὺ δ' ἀποτηγανίζεις.

Ἡγήσανδρος δ' ὁ Δελφὸς Συρακοσίου φησὶ τὴν
μὲν λοπάδα τήγανον καλεῖν, τὸ δὲ τήγανον ξηρο-
) τήγανον· διὸ καὶ Θεοδωρίδαν φάναι ἐν τινι ποιη-
ματίῳ.²

τήγανον³ εὖ ᾗψησεν ἐν ὀψητῇρι κολύμβῳ,
τὴν λοπάδα τήγανον προσαγορεύων. χωρὶς δὲ τοῦ
στοιχείου Ἴωνες ἥγανον λέγουσιν, ὡς Ἀνακρέων
“ χεῖρά τ' ἐν ἡγάνῳ βαλεῖν.”

Εἰς ἐπίστασιν δέ με ἄγει, καλὲ Οὐλπιανέ, περὶ
τῆς τῶν ἀργυρωμάτων χρήσεως τὸ ὑπὸ Ἀλέξιδος
ἐν Φυγάδι εἰρημένον·

frying-pans' And again ^a. 'Taking a sniff at the frying-pans.' Eubulus in *Orithanes* ^b: 'The fan stirs up the watch-dogs of Hephaestus, rousing them to fury with the hot vapour from the pan.' And again ^b. 'Every pretty woman who is in love resorts thither, and with the frying-pan enjoys her share of luxury.' And in *The Titans* ^c 'The casserole smiles up at me and splutters with barbarian prattle; the fish jump in the middle of the pans' The verb 'eat-from-the-pan' is mentioned by Phrynichus in *The Tragedians* ^d. 'Pleasant it is to eat from the pan without paying the scot' And Pheicrates in *Ant-Men* ^e says 'But you are eating from the pan' Hegesander of Delphi says ^f that the Syracusans call the casserole a *téganon* ('frying-pan'), but the *téganon* they call a 'dry-pan' ^g; wherefore, he says, Theodoridas in a certain short poem has 'Well did the pan (*téganon*) stew in a boiling swim,' thus calling the casserole a 'pan.' And Ionians, dropping the letter *t*, call it *éganon*. Thus Anacreon ^h 'He put his hand in the *éganon* ("pan")'

"Concerning the use of silver utensils, noble Ulpian, I am led to make observation by what Alexis has said in *The Refugee* ⁱ. 'For where

^a Kock i. 255

^b Kock ii. 190-1; but cf. 108 b

^c Kock ii. 203; cf. 227 d.

^d Kock i. 384.

^e Kock i. 181.

^f *F.H.G.* iv. 420.

^g The *téganon* was used for frying, the *lopas* ("casserole"), for stewing

^h *P.L.G.* ⁴ frag. 26.

ⁱ Kock ii. 391, cf. 164 f.

¹ *τίτθαις* Meineke.

² *ποιηματαίω* Schweighauser: *ποιήματι* ωι A.

³ *τήγανον* Wilamowitz: *τηγάνωι* A.

ὅπου γάρ ἐστιν ὁ κέραμος¹ μισθώσιμος
 c ὁ τοῖς μαγείροις.

μέχρι γὰρ τῶν Μακεδονικῶν χρόνων κεραμέοις
 σκεύεσιν οἱ δειπνοῦντες διηκονοῦντο, ὥς φησιν
 ὁ ἐμὸς Ἰόβας. μεταβαλόντων δ' ἐπὶ τὸ πολυ-
 τελέστερον Ῥωμαίων τὴν δίαιταν κατὰ μίμησιν
 ἐκδιαιτηθεῖσα Κλεοπάτρα ἢ τὴν Αἰγύπτου κατα-
 λύσασα βασιλείαν τοῦνομα οὐ δυναμένη ἀλλάξαι
 ἀργυροῦν καὶ χρυσοῦν ἀπεκάλει κέραμον αὐτὸ
 κεραμᾶ τ' ἐπεδίδου τοιαῦτα² ἀποφόρητα τοῖς
 δειπνοῦσι καὶ τοῦτ' ἦν τὸ πολυτελέστατον εἰς τε
 τὸν Ῥωσικὸν εὐανθέστατον ὄντα κέραμον πέντε
 d μνᾶς ἡμερησίας ἀνήλυσεν ἢ Κλεοπάτρα. Πτολε-
 μαῖος δ' ὁ βασιλεὺς ἐν ὀγδῶ ὑπομνημάτων περὶ
 Μασσανάσσου τὸν λόγον ποιούμενος τοῦ Λιβύων
 βασιλέως φησὶ τάδε “δεῖπνα Ῥωμαικῶς ἦν
 κατεσκευασμένα, κεράμῳ παντὶ χορηγούμενα ἀρ-
 γυρῷ· τὰς δὲ τῶν δευτέρων τραπέζας ἐκόσμει τοῖς
 Ἰταλικοῖς ἐθισμοῖς· τὰ δὲ κανίσκια ἦν ἅπαντα
 χρυσᾶ, γεγονότα πρὸς τὰ πλεκόμενα ταῖς σχοίνοις·
 μουσικοῖς δὲ³ ἐχρήτο Ἑλληνικοῖς” Ἀριστοφάνης
 e δὲ ὁ κωμωδιοποιός, ὃν φησιν Ἡλιόδωρος ὁ
 Ἀθηναῖος ἐν τοῖς περὶ ἀκροπόλεως—πεντεκαίδεκα
 δ' ἐστὶ ταῦτα βιβλία—Ναυκρατίτην εἶναι γένος, ἐν
 τῷ Πλούτῳ⁴ δράματι κατὰ τὴν τοῦ ὁμωνύμου θεοῦ
 ἐπιφάνειαν τοὺς ἰχθυηροὺς φησι πίνακας ἀργυροῦς
 ἀναφανῆναι καθάπερ καὶ τὰ ἄλλα ἅπαντα, λέγων
 ὧδι·

¹ κέραμος 164 f. κερασμός A.

² κεραμᾶ τ' ἐπεδίδου τοιαῦτα Kaibel· κέραμα ἀπεδίδοτο τὰ A.

³ δὲ Wilamowitz: τε A.

⁴ τῷ after Πλούτῳ deleted by Kaibel.

crockery is exposed for cooks to hire.' Down to Macedonian times people at dinner were served from utensils of crockery, as my compatriot Juba says ^a But when the Romans shifted their mode of living in the direction of greater luxury, Cleopatra, who caused the downfall of the Egyptian monarchy, in imitation of the Romans gave up her mode of living But not being able to change the name, she called a silver or a gold vessel 'crockery' pure and simple, and used to bestow such 'crockery-ware' upon her guests at dinner to take home; and this ware was of the most costly kind; ^b for the Rhosic ^c ware, which is the most gaily decorated of all, Cleopatra used to spend five minas ^d every day And King Ptolemy ^e in the eighth book of his *Commentaries*, where he discusses Massinissa, the king of Libya, says 'Dinners were got up in the Roman style and furnished with every kind of silver crockery; the tables of the second courses ^f he adorned in accordance with Italic customs; all the baskets were of gold, and were in imitation of those made with reeds intertwined, but the musicians whom he employed were Greek.' Aristophanes, the comic poet, who is said to have been a native of Naucratis by Heliodorus of Athens in his work *On the Acropolis* ^g (which is in fifteen books), tells in his play *Plutus* how, at the appearance of the god bearing that name, ^h the fish-platters suddenly turned to silver, as did all the other utensils He says:

^a *F.H.G.* III 472.

^b See the fuller account 148 a.

^c From Rhosus, a Syrian seaport.

^d About £20, or \$100

^e Ptolemy VII, *F.H.G.* III 187.

^f The usual expression for "dessert" was "second tables."

^g *F.H.G.* IV 425.

^h *Plutus*, or Wealth; Aristoph. *Plut.* 812 ff.

ὅξῃς δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα
χαλκῇ γέγονε· τοὺς δὲ πινακίσκους τοὺς σαπροὺς
f τοὺς ἰχθυηροὺς ἀργυροῦς πάρεσθ' ὄραν.
ὁ δ' ἱπνὸς γέγον' ἡμῖν ἐξαπίνης¹ ἐλεφάντινος

Πλάτων δ' ἐν Πρέσβεσι·

κατ' ἔλαβον² Ἐπικράτης τε καὶ Φορμίσιος³
παρὰ τοῦ βασιλέως πλείστα δωροδοκήματα,
ὀξύβαφα χρυσᾶ καὶ πινακίσκους ἀργυροῦς.

230 Σώφρων δ' ἐν γυναικείοις μίμοις φησί· “ τῶν δὲ
χαλκωμάτων καὶ τῶν ἀργυρωμάτων ἐμάρμαιρε⁴ ἡ
οἰκία.⁵ ”

Φιλιππίδης δ' ἐν Ἀργυρίου ἀφανισμῷ ὡς φορ-
τικοῦ μέμνηται τοῦ τοιούτου καὶ σπανίου, ζηλου-
μένου δὲ ὑπὸ τινων νεοπλούτων μετοίκων

ἀλλ' ἔλεος ἐμπέπτωκέ τίς μοι τῶν ὅλων
ὅταν ἀπορουμένους μὲν ἀνθρώπους ἴδω
ἐλευθέρους, μαστιγίας δ' ἀπ' ἀργυροῦ
πίνακος ἄγοντος μνᾶν τάριχος ἐνίοτε
δυεῖν ὀβολῶν ἔσθοντας ἢ τριωβόλου

b καὶ κάππαριν χαλκῶν τριῶν ἐν τρυβλίῳ
ἄγοντι πεντήκοντα δραχμὰς ἀργυρῷ.
πρότερον δὲ φιάλην ἦν ἀνακειμένην ἰδεῖν
ἐργῶδες ἀμέλει. B. τοῦτο μὲν καὶ νῦν ἔτι.
ἂν γὰρ ἀναθῇ τις, εὐθὺς ἕτερος ἥρπασεν.

Ἄλεξις δ' ἐν Ἰππίσκῳ νεανίσκον παράγων ἐρῶντα
καὶ ἐπιδεικνύμενον τὸν πλοῦτον τῇ ἐρωμένη ταῦτα
ποιεῖ λέγοντα·

¹ δ' ἱπνὸς γέγον' ἡμῖν ἐξαπίνης Aristoph.: δεῖπνος γέγον'
ἐξαπίνης A.

² κατ' ἔλαβον Meineke: κατέλαβον A.

‘ Every vinegar-cuuet and casserole and pot has become bronze ; the worn-out fish-platters, one can see, are of silver, and the lantern all of a sudden has become ivory.’ Plato in *Enioys*^a And, as a consequence, Epicrates and Phormisius got a great many bribes from the great king—golden saucers and silver platters’ And Sophron in *Mimes of Women*^b says : ‘ With vessels of bronze and vessels of silver the house gleamed^c’

“ Philippides, in *The Abolition of Money*,^d mentions the use of such ware as something vulgar and confined to a few, yet affected by certain newly-rich among the resident foreigners. ‘ A. But a kind of pity for all men in the world lies deep in my soul, when I see free men in sore straits, while rogues from the whipping-post eat salt fish worth perhaps only two or three pence from a silver platter weighing a pound, or capers bought for three farthings in a silver bowl weighing fifty drachms Yet in the old days it was actually hard to discover a (silver) saucer dedicated in a temple. B Well, that’s true still even to-day. For, if a man dedicates one, another quickly carries it off.’ And Alexis in *The Scarf*,^e introducing a young man who is in love and who displays his wealth to his sweetheart, makes him say this : A. ‘ And I told my

^a Kock i. 633. The reference is to a legation sent to the Persian king in 395 B.C., out of which arose charges of corruption against Epicrates. See Lysias, *Or.* 27, Athen. 251 a-b, 424 a.

^b Kaibel 159. ^c Or, “ swarmed.” See critical note.

^d Kock iii. 303. ^e Kock ii 297. Cf. Athen. 502 f.

³ Φορμίσσιος Schweighauser · φόρμισος A.

⁴ γάργαιρε, “ swarmed,” Schol. Aristoph. *Ach* 3.

⁵ ἀ οἰκία Dindorf. δοκία A.

⁶ ἀπ’ Herwerden : ἐπ’ AC.

τοῖς παισὶ τ' εἶπα (δύο γὰρ ἦγον οἴκοθεν)
τάκπώματ' εἰς τὸ φανερόν ἐκνευιτρωμένα
c θεῖναι, κύαθος δ' ἦν ἀργυροῦς (οὗτος μὲν οὖν¹
ἦγεν δύο δραχμάς), κυμβίον δὲ τέτταρας
ἴσως ἑτέρας,² ψυκτηρίδιον δὲ³ δέκ' ὀβολούς,
Φιλιππίδου λεπτότερον B. ἀλλὰ ταῦθ' ὅλως
πρὸς ἀλαζονείαν οὐ κακῶς νευοημέν' ἦν.

οἶδα δὲ καὶ γὰρ τινὰ⁴ πολίτην ἡμέτερον πτωχαλαζόνα,
ὃς δραχμῆς ἔχων τὰ πάντα ἀργυρώματα ἐβόα
καλῶν τὸν οἰκέτην ἓνα ὄντα καὶ μόνον, ὀνόμασι δὲ
d χρώμενον ψαμμακοσίους, "παῖ Στρομβιχίδη, μὴ τῶν
χειμερινῶν ἀργυρωμάτων ἡμῖν παραθῆς, ἀλλὰ τῶν
θερινῶν" τοιοῦτός ἐστι καὶ ὁ παρὰ Νικουστράτῳ
ἐν τῷ ἐπιγραφομένῳ δράματι Βασιλεῖς ἀλαζῶν
δ' ἐστὶ στρατιώτης περὶ οὗ λέγει

λοιπῇ⁵ τις ὀξίς ἐστι καὶ ψυκτήριον
τῆς εὐπαρύφου λεπτότερον.

ἐξήλουνον γὰρ τινες τὸν ἄργυρον καὶ τότε εἰς
ὑμένος ἰδέαν. καὶ Ἀντιφάνης δὲ ἐν Λημνίαις⁶
φησί·

παρετέθη τρίπους
e πλακοῦντα χρηστόν, ὧ πολυτίμητοι θεοί,
ἔχων ἐν ἀργυρῷ τε τρυβλίῳ μέλι.
καὶ Σώπατρος δ' ὁ παρωδὸς ἐν Ὁρέστη·

¹ οὗτος μὲν οὖν Kaibel: τάκπώματα A. τάκπώματα must be a gloss, since a number of cups would weigh more than two drachms ² Here, but not at 502 f.

³ δὲ added by Schweighauser.

⁴ C has οἶδά τινα, φησὶν Ἀλεξίς.

⁵ λιτή, "paltry," Meineke.

⁶ Λημνίαις Dalechamp λήμναις A.

slaves (since I had brought two from home) to place the cups, cleaned with soda, for all to see. And there was a ladle-cup^a of silver (this, to be sure, weighed two drachms), a gravy-dish weighing perhaps four more, and a small cooler weighing one and two-thirds drachms, of metal thinner than Philipides. B Why! This was cleverly conceived, for all it was pure boasting' I, for my part, also know of a citizen of our country,^b a bragging beggar, who, although his total possessions in silver ware amounted to no more than a drachm's weight, yet loudly called to his one and only slave, but one whose names were as innumerable as the sands^c 'Slave! Strombichides! Don't set before us the silver ware we use in winter, but what we use in summer' A similar character also is the one in the play of Nicostratus entitled *Kings*^d It is a swashbuckling soldier, of whom he says. 'There remain a vinegar-cruet and a cooler, of metal thinner than the texture of his purple cloak' For they used sometimes to hammer out silver even in those days to the likeness of a membrane Antiphanes in *Lemnian Women*^e says: 'A three-legged table was set before us which held—O ye worshipful gods!—a nice flat-cake and honey in a silver bowl.' And the parodist Sopater in

^a The κύαθος had a single handle rising high above the brim, and was used for ladling wine.

^b North Africa The following account seems to contain words borrowed from another play of Alexis. See crit note.

^c A comic compound. See Athen 671 a, and cf Aristoph. *Ach* 3 ψαμμακοσιογάργαρα.

^d Kock II. 222. The character speaking seems to be describing all that is left of the soldier's property, but the text is doubted. See critical note.

^e Kock II. 70.

σαπρὸν σίλουρον ἀργυροῦς πίναξ ἔχων.
 ἐν δὲ τῷ ἐπιγραφομένῳ δράματι Φακῇ¹ φησιν
 ἀλλ' ἀμφὶ δείπνοις ὀξίδ' ἀργυρᾶν ἔχει
 δρακοντομίμοις ἡρμένην² τορεύμασιν,
 οἷαν ποτ' ἔσχε καὶ Θίβρων ὁ Ταντάλου
 μαλακὸν ταλάντοις ἐκταλαντωθεὶς³ ἀνὴρ

Θεόπομπος δ' ὁ Χῖος ἐν ταῖς πρὸς Ἀλέξανδρον
 συμβουλαῖς περὶ Θεοκρίτου τοῦ πολίτου τὸν λόγον
 ποιούμενός φησιν. “ ἐξ ἀργυρωμάτων δὲ καὶ χρυσῶν
 πίνει καὶ τοῖς σκεύεσιν χρήται τοῖς ἐπὶ τῆς τρα-
 πέζης ἑτέροις τοιοῦτοις, ὁ πρότερον οὐχ ὅπως ἐξ
 ἀργυρωμάτων⁴ ἔχων πίνειν ἀλλ' οὐδὲ χαλκῶν, ἀλλ'
 ἐκ κεραμέων καὶ τούτων ἐνίοτε κολοβῶν ” Δί-
 φιλος δ' ἐν Ζωγράφῳ.

ἄριστόν ἐπεχόρευσεν ἐκλελεγμένον,
 εἴ τι νέον ἢ ποθεινόν ὀστρέων γένη
 παντοδαπά, λοπάδων παρατεταγμένη φάλαγξ,
 ὀπτῶν ἐπῆττε⁵ σωρὸς ἀπὸ τοῦ τηγάνου,
 τριμμάτια τούτοις ἐν θυίαις ἀργυραῖς.

Φιλήμων Ἰατρῷ.

καὶ γυλιόν⁶ τιν' ἀργυρωμάτων.

Μένανδρος Ἐαυτὸν τιμωρουμένῳ.

λουτρόν, θεραπαίνας, . . . ἀργυρώματα.

καὶ ἐν Ὑμνίδι.

¹ Φακῇ B: Φακῇ A. But the nominative is regular in this order. Cf. above, d, and 108 f, 124 b.

² ἡρμένην Kaiibel: ὀργάνων AC.

³ μαλακὸς ταλάντοις εκτανταλωθεὶς C.

⁴ οὐκ after ἀργυρωμάτων deleted by Cobet.

Orestes^a. 'A silver platter containing a stale sheat-fish' In the play entitled *Lentil-Soup*^b he also says: 'Why' At his meals he has a silver vinegar-cruet, with figures of serpents in high relief—the kind which Thibron, son of Tantalus, also acquired once on a time, a man who was softly out-talented of his talents'^c Again, Theopompus of Chios in his *Counsels to Alexander*^d discusses his fellow-citizen Theocritus and says: 'He also drinks from vessels of silver and gold and makes use of other similar utensils at the table—he, of all men, who earlier in life not only never had any silver-ware from which to drink, but he had no bronze ware either, only earthenware, and that, too, sometimes chipped' And Diphilus in *The Painter*^e. 'A choice luncheon came dancing on,^f composed of everything novel or much desired. There were all kinds of shell-fish, a cohort of oysters was drawn up alongside, a heap of broiled meats rushed at us from the pan, and spiced drinks to wash them down, in silver mazers.' Philemon in *The Doctor*^g: 'And a knapsack full of silverware' Menander in *The Self-Tormentor*^h 'A bath, serving-maids, . . . silverware.' Also in

^a Kaibel 195.^b Kaibel 196.^c Or, adopting the reading in C. "a soft man was out-tantalized of his talents" Thibron murdered Harpalus and took his property, but was afterwards killed himself. See Arrian in Phot *Bibl.* 70 a 10. There is also an allusion to the proverb τὰ Ταντάλου τάλαντα ταυταλίζεται, "Tantalus's talent, given tantalizingly."^d I H 4 1 323^e Kock ii. 555.^f Cf. Allen 231 d, and 300 c ἐπεισέπλει, "came sailing in after."^g Kock ii. 487.^h Kock iii. 42; Menander's first play, translated by Terence.⁵ ἐπῆ-τε Kock ἐπῆγε A.⁶ γυλιόν Casaubon: γυλιαν A.

ἀλλὰ τὰργυρώματα

ἤκω λαβεῖν βουλόμενος

Λυσίας δ' ἐν τῷ περὶ τοῦ χρυσοῦ τρίποδος, εἰ γνήσιος ὁ λόγος· “ἀργυρώματά τε ἢ χρυσώματα ἔτι ἦν διδόναι.” οἱ δ' ἐλληνίζοντες λέγειν δεῖν φασιν ἀργυροῦν κόσμον καὶ χρυσοῦν κόσμον.”

Τοσαῦτα εἰπόντος τοῦ Αἰμιλιανοῦ ὁ Ποντιανὸς ἔφη· “σπάνιος γὰρ ὄντως ἦν τὸ παλαιὸν παρὰ τοῖς Ἕλλησιν ὁ μὲν χρυσὸς καὶ πάνυ, ὁ δὲ ἄργυρος ὀλίγος ἦν ὁ ἐν τοῖς μετάλλοις. διὸ καὶ Φίλιππον τὸν τοῦ μεγάλου βασιλέως Ἀλεξάνδρου πατέρα φησὶν Δοῦρις ὁ Σάμιος φιάλιον χρυσοῦν κεκτημένον αἰετοῦ τούτ' ἔχειν κείμενον ὑπὸ τὸ προσκεφάλαιον καὶ τὴν Ἀτρέως δὲ χρυσῇν ἄρνα, περὶ ἣν γεγόνασιν ἡλίου τε ἐκλείψεις καὶ βασιλέων μεταβολαὶ ἔτι τε τῆς τραγωδίας ἢ πολλή, φιάλην ἀργυρᾶν φησι γεγονέναι Ἡρόδωρος ὁ Ἡρακλεώτης ἔχουσιν ἐν μέσῳ ἄρνα χρυσῇν Ἀναξιμένης δ' ὁ Λαμβιακηνὸς ἐν ταῖς πρώταις ἐπιγραφομέναις ἱστορίαις τὸν Ἐριφύλης ὄρμον διαβόητον γενέσθαι διὰ τὸ σπάνιον εἶναι τότε τὸ¹ χρυσεῖον παρὰ τοῖς Ἕλλησι· καὶ γὰρ ἀργυροῦν ποτήριον ἦν ἰδεῖν τότε παράδοξον μετὰ δὲ τὴν Δελφῶν ὑπὸ Φωκέων κατάληψιν πάντα τὰ τοιαῦτα δαψίλειαν εἴληφεν. ἐκ ποτηρίων δὲ χαλκῶν ἔπινον οἱ σφόδρα δοκοῦντες πλουτεῖν καὶ τὰς θήκας τούτων ὠνόμαζον

¹ τὸ added by Wilamowitz.

^a Kock iii. 136; Hymnis is the name of an hetæra.

^b Frag. 56 Thalheim; the point in the criticism is that ἀργυρώματα and χρυσώματα suggest only *plated* ware.

^c Beginning at 228 d.

^a F.H.G. ii. 470, cf. Athen. 155 c.

Hymns^a ‘But I have come for the purpose of getting the silverware.’ Lysias, in the speech *On the Golden Tripod*,^b if it be genuine. ‘There remained silver ware and gold ware to be given up.’ But those who insist on pure Greek assert that he ought to have said ‘silver ornament’ and ‘gold ornament.’”

After Aemilianus had concluded these many remarks,^c Pontianus said “As a matter of fact, gold was really very scarce in Greece in ancient times, and the silver^d to be found in the mines was not considerable. Duris of Samos, therefore, says^e that Philip, the father of King Alexander the Great, always kept the small gold saucer which he owned lying under his pillow. Indeed, the golden ewe-lamb of Atreus, which caused eclipses of the sun, the downfall of monarchs, and what is more, provided most of the themes of tragedy,^f is said by Herodorus of Heracleia^g to have been a silver saucer which had a golden lamb in the centre. Anaximenes of Lamp-sacus, in the work entitled *First Inquiries*,^h says that the necklace of Eriphyle became famous merely because gold was at that time rare among the Greeks; indeed, it was even unusual to see a silver drinking-cup in those days. But after the seizure of Delphi by the Phocians,ⁱ all such things as that took on abundance. Even those who were reputed to be very rich used to drink from bronze cups, and they

^a The story of the quarrel over this lamb between the brothers Atreus and Thyestes, the cannibal “Thyestean meal” at which the sun in horror moved out of its orbit (Eurip. *Iph. Taur.* 192 ff), is too well known to require repetition. Cf. Athen. 242 f, Pausanias ii. 18.

^f *F.H.G.* ii. 41

^g Frag. 1 Muller

^h At the outbreak of the “Sacred War,” 355 B.C. The names of the leaders, called *τύραννοι* below, are given at 232 e.

χαλκοθήκας. Ἡρόδοτός τέ φησι τοὺς Αἰγυπτίων
 ἱερεῖς χαλκοῖς ποτηρίοις πίνειν, τοῖς τε βασιλεῦσιν
 αὐτῶν θύουσί ποτε κοινῇ οὐχ εὐρεθῆναι πᾶσι¹
 δοθῆναι φιάλας ἀργυρᾶς Ψαμμήτιχον γοῦν νεώ-
 τερον ὄντα τῶν ἄλλων βασιλέων χαλκῇ φιάλῃ
 σπεῖσαι τῶν ἄλλων ἀργυραῖς σπενδόντων. συλη-
 θέντος δ' οὖν² τοῦ Πυθικοῦ ἱεροῦ ὑπὸ τῶν Φωκικῶν
 τυράννων ἐπέλαμψε παρὰ τοῖς Ἑλλήσιν ὁ χρυσός,
 εἰσεκώμασε δὲ καὶ ὁ ἄργυρος ὕστερον δὲ τοῦ
 μεγίστου Ἀλεξάνδρου τοὺς ἐκ τῆς Ἀσίας θησαυ-
 ροὺς ἀνελομένου ὄντως ἀνέτειλεν ὁ κατὰ Πίνδαρον
 εὐρυσθενῆς πλοῦτος. καὶ τὰ ἐν Δελφοῖς δὲ ἀνα-
 θήματα τὰ ἀργυρᾷ καὶ τὰ χρυσᾷ ὑπὸ πρώτου Γύγου
 τοῦ Λυδῶν βασιλέως ἀνετέθη· καὶ πρὸ τῆς τούτου
 βασιλείας ἀνάργυρος, ἔτι δὲ ἄχρυσος ἦν ὁ Πύθιος,
 ὡς Φαινίας τέ φησιν ὁ Ἑρέσιος καὶ Θεόπομπος
 ἐν τῇ τεσσαρακοστῇ τῶν Φιλιππικῶν. ἱστοροῦσι
 γὰρ οὗτοι κοσμηθῆναι τὸ Πυθικὸν ἱερὸν ὑπὸ τε
 τοῦ Γύγου καὶ τοῦ μετὰ τοῦτον Κροίσου, μεθ' οὓς
 ὑπὸ τε Γέλωνος καὶ Ἰέρωνος τῶν Σικελιωτῶν, τοῦ
 μὲν τρίποδα καὶ Νίκην χρυσοῦ πεποιημένα ἀνα-
 θέντος καθ' οὓς χρόνους Ξέρξης ἐπεστράτευε τῇ
 Ἑλλάδι, τοῦ δ' Ἰέρωνος τὰ ὅμοια λέγει δ' οὕτως
 ὁ Θεόπομπος “ ἦν γὰρ τὸ παλαιὸν τὸ ἱερὸν κεκο-
 σμημένον χαλκοῖς ἀναθήμασιν, οὐκ ἀνδριᾶσιν ἀλλὰ
 λέβησι καὶ τρίποσι χαλκοῦ πεποιημένοις. Λακε-
 δαιμόνιοι οὖν χρυσῶσαι βουλόμενοι τὸ πρόσωπον

¹ πᾶσι Kaibel. φησι A.

² δ' οὖν Kaibel οὖν C: δε Eustath. 868. 52· γοῦν A.

called the receptacles for these 'bronze-boxes.' And so Herodotus ^a says that the priests of the Egyptians drank from bronze cups, and that once, when their kings were offering sacrifice ^b together, not enough silver cups to be given to all could be found, at any rate, Psammetichus, being younger than all the other kings, poured his libation from a bronze cup. Be that as it may, when the Pythian shrine was looted by the Phocian usurers, gold flamed up everywhere among the Greeks, and silver also came romping in. Later, when the all-highest Alexander brought away for his own uses the treasures of Asia, the sun of 'wealth, with far-flung might,' as Pindar ^c has it, verily rose. Now the votive offerings, also, of silver and of gold at Delphi, had been dedicated in the first instance by Gyges, who was king of Lydia; and before his reign, the god at Delphi had no silver, much less gold, as Phaenias of Eresus ^d tells us, and Theopompus in the fortieth book of his *History of Philip*. For these authorities record that the Pythian shrine was adorned by Gyges and his successor Croesus, and after them by Gelon and Hieron, the Sicilian Greeks. The former dedicated a tripod and a Victory made of gold about the time when Xerxes was making his invasion of Greece, the latter dedicated similar offerings. The words of Theopompus are as follows ^e: 'For in ancient times the sacred precinct was adorned with bronze offerings which were not statues, but cauldrons and tripods made of bronze. Now the Lacedaemonians, desiring to gild the face

^a n. 151, which should be compared for discrepancies.

^b Really a libation, hence the use of the word *φιάλαι*, saucer-shaped cups. Psammetichus used his helmet

^c *Pyth.* v. 1.

^d *F.H.G.* II. 297.

^e *Ibid.* i. 314.

τοῦ ἐν Ἀμύκλαις Ἀπόλλωνος καὶ οὐχ εὐρίσκοντες ἐν τῇ Ἑλλάδι χρυσίον πέμψαντες εἰς θεοῦ ἐπηρώτων τὸν θεὸν παρ' οὗ χρυσίον πρίαντο. ὁ δ' αὐτοῖς ἀνείλεν παρὰ Κροίσου τοῦ Λυδοῦ πορευθέντας ὠνεῖσθαι¹ καὶ οἱ πορευθέντες παρὰ Κροίσου ὠνήσαντο Ἱέρων δ' ὁ Συρακόσιος βουλόμενος ἀναθεῖναι τῷ θεῷ τὸν τρίποδα καὶ τὴν Νίκην ἐξ ἀπέφθου χρυσοῦ ἐπὶ πολὺν χρόνον ἀπορῶν χρυσίου ὕστερον ἐπεμψε τοὺς ἀναζητήσοντας εἰς τὴν Ἑλλάδα, οἷτινες μόλις ποτ' εἰς Κόρινθον ἀφικόμενοι καὶ ἐξιχνεύσαντες εὗρον παρ' Ἀρχιτέλει τῷ Κορινθίῳ, ὃς πολλῷ χρόνῳ συνωνούμενος κατὰ μικρὸν θησαυροὺς εἶχεν οὐκ ὀλίγους. ἀπέδοτο γοῦν τοῖς παρὰ τοῦ Ἱέρωνος ὅσον² ἡβούλοντο καὶ μετὰ ταῦτα πληρώσας καὶ τὴν ἑαυτοῦ χεῖρα ὅσον ἡδύνατο χωρῆσαι ἐπέδωκεν αὐτοῖς. ἀνθ' ὧν Ἱέρων πλοῖον σίτου καὶ ἄλλα πολλὰ δῶρα ἐπεμψεν ἐκ Σικελίας." ἱστορεῖ τὰ αὐτὰ καὶ Φαινίας³ ἐν τῷ περὶ τῶν ἐν Σικελίᾳ τυράννων, ὡς χαλκῶν ὄντων τῶν παλαιῶν ἀναθημάτων καὶ τριπόδων καὶ λεβήτων καὶ ἐγχειριδίων, ὧν ἐφ' ἐνὸς καὶ ἐπιγεγράφθαι φησίν·

θάησαί μ'· ἐτεὸν γὰρ ἐν Ἰλίου εὐρέει πύργῳ
ἦν ὅτε καλλικόμῳ μαρνάμεθ' ἀμφ' Ἑλένη
καί μ' Ἀντηνορίδης ἐφόρει κρείων Ἑλικάων·
νῦν δέ με Λητοῖδου θεῖον ἔχει δάπεδον.

ἐπὶ δὲ τρίποδος, ὃς ἦν εἰς τῶν ἐπὶ Πατρόκλῳ ἄθλων τεθέντων·

χάλκεός εἰμι τρίπους, Πυθοῖ δ' ἀνάκειμαι ἄγαλμα.

of the Apollo of Amyclae, but not finding any gold in Greece, sent to the oracle of the god and asked the god from whom they should purchase gold. And he returned answer to them that they should go and buy it from Croesus the Lydian. And so they went and bought it from Croesus. As for Hieron of Syracuse, he desired to dedicate to the god the tripod and the Victory of refined gold; for a long time he was puzzled to know where to get it, and finally sent messengers to search for it in Greece, who at last came to Corinth, and on investigation found it in the house of the Corinthian Architeles. He had been buying up small amounts for a long time, and had a large store. Well, he sold to Hieron's agents all that they wanted, and then, filling his hand with as much as it could hold, he added that as a present to them. In return for this Hieron sent from Sicily a shipload of grain and many other gifts. Phoenias records the same facts in his work on *The Tyrants of Sicily*,^a that the ancient votive offerings were of bronze, whether tripods, or cauldrons, or daggers; and on one of these, he says, is this inscription. 'Behold me; for verily I was in Ilum's broad tower, what time we fought for Helen with the beautiful tresses; and Antenor's son, lordly Helicaon, carried me. But to-day the sacred soil of Leto's son holds me in its keeping.' On the tripod, which was one of the prizes offered at the games in honour of Patroclus, was inscribed: 'A bronze tripod am I, dedicated as an offering at

^a *F.H.G.* II. 297.

¹ After *ἀνείσθαι* AB (but not C) have *παρ' ἐκείνου*.

² *ἴσον* Casaubon: *δν* AC.

³ *φανίας* A, as usual.

καί μ' ἐπὶ Πατρόκλῳ θῆκεν πόδας ὤκυνς Ἀχιλλεύς

Τυδείδης δ' ἀνέθηκε βοὴν ἀγαθὸς Διομήδης,
νικήσας ἵπποισι παρὰ πλατὺν Ἑλλήσποντον

Ἐφορος δὲ ἢ Δημόφιλος ὁ υἱὸς αὐτοῦ ἐν τῇ
ε τριακοστῇ τῶν ἱστοριῶν περὶ τοῦ ἐν Δελφοῖς
ἱεροῦ λέγων φησὶν· “Ὀνόμαρχος δὲ καὶ Φάυλλος¹
καὶ Φάλαικος οὐ μόνον ἅπαντα τὰ τοῦ θεοῦ ἐξεκόμισαν,
ἀλλὰ τὸ τελευταῖον αἱ γυναῖκες αὐτῶν τὸν τε
τῆς Ἐριφύλης κόσμον ἔλαβον, ὃν Ἀλκμαίων εἰς
Δελφοὺς ἀνέθηκε κελεύσαντος τοῦ θεοῦ, καὶ τὸν τῆς
Ἑλένης ὄρμον Μενελάου ἀναθέντος. ἑκατέρῳ γὰρ
ὁ θεὸς ἔχρησεν, Ἀλκμαίῳ μὲν πυνθανομένῳ πῶς
ἂν τῆς μανίας ἀπαλλαγείη·

τιμῆν μ' αἰτεῖς δῶρον μανίαν ἀποπαῦσαι·
f καὶ σὺ φέρειν τιμῆν ἐμοὶ γέρας, ᾧ ποτε μήτηρ
Ἀμφιάραον ἔκρυψ' ὑπὸ γῆν αὐτοῖσι σὺν ἵπποις·

Μενελάῳ δὲ πῶς ἂν τὸν Ἀλέξανδρον τιμωρήσαιο
πάγχρυσον φέρε κόσμον ἔλῶν ἀπὸ σῆς ἀλόχοιο
δειρῆς, ὃν ποτε Κύπρις ἔδωχ' Ἑλένῃ μέγα χάρμα
ὥς σοι Ἀλέξανδρος τίσιν ἐχθίστην ἀποδώσει.

233 συνέβη δὲ ταῖς γυναῖξιν ἔριν ἐμπεσεῖν περὶ τοῦ
κόσμου τούτου ποτέρα πότερον λήψεται. καὶ δια-
κληρουμένων ἡ μὲν σκυθρωπὴ οὖσα κατὰ τὸν βίον
καὶ σεμνότητος πλήρης τὸν Ἐριφύλης ὄρμον, ἡ δὲ
ᾧρα διαφέρουσα καὶ μάχλος οὖσα τὸν τῆς Ἑλένης

¹ φαύλος ABC

^a Ancient and poetic name of Delphi

^b See 177 c, note c (Vol. II, p. 328).

^c See 41 b

^d F.H.G. I. 275.

Pytho,^a and Achilles, swift of foot, staked me in honour of Patroclus. And Tydeus's son, Diomedes good at the cry,^b made offering of me after his victory with racehorses beside the broad Hellespont.'^c

"Ephorus (or his son Demophilus), speaking of the shame at Delphi in the thirtieth book of his *Histories*,^d says. 'Not only did Onomarchus, Phayllus, and Phalaeus convey away all the possessions of the god, but to cap all this, their wives took the jewelry of Eriphyle, which Alcmeon had dedicated in Delphi at the god's command, and also the necklace of Helen, which Menelaus had dedicated. For the god had given an oracle to both; to Alcmeon, when he asked how he might be relieved of his madness, he had said. "A precious boon thou askest of me, surcease from madness. Do thou also bring unto me a precious offering, wherewith thy mother once caused Amphiaras to be hidden beneath the earth, horses and all."^e To Menelaus, who asked how he might punish Alexander^f. "Bring the jewels, all of gold, which thou takest from thy wife's neck, and which Cypris once gave to Helen to be a great joy. Thus shall Alexander pay unto thee retribution most hateful." Now it happened that the women fell to quarrelling over this jewelry, to see which of them should have which. And when lots were drawn for the division, one woman, of austere and morose mode of life, and full of solemnity, won Eriphyle's necklace, while the other, who was exceedingly beautiful as well as

^c Eriphyle was bribed by the necklace to reveal the hiding-place of her husband Amphiaras who did not wish to join the expedition against Thebes. Diving away after the defeat and death of his friends he and his chariot were swallowed up in the earth at Oropus. Cf. 222 b, note b.

^f Paris.

ἔλαχε.¹ καὶ αὕτη μὲν ἐρασθεῖσα νεανίσκου τινὸς
'Ἡπειρώτου συνεξεδήμησεν, ἥ δὲ τῷ ἀνδρὶ θάνατον
ἐβούλευσεν.'

Πλάτων δὲ ὁ θεῖος καὶ Λυκούργος ὁ Λάκων
οὐδ' εἶων ἐνεπιδημεῖν ταῖς ἰδίαις πολιτείαις οὔτε
τῶν ἄλλων πολυτελῶν οὐδέν, ἀλλ' οὐδὲ τὸν ἄργυρον
b οὐδὲ τὸν χρυσόν, τῶν μεταλλευομένων τὸν σίδηρον
καὶ τὸν χαλκὸν ἀρκεῖν νομίζοντες, ἐκεῖνα δ' ἐκ-
βάλλοντες ὡς λυμαινόμενα τὰς ὑγαινούσας τῶν
πόλεων. Ζήνων δὲ ὁ ἀπὸ τῆς στοᾶς πάντα τὰ
ἄλλα πλὴν τοῦ νομίμως αὐτοῖς καὶ καλῶς χρῆσθαι
νομίσας ἀδιάφορα τὴν μὲν αἴρεσιν² αὐτῶν καὶ
φυγὴν ἀπειπών. τὴν χρῆσιν δὲ τῶν λιτῶν καὶ
περιττῶν³ προηγουμένως⁴ ποιεῖσθαι προστάσσων,
c ὅπως ἀδεῇ καὶ ἀθαύμαστον πρὸς τᾶλλα τὴν διά-
θεσιν τῆς ψυχῆς ἔχοντες οἱ ἄνθρωποι ὅσα μῆτε
καλά ἐστι μῆτε αἰσχροὶ τοῖς μὲν κατὰ φύσιν ὡς ἐπὶ
πολὺ χρῶνται, τῶν δ' ἐναντίων μηδὲν ὅλως δεδοι-
κότες λόγῳ καὶ μὴ φόβῳ τούτων ἀπέχωνται.
οὐδὲν γὰρ ἡ φύσις ἐκβέβληκεν ἐκ τοῦ κόσμου τῶν
εἰρημένων, ἀλλ' ἐποίησεν ὑπογείους αὐτῶν φλέβας

¹ ἔλαχε Wilamowitz: εἴληφε C (omitted in A)

² αἴρεσιν Schweighauser: ἀρχὴν A

³ Schweighauser (followed by the revised Liddell and Scott) read ἀπερίττων, synonymous with λιτῶν

⁴ προηγουμένως Casaubon · προηγορευμένως A.

^a This story is one of the earliest dealing with the folklore of lucky and unlucky jewels.

^b Laws 742 A; a certain amount of gold and silver is to be kept in reserve by the magistrates for foreign trade, etc.

^c Cf. Xen. Resp. Laced 7. 6

^d A technical term applied by the Stoics to things neither good nor bad *per se*. Cf. Cicero, *De fin.* iii 16.

^e Or, following Schweighauser's reading (see critical note), "make use of plain and simple things." But the wise man

dissolute, won Helen's The latter fell in love with a young man from Epenus and eloped with him, but the other got up a plot to kill her husband ' ^a

" The divine Plato ^b and Lycurgus ^c the Spartan not only would not allow anything whatsoever of a luxurious nature to be imported into their states, but they prohibited even silver and gold as well; they believed that of the materials obtained from mines, iron and copper were sufficient, and excluded the other metals as tending to injure States which had even vigorous constitutions. But the Stoic Zeno, while he made an exception of the legitimate and honourable use of money, nevertheless placed it in all other respects in the category of the ' indifferent,' ^d and discouraged both the pursuit and the avoidance of it, ordaining that one should make use of simplicity or superfluity ^e in a purposeful manner. Zeno's intention in this was that men should maintain an attitude of the soul which evinces neither fear nor wonder ^f toward things which are neither honourable nor dishonourable (*per se*), and so may adapt themselves in general to the things which are ' according to nature ' ^g; on the other hand, having no fear whatever of anything, men should abstain from what is opposed to nature through reason, and not through fear. For nature has not excluded from men's environment any of the things aforesaid, ^h but has

adapts himself to both conditions, simplicity or superfluity, in realizing his mission; *καί* often has a disjunctive force.

^f The principle of *nil admirari*, seen in Aristotle's *μεγαλόψυχος* (*magnanimus*, *Eth. Nic.* 1125 a 2) and in the North American Indian.

^g Cicero's *secundum naturam*, a cant phrase of philosophy after Plato.

^h The " indifferent " things, such as wealth.

πολύπονον καὶ χαλεπὴν ἐχούσας ἐργασίαν, ὅπως οἱ περὶ ταῦτα σπουδάζοντες ὀδυνώμενοι μετίωσι τὴν κτῆσιν, καὶ οὐχ οἱ μεταλλεύοντες μόνοι ἀλλὰ καὶ οἱ τὰ μεταλλευθέντα συναγείροντες μυρίοις μόχθοις θηρεύωσι τὴν περίβλεπτον ταύτην πολυ-
d κτησίαν δείγματος μὲν οὖν χάριν ἔστιν οὐπερ¹ ἐπιπόλαιον αὐτῶν ἔστι τὸ γένος, εἴ γ' ἐν ταῖς ἐσχατιαῖς τῆς οἰκουμένης καὶ ποτάμια τὰ τυχόντα ψήγματα χρυσοῦ καταφέρει καὶ ταῦτα γυναῖκες καὶ ἄνδρες ἀσθενεῖς τὰ σώματα σὺν ταῖς ἄμμοις ὑποψήχοντες διυστάσι καὶ πλύναντες ἄγουσιν ἐπὶ τὴν χώνην, ὥς παρὰ τοῖς Ἑλουητίοις² φησὶν ὁ ἐμὸς Ποσειδώνιος καὶ ἄλλοις τισὶ τῶν Κελτῶν καὶ τά τε πάλαι μὲν Ῥιπαῖα καλούμενα ὄρη, εἴθ' ὕστερον Ὀλβια προσαγορευθέντα, νῦν δὲ Ἀλπια
e (ἔστι δὲ τῆς Γαλατίας) αὐτομάτως ὕλης ἐμπρησθείσης ἀργύρῳ διερρῦη. τὸ μέντοι γε πολὺν τούτου βαθείαις καὶ κακοπαθέσι³ μεταλλείαις εὕρισκεται κατὰ τὸν Φαληρέα Δημήτριον ἐλπιζούσης τῆς πλεονεξίας ἀνάξειν ἐκ τῶν μυχῶν τῆς γῆς αὐτὸν τὸν Πλούτωνα χαριεντιζόμενος γοῦν φησιν ὅτι “πολλάκις καταναλώσαντες τὰ φανερά τῶν ἀδῆλων ἔνεκα ἃ μὲν ἔμελλον οὐκ ἔλαβον, ἃ δ' εἶχον ἀπέβαλον ὥσπερ αἰνίγματος τρόπον ἀτυχοῦντες.” Λακεδαιμόνιοι δ' ὑπὸ τῶν ἐθῶν κωλυόμενοι εἰς-

¹ χάριν ἔστιν οὐπερ Schweighauser. χάριν ἐπειπερ A Casaubon assumed a gap between χάριν and ἐπειπερ

² Ἑλουητίοις Schweighauser: ἐπουητίοις A

³ κακοπαθέσι Cobet: καλοπάθοις A

^a F.H.G. iii. 273.

^b This notion is said to be held by the inhabitants of the Pyrenees to-day.

created underground veins of them, involving laborious and difficult toil, in order that persons who are eager for them may go after their acquisition in pain, and that not merely those who work in mines, but also those who amass the metals when mined, may pursue with infinite trouble this great wealth so universally admired. By way of providing a sample, to be sure, there are places where these kinds of metal are found on the surface, since, in remote corners of the world, ordinary brooks carry down grains of gold which women or men of feeble body extract by rubbing and sifting with the sand, and after washing it they carry it to the melting-pot. This is the custom among the Helvetians, as my fellow-countryman Poseidonius^a says, and among some other Celts. Again, the mountains which used to be called Rhipaeæan, then later named Oribian, and to-day Alps, which are in Celtic land, ooze silver^b whenever a forest fire broke out spontaneously. Nevertheless, by far the greatest quantity of this metal is found 'by delvings deep and painful,' to quote Demetrius of Phalerum,^c 'since avarice hopes to drag out of earth's recesses Pluto^d himself.' By way of jest, indeed, he declares that men often lavish what they plainly have for the sake of what is uncertain; they fail to get what they expected, but let fall what they had, meeting with misfortune in a kind of conundrum.^e Although the Lacedæmonians, as Poseidonius also records, were forbidden

^a See Strabo III. 147.

^d Here identified, as often in late Greek, with Plutus.

^e See *Homeri vita Herodotea* 35; the conundrum is, ἀσσ' ἔλομεν λιπόμεσθα, ἃ δ' οὐχ ἔλομεν φερόμεσθα, "what we caught we left behind, what we failed to catch we brought with us," of a louse.

f φέρειν εἰς τὴν Σπάρτην, ὡς ὁ αὐτὸς ἱστορεῖ Ποσειδώνιος, καὶ κτᾶσθαι ἄργυρον καὶ χρυσὸν ἐκτῶντο μὲν οὐδὲν ἦττον, παρακατετίθεντο δὲ τοῖς ὁμόροις Ἀρκάσιν εἴτα πολεμίους αὐτοὺς ἔσχον ἀντὶ φίλων, ὅπως ἀνυπεύθυνον τὸ ἄπιστον διὰ τὴν ἔχθραν γένηται. τῷ μὲν οὖν ἐν Δελφοῖς Ἀπόλλωνι τὸν πρότερον ἐν τῇ Λακεδαίμονι χρυσὸν καὶ ἄργυρον ἱστοροῦσιν ἀνατεθῆναι, δημοσίᾳ δὲ εἰς τὴν πόλιν Λύσανδρον εἰσαγαγόντα πολλῶν κακῶν
 234 αἴτιον γενέσθαι Γύλιππον γοῦν τὸν Συρακοσίους ἐλευθερώσαντα ἀποθανεῖν ἀποκαρτερήσαντα λόγος, καταγνωσθέντα ὑπὸ τῶν ἐφόρων ὡς νοσφισάμενον ἐκ τοῦ Λυσανδρείου χρήματος τοῦ δὲ ἀνατιθεμένου θεῷ καὶ συγχωρουμένου δήμου καθάπερ κοσμήματος καὶ κτήματος οὐ ράδιον ἦν τὸν θνητὸν ὀλίγωρον γενέσθαι τῶν δὲ Γαλατῶν οἱ Σκορδίσται¹ καλούμενοι χρυσὸν μὲν οὐκ εἰσάγουσιν εἰς τὴν αὐτῶν χώραν, ληζόμενοι δὲ τὴν ἀλλοτρίαν καὶ
 b ἀδικοῦντες τὸν ἄργυρον² οὐκ παραλείπουσι τὸ δ' ἔθνος αὐτῶν ἐστὶ μὲν λείψανον τῶν μετὰ Βρέννου στρατευσαμένων ἐπὶ τὸ Δελφικὸν μαντεῖον Γαλατῶν, Βαθανάττος³ δὲ τις ἡγεμὼν αὐτοὺς διώκισεν ἐπὶ τοὺς περὶ τὸν Ἰστρον τόπους ἀφ' οὗ⁴ καὶ τὴν ὁδὸν δι' ἧς ἐνόστησαν Βαθαναττίαν καλοῦσι καὶ τοὺς ἀπογόνους τοὺς ἐκείνου Βαθανάττους ἔτι καὶ νῦν προσαγορεύουσιν. ἀφωσιώκασιν δὲ οὗτοι τὸν χρυσὸν καὶ οὐκ εἰσφέρουσιν εἰς τὰς πατρίδας, δι' ὃν πολλὰ καὶ δεινὰ ἔπαθον· ἀργύρῳ δὲ χρῶνται καὶ τούτου χάριν πολλὰ καὶ δεινὰ ποιοῦσιν

¹ Σκορδίσται Strabo 296 σκορδισται AC

² τὸν ἄργυρον added by Wilamowitz

³ βαδηγαβα ἀθανάτιος A • δηγαβα ἀθανάτιος B

by custom from importing into Sparta or acquiring either silver or gold, they none the less acquired it, but they deposited it for safe keeping with their neighbours the Arcadians. They then proceeded to make enemies of them where once they were friends, in order that through this enmity their disobedience might pass without investigation. It is recorded, to be sure, that the gold and silver which had previously been in Lacedaemon was dedicated to the Apollo of Delphi, but Lysander brought it into the city for public use, and so became the author of many evils. There is a story, at any rate, that Gylippus, the liberator of Syracuse,^a starved himself to death because he had been convicted by the Ephors of having embezzled some of the funds brought in by Lysander. It was not easy for a mere mortal to regard as of small value the gold which had been dedicated to the god and bestowed as an ornament and possession of the people. Among the Celts, the tribe called Scordistae, though they refrain from importing gold into their own country, nevertheless do not pass silver by when they pillage and outrage other people's lands. This tribe is a remnant of the Celts who attacked the Delphic oracle under Brennus, but a leader named Bathanattus removed them to the regions round the Danube; from him also the road by which they retreated is called Bathanattia, and they call his descendants Bathanatti to this very day. They also eschew gold and do not bring it into their native towns, because through it they had undergone many terrible trials; but they use silver, and for its sake commit many terrible acts.

^a By the defeat of the Athenian expedition, 413 B.C.

⁴ οὐ Schweighauser. ἦς AC.

ε καίτοι γε ἐχρῆν οὐχὶ τὸ γένος τοῦ συληθέντος, ἀλλὰ τὴν ἱεροσυλήσασαν ἀσέβειαν ἐξορίσαι· εἰ δὲ μηδὲ τὸν ἄργυρον εἰσέφερον εἰς τὴν χώραν, ἢ περὶ τὸν χαλκὸν ἂν καὶ σίδηρον ἐπλημμέλουν ἢ εἰ¹ μηδὲ ταῦτ' ἦν² παρ' αὐτοῖς, περὶ τῶν βρωτῶν καὶ ποτῶν καὶ τῶν ἄλλων ἀναγκαίων ὅπλομανοῦντες ἂν διετέλουν."

Τοσαῦτα καὶ τοῦ Ποντιανοῦ εἰπόντος—ἐφιλοτιμήσαντο γὰρ οἱ πολλοὶ τὰς τοῦ Οὐλπιανοῦ ἀπολύσασθαι προτάσεις· ὧν τὰς ὑπολειπομένας διελόμενοι ὁ μὲν Πλούταρχος ἔφη· "τὸ δὲ τοῦ παρασίτου ὄνομα πάλαι μὲν ἦν σεμνὸν καὶ d ἱερόν. Πολέμων γοῦν (ὁ εἶτε Σάμιος ἢ Σικυώνιος εἶτ' Ἀθηναῖος ὀνομαζόμενος χαίρει, ὡς ὁ Μοψεάτης Ἡρακλείδης λέγει καταριθμούμενος αὐτὸν καὶ ἀπ' ἄλλων πόλεων ἐπεκαλεῖτο δὲ καὶ στηλοκόπας, ὡς Ἡρόδικος ὁ Κρατήτειος εἶρηκε) γράψας περὶ παρασίτων φησὶν οὕτως· "τὸ τοῦ παρασίτου ὄνομα νῦν μὲν ἄδοξόν ἐστι, παρὰ δὲ τοῖς ἀρχαίοις εὐρίσκομεν τὸν παράσιτον ἱερόν τι χρῆμα καὶ τῷ συνθοίνῳ παρόμοιον. ἐν Κυνοσάργει³ μὲν οὖν ἐν e τῷ Ἡρακλείῳ στήλῃ τίς ἐστὶν ἐν ἣ ψήφισμα μὲν Ἀλκιβιάδου, γραμματεὺς δὲ Στέφανος Θουκυδίδου,⁴ λέγεται δ' ἐν αὐτῷ περὶ τῆς προσηγορίας οὕτως· "τὰ δὲ ἐπιμήνια θυέτω ὁ ἱερεὺς μετὰ τῶν

¹ ἢ εἰ Kaibel. καὶ εἰ A· ἢ C

² ταῦτ' ἦν Schweighauser: ταύτην A, τοῦτ' ἦν C

³ οἱ after Κυνοσάργει deleted by Musurus

⁴ The deme name has dropped out

^a Here ends the citation from Poseidonius, begun at 233 f.

^b Begun at 231 b

^c Frag. 78 Preller. See Athen. 171 e, note f.

And yet surely they ought not to have banished that class of metal so sacrilegiously stolen, but rather the impiety which had committed the sacrilege. For if they had not brought silver into their country any more than gold, then they would sin with respect to bronze and iron ; or, again, if even these were not found among them, then they would be continually exercising their craze for war in order to steal food and drink and other necessities.”^a

Here Pontianus finished his many remarks.^b Most of the party eagerly aspired to solve Ulpian’s problems, and among those who interpreted the problems still remaining Plutarch said . “ The name of parasite was in old times dignified and sacred . Take, for example, what Polemon writes^c about parasites (I know not whether he likes to be called the Samian, or the Sicyonian, or the Athenian, names for him which Heracleides of Mopsuestia enumerates, adding others derived from other cities ; he used also to bear the soubriquet of ‘ tablet-picker,’^d according to Herodicus, the disciple of Crates) : ‘ Parasite is nowadays a disreputable term, but among the ancients we find it used of something sacred, equivalent to companion at a sacred feast. In the temple of Heracles in Cynosarges there is a tablet on which is a decree proposed by Alcibiades, the clerk being Stephanus, son of Thucydides.^e With regard to the use of the term the words to be found on it are as follows : “ The priest shall sacrifice the monthly offerings in company with the parasites.”^f

^a From his antiquarian interest in inscriptions on stelae and elsewhere

^c See critical note.

^f i.e., men especially invited to participate in the priestly rite.

παρασίτων. οἱ δὲ παράσιτοι ἔστων¹ ἐκ τῶν νόθων
καὶ τῶν τούτων παίδων κατὰ τὰ² πάτρια. ὃς δ'
ἂν μὴ θέλῃ παρασιτεῖν, εἰσαγέτω καὶ περὶ τούτων
εἰς τὸ δικαστήριον" ἐν δὲ τοῖς κύρβεσι τοῖς περὶ
f τῶν Δηλιαστών οὕτως γέγραπται "καὶ τὼ κήρυκε
ἐκ τοῦ γένους τῶν Κηρύκων τοῦ τῆς μυστηριώ-
τιδος τούτους δὲ παρασιτεῖν ἐν τῷ Δηλίῳ ἐνιαυ-
τόν." ἐν δὲ Παλληνίδι³ τοῖς ἀναθήμασιν ἐπιγέγραπ-
ται τάδε· "ἄρχοντες καὶ παράσιτοι ἀνέθεσαν οἱ
ἐπὶ Πυθοδώρου ἄρχοντος στεφανωθέντες χρυσῷ
στεφάνῳ ἐπὶ Διφίλῃς⁴ ἱερείας παράσιτοι Ἐπί-
λυκος . . -στράτου⁵ Γαργήττιος, Περικλῆς Περι-
κλείτου Πιτθεύς, Χαρίνος Δημοχάρους Γαργήττιος."
κὰν τοῖς τοῦ βασιλέως δὲ νόμοις γέγραπται
"θῦειν τῷ Ἀπόλλωνι τοὺς Ἀχαρνέων παρα-
σίτους." Κλέαρχος δ' ὁ Σολεύς, εἰς δ' οὗτος τῶν
Ἀριστοτέλους ἐστὶ μαθητῶν, ἐν τῷ πρώτῳ τῶν
35 βίων τάδε γράφει "ἔτι δὲ παράσιτον νῦν μὲν τὸν
ἔτοιμον,⁶ τότε δὲ τὸν εἰς τὸ συμβιοῦν κατειλεγ-
μένον. ἐν γοῦν τοῖς παλαιοῖς νόμοις αἱ πλείσται
τῶν πόλεων ἔτι καὶ τήμερον ταῖς ἐντιμοτάταις
ἀρχαῖς συγκαταλέγουσι παρασίτους" Κλείδημος
δ' ἐν τῇ Ἀτθίδι φησί· "καὶ παράσιτοι δ' ἡρέθησαν

¹ ἔστων Meier ἐνα τῶν A

² τὰ added by Casaubon

³ Παλληνίδος "in the temple (of Athena) at Pallene,"
Preller.

⁴ Διφίλῃς Meier: δὲ φυλῆς A

⁵ Ἐπίλυκος . . -στράτου Heringa: ἐπὶ λυκοστράτου A

⁶ Pierson, Coraes, Preller read ἄτιμον "despised", cf.
234 d

^a Sons (like Themistocles) of a foreign mother by an Athenian father, for whom the gymnasium called Cynosarges was specially reserved.

These parasites shall be drawn from men of mixed descent ^a and their children, according to ancestral custom. And whosoever shall decline to serve as a parasite shall be cited before the court on precisely this charge." Again, on the tablets ^b which relate to the members of the Delian sacred mission, it is written. "Also the two heralds from the house of Heralds ^c connected with the Mysteries. These shall serve as parasites for a year in the precinct of Apollo." And at Pallene there is inscribed on the votive offerings. "Dedicated by the magistrates and parasites who were awarded a gold crown in the archonship of Pythodorus ^d. In the year of the priestess Diphilê the parasites were Epilycus, son of . . .-stratus of Gargettus, Peicles, son of Pericleitus of Pitthis, Charinus, son of Demochares of Gargettus." Again in the laws of the king ^e it is written. "The parasites of Acharnae shall sacrifice to Apollo." Clearchus of Soli, who was one of Aristotle's disciples, records the following in the first book of his *Lives* ^f: "Further whereas to-day a parasite is one who is only too ready,^g in those days he was one especially enrolled to have subsistence with others. In their old laws, at any rate, most states still include even to-day parasites among their most honoured officials." And Cleidemus, in his *History of Attica*,^h says: "Parasites also were chosen

^b The *κύρβεις* were very old pyramidal tablets.

^c A priestly house at Athens associated with the Eleusinian Mysteries.

^d 432-431 B.C.

^e The second archon at Athens, who had charge of all matters pertaining to the state religion.

^f *F.G.H.* II. 303.

^g See critical note.

^h *F.H.G.* I. 361.

ᾧ Ἡρακλεῖ" καὶ Θεμίσων δ' ἐν Παλληνίδι¹.
 'ἐπιμελεῖσθαι δὲ τὸν βασιλέα τὸν αἰὲ βασιλεύοντα
 αἱ τοὺς ἄρχοντας² καὶ τοὺς παρασίτους οὓς ἂν ἐκ
 ᾧ δῆμων προσαιρῶνται³ καὶ τοὺς γέροντας καὶ
 ἄς γυναῖκας τὰς πρωτοπόσεις." ἔχεις δὲ καὶ
 οὕτων, καλέ μου Οὐλπιανέ, ζητεῖν τίνες αἱ
 πρωτοπόσεις γυναῖκες. ἀλλὰ μὴν (περὶ γὰρ τῶν
 παρασίτων ὁ λόγος) καὶ τῷ Ἀνακείῳ ἐπὶ τινος
 ττήλης γέγραπται. " τοῖν δὲ βοοῖν τοῖν ἡγεμόνοι
 οῖν ἐξαιρουμένοι τὸ μὲν τρίτον μέρος εἰς τὸν
 ἰγῶνα, τὰ δὲ δύο μέρη τὸ μὲν ἕτερον τῷ ἱερεῖ, τὸ
 ἕτερον τοῖς παρασίτοις" Κράτης δ' ἐν δευτέρῳ
 Ἀττικῆς διαλέκτου φησί. " καὶ ὁ παράσιτος νῦν
 'π' ἄδοξον μετάκειται⁴ πρᾶγμα, πρότερον δ'
 'καλοῦντο παράσιτοι οἱ ἐπὶ τὴν τοῦ ἱεροῦ σίτου
 'κλογὴν αἰρούμενοι καὶ ἦν ἀρχεῖόν τι παρασίτων
 διὸ καὶ ἐν τῷ τοῦ βασιλέως νόμῳ γέγραπται ταυτί.
 ' ἐπιμελεῖσθαι δὲ τὸν βασιλεύοντα τῶν τε ἀρχόν-
 των ὅπως ἂν καθιστῶνται καὶ τοὺς παρασίτους ἐκ
 τῶν δῆμων αἰρῶνται κατὰ τὰ γεγραμμένα. τοὺς
 δὲ παρασίτους ἐκ τῆς βουκολίας ἐκλέγειν ἐκ
 τοῦ μέρους τοῦ ἑαυτῶν ἕκαστον ἐκτέα κριθῶν
 δαίνυσθαι τε τοὺς ὄντας Ἀθηναίων⁵ ἐν τῷ ἱερῷ

¹ θέσιμον δ' ἐν Παλληνίδος, "an ordinance in the temple at Pallene," Wilamowitz. An historian Themison is not otherwise known Cf. above, 234 f

² καὶ τοὺς ἄρχοντας added by R. Schoell

³ προσαιρῶνται Wilamowitz: προαιρῶνται A.

⁴ μετάκειται Wilamowitz: μὲν κεῖται A.

⁵ δαίνυσθαι τε προθύσαντας τῇ Ἀθηναίᾳ, "after a preliminary offering to Athena, shall feast," Wilamowitz.

^a F.H.G. iv 511. But see critical note.

^b Cf. 234 f and note e.

to honour Heracles.' So Themison in his *Portico of Pallene*^a: 'It shall be administered by the king for the time being in office,^b the magistrates and the parasites chosen in addition from the demes, as also by the elders and the women still living with their first husbands'^c You can, my noble Ulpian, now ask again, in the light of this quotation, who are 'the women still living with their first husbands'? However, since we are talking about parasites, there is also an inscription on a tablet in the Anaceum^d: 'Of the two oxen which are specially selected as the leaders, one-third^e shall go to the expenses of the festival; as for the other two-thirds, one part shall go to the priest, the other to the parasites.' Crates, in the second book of his *Attic Dialect*, says 'And the word parasite has in our times shifted its meaning to apply to a disreputable thing, but in earlier times parasite was the name given to those who were chosen to select the sacred grain,^f and there was a special repository for their use. Wherefore, in the king's code the following also stands written: "He who is king shall see that the magistrates are appointed and that the parasites are chosen from the demes according to the statutes. And the parasites are to select, each from his own share in the king's office, eight quarts^g of barley, and those Athenians who are in the sacred precinct are to be feasted

^a i e., married only once, their husbands being still alive. Similar restrictions were common in ritual; cf. *πᾶς ἀμφιθαλής*, a boy both of whose parents were still living, who served at weddings. ^d Temple of the Anaces, or Dioscuri

^e i e., of the meat when the oxen were slaughtered.

^f To be used at a festival.

^g A *έκτεύς*, Lat *sextarius*, was one-sixth of a *μέδιμνος*, which was about one and one-half bushels.

κατὰ τὰ πάτρια. τὸν δ' ἐκτέα παρέχειν εἰς τὰ
 ἀρχεῖα τῷ Ἀπόλλωνι τοὺς Ἀχαρνέων παρασίτους
 ἀπὸ τῆς ἐκλογῆς τῶν κριθῶν." ὅτι δὲ καὶ ἀρχεῖον
 ἦν αὐτῶν ἐν τῷ αὐτῷ νόμῳ τάδε γέγραπται·
 "εἰς τὴν ἐπισκευὴν τοῦ νεώ¹ καὶ τοῦ παρασιτίου
 καὶ τῆς οἰκίας τῆς ἱερᾶς διδόναι τὸ ἀργύριον
 ὅποσου ἂν οἱ τῶν ἱερῶν² ἐπισκευασταὶ μισθώ-
 σωσιν." ἐκ τούτου δηλὸν ἐστίν ὅτι ἐν ᾧ τὰς
 ἀπαρχὰς ἐτίθεσαν τοῦ ἱεροῦ σίτου οἱ παράσιτοι
 τοῦτο παρασίτιον προσηγορεύετο." ταῦτα ἱστορεῖ
 καὶ Φιλόχορος ἐν τῇ ἐπιγραφομένῃ Τετραπόλει
 μνημονεύων τῶν καταλεγομένων τῷ Ἡρακλεῖ
 παρασίτων καὶ Δίοδωρος ὁ Σινωπεὺς κωμωδιο-
 ποιὸς ἐν Ἐπικλήρῳ, οὗ τὸ μαρτύριον ὀλίγον
 ὕστερον παραθήσομαι. Ἀριστοτέλης δ' ἐν τῇ
 Μεθωναίῳ πολιτείᾳ "παράσιτοι," φησί, "τοῖς μὲν
 ἀρχουσι δύο καθ' ἕκαστον ἦσαν, τοῖς δὲ πολεμ-
 ἀρχοῖς εἰς· τεταγμένα δὲ ἐλάμβανον παρ' ἄλλων τέ-
 τινων καὶ τῶν ἀλῆων ὄψον." τὸν δὲ νῦν λεγό-
 μενον παράσιτον Καρύστιος ὁ Περγαμηνὸς ἐν τῷ
 περὶ διδασκαλιῶν εὐρεθῆναί φησιν ὑπὸ πρώτου
 Ἀλέξιδος, ἐκλαθόμενος ὅτι Ἐπίχαρμος ἐν Ἑλπίδι
 ἢ Πλούτῳ παρὰ πότον αὐτὸν εἰσήγαγεν οὕτως
 λέγων·

ἀλλ' ἄλλος³ ἔσταιχ'⁴ ὦδε⁵ τοῦδε κατὰ πόδας,
 τὸν ῥαδίως⁶ λαψῇ τὸ κατὰ τὸ νῦν γὰ θην⁷

¹ τοῦ ἀρχείου after νεώ deleted by Kaibel.

² ἱερῶν Preller: ἱερέων A.

³ ὅδ' after ἄλλος deleted by Meineke.

⁴ Bergk: ἔστηχ' A.

⁵ Schweighauser: ὅδε A.

⁶ Anonymous reviewer of Schweighauser's edition: ῥα
 δεινῶς A.

⁷ κατὰ τὸ νῦν γὰ θην Kaibel: καιτοῖνον γαθην A.

therewith according to ancestral custom. And the parasites of Acharnae are to bring their eight quarts in honour of Apollo to the repositories after the barley has been selected." That there was also a repository for them is proved by what is written in the same code · "For the repair of the temple, the magazine of the parasites, and the sacred house. payment shall be made at whatsoever price the repairers of sacred places shall fix in the contract." From this it is clear that the repository in which the parasites placed the first fruits of the grain was called the "magazine of the parasites" · The same facts are recorded by Philochorus also in the work entitled *Tetrapolis*,^a when he mentions the parasites who were drafted for the service of Heracles ; also by Diodorus of Sinope, comic poet, in his *Heiress*, whose testimony I will cite a little later ^b · Aristotle, in his *Constitution of Methonê*,^c says · 'There were two parasites for each magistrate, and one for each military office, they received regular contributions from certain other persons, and particularly fish from the fishermen.' But as for the modern use of the term parasite, Carystius of Pergamum, in his work on *Dramatic Performances*, says that it was first invented by Alexis. He forgets, however, that Epicharmus, in *Hope* or *Wealth*,^d introduced the character at a drinking-bout with these words : 'But another came stalking in here at the heels of the first—one whom, I can assure you, you will easily, as

^a *F.H.G.* i. 410; the title refers to a district in Attica composed of four towns, Marathon, Oenoe, Probalinthus, and Tricorythus.

^b 239 b.

^c Frag. 551 Rose.

^d Kaibel 96.

εὖωνον αἰείσιτον.¹ ἀλλ' ἔμπας ὅδε
ἄμυστιν ὥσπερ κύλικα πίνει τὸν βίον.

καὶ² αὐτὸν ποιεῖ τὸν παράσιτον λέγοντα τοιάδε πρὸς
τὸν πυνθανόμενον

συνδειπνέων τῷ λῶντι, καλέσαι δεῖ μόνον,
καὶ τῷ γὰρ μὴ λεῶντι, κούδέν δεῖ³ καλεῖν
τηνεὶ δὲ χαρίης τ' εἰμὶ καὶ ποιέω πολὺν
36 γέλωτα καὶ τὸν ἱστιῶντ' ἐπαινέω.
καὶ κά τις ἀντίον τι⁴ λῆ τήνῳ λέγειν,
τήνῳ κυδάζομαί τε κάπ' ὦν ἡχθόμαν⁵
κῆπειτα πολλὰ καταφαγών, πόλλ' ἐμπιῶν
ἄπειμι λύχνον δ' οὐχ ὁ παῖς μοι συμφέρει·
ἔρπω δ' ὀλισθράζων τε καὶ κατὰ σκότος
ἔρημος⁶ αἶ κα δ' ἐντύχω⁷ τοῖς περιπόλοις,
τουθ' οἶον⁸ ἀγαθὸν ἐπιλέγω τοῖς θεοῖς ὅτι
οὐ λῶντι πλείον, ἀλλὰ μαστιγῶντί με.
b ἐπεὶ δέ χ' εἶκω οἴκαδιν⁹ καταφθαρεῖς,¹⁰
ἄστρωτος εὖδω, καὶ τὰ μὲν πρᾶτ'¹¹ οὐ κοῶ,
ὥς κά μ' ἔχων ὥκρατος¹² ἀμφέπη φρένας.

Καὶ ἄλλα δὲ τοιαῦτα ἐπιλέγει ὁ τοῦ Ἐπιχάρμου
παράσιτος. ὁ δὲ παρὰ τῷ Διφίλῳ τάδε φησίν·

ὅταν με καλέσῃ πλούσιος δεῖπνον ποιῶν,
οὐ κατανοῶ τὰ τρίγλυφ' οὐδὲ τὰς στέγας,
οὐδὲ δοκιμάζω τοὺς Κορινθίους κάδους,

¹ αἰείσιτον Kaibel: αἰεὶ σῖτον A.

² καὶ Meineke: δι A.

³ γαμηλιῶντι τῷ γαλῶντι δὲν A, words divided by Petit
λεῶντι Dindorf κούδέν δεῖ Grotius

⁴ τι added by Grotius

⁵ Meineke, Bergk· καπωνηχθομην A.

things now go, find ever ready to assist at the feast. (However poor he may be) this fellow can none the less quaff life in a single breath, as he would a cup.' And he makes the parasite himself say these words to his questioner 'Dining with him who desires me (he needs only to ask me), and alike with him who desires me not (and there is no need to ask); at dinner there I am a wit, and cause much laughter and praise my host And if anyone wants to say something hostile to him, I revile the upstart and so get myself hated. Then after eating heartily and drinking heartily I take my leave; but no slave carries a lamp ahead for me. I skulk along the slippery way and am all alone in the darkness: if I meet the watchmen anywhere, the one good thing that I can ascribe to the gods is this, that the patrol wants no more of me than a flogging And when at last I get home, done to death, I go to sleep without any bedding, and never heed the first thing so long as the neat wine holds and befuddles my senses'

"And Epicharmus's parasite goes on to recite other matters of the same kind The parasite in Diphilus^a says 'When a rich man gets up a dinner and invites me. I don't stop to notice the triglyphs or the ceiling, nor do I examine the Corinthian

^a Kock ii. 561.

⁶ ἔρημος (ἐρήμος) Ahrens. ἐραμος Casaubon: ἐρμος A.

⁷ αἶ λα δ' ἐντύχω Musurus: ἐλλαδετυχω A.

⁸ τοῦθ' οἶον Ahrens. τουτοιον A.

⁹ οἴκαδ' Dindorf. οἴκαδ' εἰς A.

¹⁰ καταφθαρεῖς Heringa. καταφθερεῖς A.

¹¹ πρᾶτ' Kaibel. πρῶτ' A.

¹² ἄς λά μ' Toup: ἄς λαμῶν ἄκρατος οἶνος A: ἔχων added by Kaibel, οἶνος deleted by Bergk.

ἀτενὲς δὲ τηρῶ τοῦ μαγείρου τὸν καπνόν.

c καὶ μὲν σφοδρὸς φερόμενος εἰς ὀρθὸν τρέχῃ,
γέγηθα καὶ χαίρω τε¹ καὶ περυύττομαι·

ἂν δὲ πλάγιος καὶ λεπτός, εὐθέως νοῶ

ὅτι τοῦτό μοι τὸ δεῖπνον ἄλλ' οὐδ' αἶμ' ἔχει
πρῶτος δ' Ὅμηρος, ὥς τινὲς φασιν, εἰσῆγαγε παρά-
σιτον, τὸν Ποδῆν εἶναι λέγων φίλον εἰλαπιναστὴν
τοῦ Ἑκτορος

ἦν δέ τις ἐν Τρώεσσι Ποδῆς υἱὸς Ἡετίωνος,
d ἀφνειός τ' ἀγαθός τε μάλιστα δέ μιν τίεν
Ἑκτωρ

δῆμου, ἐπεὶ οἱ ἑταῖρος ἦν φίλος εἰλαπιναστής
τὸν γὰρ ἐν εἰλαπίνῃ φίλον εἶρηκεν τὸν ἐν τῷ
δειπνεῖν. διὸ καὶ ποιεῖ αὐτὸν ὑπὸ Μενελάου τιτρω-
σκόμενον κατὰ τὴν γαστέρα φησὶν δ' ὁ Σκήψιος
Δημήτριος ὡς καὶ Πάνδαρον διὰ τὸ ἐπιωρκε-
e κέναι κατὰ τῆς γλώττης τιτρώσκει δ' αὐτὸν
Σπαρτιάτης ἄνθρωπος τὴν αὐτάρκειαν ἐξηλωκώς.

Οἱ δ' ἀρχαῖοι ποιηταὶ τοὺς παρασίτους κόλακας
ἐκάλουν, ἀφ' ὧν καὶ Εὐπολὶς τῷ δράματι τὴν ἐπι-
γραφὴν ἐποίησατο, τὸν χορὸν τῶν Κολάκων ποιήσας
τάδε λέγοντα

ἀλλὰ δίαίταν ἦν ἔχουσ' οἱ κόλακες πρὸς ὑμᾶς
λέξομεν ἄλλ' ἀκούσαθ', ὥς ἐσμέν ἅπαντα² κομψοὶ
ἄνδρες· ὅτοις³ πρῶτα μὲν παῖς ἀκόλουθός ἐστιν
ἀλλότριος τὰ πολλά, μικρὸν δέ τι κάμους⁴ αὐτοῦ.

¹ τε Dobree. τι A.

² ἅπαντα Heilmann: ἅπαντες AC

³ ὅτοις Porson τοῖς AC.

⁴ κάμους Bergk. κάμον A

jars,^a but I watch intently the chef's smoke And when it comes pouring straight up in an eager rush. I am all delight, I rejoice and am in a flutter; but when it comes out crosswise and thin, I at once perceive that that dinner isn't going to have even a drop of blood for me' But Homer was the first, as some people assert, to introduce a parasite when he says that Podes was a friendly companion at the feast of Hector^b 'There was a man among the Trojans, Podes, son of Eetion, rich and brave withal; more than all others among the people Hector honoured him, for he was his comrade, a friendly companion at the feast' For when he speaks of a friend at the feast he means a friend when it came to eating That is why he represents him as wounded by Menelaus in the belly, just as, Demetrius of Scepsis^c says, Pandarus for his perjury was wounded in the tongue^d And Podes was wounded by a man from Sparta,^e who zealously practised fugality.

"The ancient poets called parasites flatterers, a name by which Eupolis^f entitled his play, making the chorus of Flatterers say^g. 'But now we will tell you the manner of life which flatterers lead; listen then, for we are clever gentlemen in all emergencies. In the first place, another man's slave is our attendant usually, but he's mine for a little while'^h Then I

household furniture. See 181 e (of Telemachus at the palace of Menelaus); Aristoph. *Vesp* 1214 (Bdelycleon is giving his father a lesson in politeness) "Praise one of the bronze pieces, look at the ceiling, admire the hall curtains."

^b *Il.* xvii. 575.

^c Frag. 74 Gaede.

^d *Il.* v. 292.

^e Menelaus, *Il.* xvii 578.

^f Kock i 301. These verses in Priapean metre are from the parabasis of the play.

^g Text and meaning are debated.

f ἱματίῳ δέ μοι δύ' ἐστὸν χαρίεντε τούτῳ,
οἶν¹ μεταλαμβάνων αἰεὶ θάτερον ἐξελαύνω
εἰς ἀγοράν. ἐκεῖ δ' ἐπειδὰν κατίδω τιν' ἄνδρα
ἡλίθιον, πλουτοῦντα δ', εὐθὺς περὶ τοῦτον εἰμί
κἂν τι τύχῃ λέγων ὁ πλούταξ, πάνυ τοῦτ' ἐπαινῶ
καὶ καταπλήττομαι δοκῶν τοῖσι λόγοισι χαίρειν.
εἴτ' ἐπὶ δεῖπνον ἐρχόμεσθ' ἄλλυδις ἄλλος ἡμῶν
μᾶζαν ἐπ' ἀλλόφυλον, οὗ δει χαρίεντα πολλὰ
τὸν κόλακ' εὐθέως² λέγειν ἢ ἔκφέρεται³ θύραζε.
237 οἶδα δ' Ἀκέστορ' αὐτὸ τὸν στιγματίαν παθόντα·
σκῶμμα γὰρ εἶπ' ἀσελγές,⁴ εἴτ' αὐτὸν ὁ παῖς
θύραζε

ἐξαγαγὼν ἔχοντα κλοιὸν παρέδωκεν Οἶνεί.

Τοῦ δὲ ὀνόματος τοῦ παρασίτου μνημονεύει
'Αραρῶς ἐν Ὑμεναίῳ⁵ διὰ τούτων

οὐκ ἔσθ' ὅπως οὐκ εἰ παράσιτος, φίλτατε·

ὁ δ' Ἰσχόμαχος ὁδὶ τρέφων⁶ σε τυγχάνει

πολὺ δ' ἐστὶ τὸ ὄνομα παρὰ τοῖς νεωτέροις. τὸ δὲ
ῥῆμα παρὰ Πλάτωνι τῷ φιλοσόφῳ ἐν Λάχῃτι·
φησὶ γάρ· “καὶ ἡμῖν τὰ μεράκια παρασιτεῖ”
b παρασίτων δ' εἶναί φησι γένη δύο Ἀλεξίς ἐν
Κυβερνήτῃ διὰ τούτων·

δύ' ἐστὶ, Ναυσίνικε, παρασίτων γένη,

ἐν μὲν τὸ κοινὸν καὶ κεκωμωδημένον,

οἱ μέλανες ἡμεῖς. θάτερον ζῆ⁷ τοι⁷ γένος,

¹ τούτῳ, οἶν Poisson. τούτῳ AC.

² εὐθέως Grotius εὐθὺς A

³ ἔκφέρεται Bergk φέρεται A

⁴ εἴπ' ἀσελγές Porson εἴπας ἔλεγες A

⁵ ἐν Ὑμεναίῳ Casaubon ἐνμεναιῳ A

⁶ ὁδὶ τρέφων Bothe ὁ διατρέφων A.

⁷ ζῆ τοι Lumb. ζητώ A

have these two nice coats which I interchange continually, the one for the other, when I go out to the market And when I spy a simpleton who is rich. I fasten upon him at once And if the rich blighter chances to say anything, I loudly praise him and express my amazement, pretending delight in his words. Then we go to dinner, one of us in one direction, another in another—all to get a barley-cake not our own. There the flatterer must at once begin his witty chatter or be chucked out at the door I know that that happened to the blackguard Acestor ^a, for he uttered an outrageous jest, and the slave led him out at the door—with a collar on—and handed him over to Oeneus.’ ^b

“The name parasite is mentioned by Ariaros in *The Wedding Hymn* ^c in these lines ‘It must be that you are a parasite, dearie; and here comes Ischomachus, who as it chanches keeps you in food.’ But the word occurs often among more recent poets. The verb also occurs in the philosopher Plato, in *Laches* ^d He says, namely ‘And the lads parasite with us’ ^e Alexis in *The Pilot* ^f says there are two classes of parasites The lines are: ‘P There are two classes of parasites, Nausinicus. One is the widely-prevailing kind, ridiculed on the stage, the black ones’ ^g we Then there lives another class, a

^a A tragic poet mocked by Aristoph. (*Aves* 31) as a foreigner.

^b The “collar” was a heavy wooden frame put on the neck of a refractory slave. Oeneus was the eponymous hero of the Attic tribe Oeneis, in one deme of which was the *Βάραθρον* or pit into which the bodies of executed criminals were thrown

^c Kock ii. 218

^d 179 c.

^e i.e., eat with us at the mess.

^f Kock ii. 338; a parasite speaks.

^g So called from the colour of their clothes. Pollux iv. 119.

σεμνοπαράσιτον ἔθνος εὖ¹ καλούμενον,
 σατράπας παρασίτους καὶ στρατηγούς ἐπιφανείς²
 c ὑποκρινόμενον εὖ τοῖς βίοις, ὄφρ' ἔχον³
 χλίοταλάντους ἀνακυλῖόν τ' οὐσίας
 νοεῖς σὺ⁴ τὸ γένος καὶ τὸ πρᾶγμα, N. καὶ μάλα
 P. τούτων δ' ἑκατέρου τῶν γενῶν ὃ μὲν τύπος
 τῆς ἐργασίας εἰς ἔστι, κολακείας ἀγών·
 ὥσπερ ἐπὶ τῶν βίων δὲ τοὺς μὲν ἡ τύχη
 ἡμῶν μεγάλοις προσένειμε, τοὺς δ' ἐλάττοσι·
 d εἶθ' οἱ μὲν εὐποροῦμεν, οἱ δ' ἀλύομεν.
 ἀρ' ἐκδιδάσκω,⁵ Ναυσίνικ', N οὐκ ἀστόχως,
 ἀλλ' ἂν σ' ἐπαινῶ μᾶλλον, αἰτήσεις μέ τι.⁶

Χαρακτηρίζει δ' οὐκ ἀρρῦθμως τὸν
 ὁποῖός τις ἔστι Τιμοκλῆς ἐν Δρακοντ'

ἔπειτ' ἐγὼ παράσιτον ἐπιτρέψω τινι
 κακῶς λέγειν, ἥκιστα γ'. οὐδὲν ἔστι
 ἐν τοῖς τοιούτοις χρησιμώτερον γένος.
 εἰ δ' ἔστι τὸ' φιλέταιρον ἔν τι τῶν καλῶν,
 ἀνὴρ παράσιτος τοῦτο ποιεῖ διὰ τέλους
 e ἐρᾶς, συνεραστής ἀπροφάσιστος γίγνεται
 πράττεις τι, πράξει συμπαρὼν ὃ τι ἂν δέη,
 δίκαια ταῦτά τῳ τρέφοντι νενομικῶς,
 ἐπαινέτης θαυμαστός οἷος τῶν φίλων.
 χαίρουσι δείπνων ἡδοναῖς ἀσυμβόλοις·
 τίς δ' οὐχὶ θνητῶν, ἢ τίς ἥρως ἢ θεὸς

¹ ἔθνος εὖ Lumb. ἐκ μέσου A

² This verse transposed with the preceding by Dobree

³ ἔχον Giotius ἔχοντα A

⁴ σὺ added by Reisig

⁵ ἀρ' ἐκδιδάσκω Kock. ἀρά γε διδάσκων A

tribe well called by the name "august parasite," that skilfully act the part of nabob parasites and generals of renown in their ways of living, with eyebrows a thousand talents weight, squandering estates right and left^a Do you know the kind and the thing I speak of? N. Indeed I do. P. The mode of operation in each of these two classes is the same; it's a contest in flattery. As it generally happens in men's lives, fate assigns some of us to great patrons, others to patrons of less degree; and so some of us are well off, while others of us are in despair. Do I make myself clear, Nausimicus? N. You hit the nail on the head. However, if I give you any more praise, you'll be asking me for something!'

"With a deft touch Timocles outlines the parasite's character in *Dracontium*,^b thus: 'So I am to allow anyone to abuse a parasite? Not a bit of it. For there doesn't exist a more useful class when it comes to the things I have just described. Again, if you grant that sociability is one of the virtues, your parasite practises that to perfection. Suppose you're in love, he proves himself in your affair a helper who never shirks. You have some business to transact; he will stand by and carry through whatever is wanted, claiming his patron's rights as if they were his own—an incomparable admirer of his friends. But, you say, they enjoy the pleasures of eating without paying their share. Well, what mortal man does not do that? Still more, what god or hero

^a Cf. Aristoph. *Nub.* 33 ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν, "you have rolled me out of all I own."

^b Kock ii. 454. The title may be a courtesan's name.

⁶ ἐπαινῶ μᾶλλον, αἰτήσεις μέ τι Duthel: ἐπαινῶ, μᾶλλον αἰτήσεις μέτι A.

⁷ τὸ added by Casaubon.

ἀποδοκιμάζει τὴν τοιαύτην διατριβήν,
 ἵνα μὴ δὲ¹ πολλὰ μακρολογῶ δι' ἡμέρας,
 τεκμήριόν τι παμμέγεθες οἶμαί γ' ἔρεῖν,
 f ὁ τῶν παρασίτων ὡς τετίμηται βίος.
 γέρα γὰρ αὐτοῖς ταῦτα τοῖς τῶλύμπια
 νικῶσι δίδονται χρηστότητος εἵνεκα,
 σίτησις. οὐ γὰρ μὴ τίθενται συμβολαί,
 πρυτανεῖα ταῦτα πάντα προσαγορευτέα.²

καὶ Ἀντιφάνης δὲ ἐν Διδύμοις φησίν·

238 ὁ γὰρ³ παράσιτός ἐστιν, ἂν ὀρθῶς σκοπῆς,
 κοινωνὸς ἀμφοῖν, τῆς τύχης καὶ τοῦ βίου.
 οὐδεὶς παράσιτος εὐχετ' ἀτυχεῖν τοὺς φίλους,
 τοῦναντίον δὲ πάντας εὐτυχεῖν αἰεί.
 ἐστὶν πολυτελής τῷ βίῳ τις οὐ φθονεῖ,
 μετέχειν δὲ τούτων εὐχετ' αὐτῷ συμπαρών.
 καστὴν φίλος γενναῖος ἀσφαλῆς θ' ἄμα,
 οὐ μάχιμος, οὐ πάροξυς, οὐχὶ βάσκανος,
 ὀργὴν ἐνεγκεῖν ἀγαθός. ἂν σκώπτῃς, γελᾷ
 b ἔρωτικός, γελοῖος, ἱλαρὸς τῷ τρόπῳ·
 πάλιν στρατιώτης ἀγαθὸς εἰς ὑπερβολήν,
 ἂν ᾗ τὸ σιτάρκημα⁴ δεῖπνον εὐτρεπές.

καὶ Ἀριστοφῶν δὲ ἐν Ἰατρῷ φησι·

βούλομαι δ' αὐτῷ προειπεῖν οἷός εἰμι τοὺς
 τρόπους
 ἂν τις ἐστιά, πάρειμι πρῶτος, ὥστ' ἤδη πάλαι
 . . . ζωμὸς καλοῦμαι. δεῖ τιν' ἄρασθαι μέσον

¹ μὴ δὲ Grotius δὲ μὴ AC

² προσαγορευτέα Meineke προσαγορεύεται AC.

³ ὁ γὰρ Wakefield ὅρα γὰρ AC.

⁴ σιτάρκημα Cobet σιτάρχημα AC.

discountenances that kind of pastime ?^a Not to drag out the day with too many instances, I think I can cite one proof of immense importance, to show that the parasites' life is held in honour. They are given for their deserts exactly the same prize as those who win at the Olympic Games—maintenance^b For all places where payment is not imposed should be called Prytaneia'. Again, Antiphanes says in *The Twins*^c: 'For the parasite, if you look at him rightly, is a partner in both things, our fortune and our life. No parasite prays that his friends may have misfortune; quite the contrary, he prays that all may have perpetual good fortune. A man may be sumptuous in his mode of life, he feels no envy, but only prays that he may stand beside him and share his wealth. He is also a noble friend and safe as well, not contentious, not quick to take offence, not malicious, good at enduring bad temper. If you joke at his expense, he laughs. He is affectionate, amusing, gay in character: again, he is a good soldier, good passing belief, if only his ration be a dinner promptly served.' And Aristophon says in *The Doctor*^d. "I wish to explain to him beforehand what sort of man I am in my ways. If anyone gives a dinner, I am first on the spot, so that long since I am known by the name of Broth. If someone who has drunk too much has to be tackled at the waist^e and

^a Since gods and heroes were supposed to be feasted at the Θεοξένια, or "god-entertainments." See 82 e note c, 137 e note a, 252 b note b, 372 a.

^b Referring to public maintenance in the Prytaneum, or town-hall, 186 a note a.

^c Kock II. 43.

^d Kock II. 277.

^e ἀρᾶσθαι μέσον, "to lift by the middle," a wrestling term.

- c τῶν παροινούντων, παλαιστὴν νόμισον Ἀργεῖόν¹
 μ' ὄρᾱν
 προσβαλεῖν πρὸς οἰκίαν δεῖ, κριὸς ἀναβῆναί τι πρὸς
 κλιμάκιον . . Καπανεύς· ὑπομένειν πληγὰς
 ἄκμων·
 κονδύλους πλάττειν δὲ Τελαμών· τοὺς καλοὺς
 πειρᾶν καπνός

κὰν Πυθαγοριστῇ δέ φησι·

- πρὸς μὲν τὸ πεινῆν ἐσθίειν τε μηδὲ ἐν
 νόμιζ' ὄρᾱν Τιθύμαλλον ἢ Φιλιππίδην.
 d ὕδωρ δὲ πίνειν βάτραχος, ἀπολαῦσαι θύμων
 λαχάνων τε κάμπη, πρὸς τὸ μὴ λουῖσθαι ῥύπος,
 ὑπαίθριος χειμῶνα διάγειν κόψιχος,
 πνίγος ὑπομεῖναι καὶ μεσημβρίας λαλεῖν
 τέττιξ, ἐλαίῳ μηδὲ χρίεσθαι τὸ πᾶν²
 κονιορτός, ἀνυπόδητος ὄρθρου περιπατεῖν
 γέρανος, καθεύδειν μηδὲ μικρὸν νυκτερίς.

Ἀντιφάνης δ' ἐν Προγόνοις·

- τὸν τρόπον μὲν οἶσθά μου
 e ὅτι τῷφος οὐκ ἔνεστιν, ἀλλὰ τοῖς φίλοις
 τοιοῦτός εἰμ', ἥδιστε,³ τύπτεσθαι μύδρος,
 τύπτειν κεραυνός, ἐκτυφλοῦν τιν' ἀστραπή,
 φέρειν τιν' ἄρας ἄνεμος,⁴ ἀποπνίξαι βρόχος,

¹ Ἀργεῖόν Grotius· αὐταργεῖον A.

² μηδὲ χρίεσθαι (Wilamowitz) τὸ πᾶν Kaibel· μήτε χρῆσθαι
 μήτε ὄρᾱν AC

³ τοιοῦτός εἰμ', ἥδιστε Lumb τοιοῦτος εἰμη (εἰμι C) δη τις A

⁴ ἄρας ἄνεμος Lobeck αἶραντανεμος AC.

^a Such as Heracles, wrestling was supposed to be peculiarly an Argive sport, *Anthol. Pal.* ii. 139

thrown, you would think that you saw in me an Argive wrestler ^a Or perhaps a house door is to be assaulted; I am a battering-ram At climbing up a ladder, I am a Capaneus ^b; at enduring blows I am an anvil; at fashioning fisticuffs I am a Telamon,^c at tempting the fair, smoke ^d And in *The Disciple of Pythagoras* ^e he says. 'When it comes to being hungry, and not eating a single bite, imagine that you are looking at Tithymallus or Philpides ^f At drinking he's a frog, at getting all the benefit out of thyme and greens, a caterpillar, at abstaining from a bath, a filth-pot; at passing the winter in the open, he's a crow,^g at enduring heat and chattering at noonday, a cicada, at refusing to anoint himself with oil under any circumstances, a dust-cloud,^h at walking about shoeless in the early dawn, a crane, and at sleeping not so much as a wink, a bat' And Antiphanes, in *Ancestors* ⁱ: 'You know my character, and that I hold within me no vain conceit; rather, toward my friends, good sir, I am like this: at receiving blows I am pig-iron, at giving blows, a thunder-bolt, at blinding the eyes, a lightning flash, at picking a fellow up and carrying him off, a hurricane, at choking

^b One of the Seven against Thebes, struck down by Zeus when he scaled the wall of the city.

^c A "Telamonian blow" was proverbially severe, a "knock-out."

^d Since smoke penetrates the smallest opening. Cf. (but in a different sense) *la fumée cherche les beaux*, cited by Villebrun, see also 242 f.

^e Kock II. 280.

^f Names of parasites. For Tithymallus see 240 c.

^g Lit. "blackbird."

^h The use of olive oil on the body was common among the better classes from the time of Homer; cf. 242 e. For its use as food see 66 f.

ⁱ Kock II. 94.

θύρας μοχλεύειν σεισμός, εἰσπηδᾶν ἀκρίς,
 δειπνεῖν ἀκκλητος μυῖα, μὴ ᾽ξελθεῖν φρέαρ,
 ἄγχειν, φονεύειν, μαρτυρεῖν, ὅσ' ἂν μόνον
 τύχῃ τις εἰπών, ταῦτ' ἀπροσκέπτως ποεῖν
 ἅπαντα. καὶ καλοῦσί μ' οἱ νεώτεροι

f διὰ ταῦτα πάντα σκηπτὸν ἀλλ' οὐδὲν μέλει
 τῶν σκωμμάτων μοι· τῶν φίλων γὰρ ὧν φίλος
 ἔργοισι χρηστός, οὐ λόγοις ἔφυν μόνον.

Δίφίλος δ' ἐν Παρασίτῳ μελλόντων γίνεσθαι
 γάμων τὸν παράσιτον ποιεῖ λέγοντα τάδε

ἀγνοεῖς ἐν ταῖς ἀραῖς

239 ὃ τι ἔστιν, εἴ τις μὴ φράσει¹ ὀρθῶς ὁδὸν
 ἢ πῦρ ἐναύσει² ἢ διαφθείρει³ ὕδωρ,
 ἢ δειπνιεῖν² μέλλοντα κωλύσαι³ τινά

Εὐβουλος· δὲ ἐν Οἰδίποδι·

ὁ πρῶτος εὐρῶν τὰλλότρια δειπνεῖν ἀνὴρ
 δημοτικὸς ἦν τις, ὡς ἔοικε, τοὺς τρόπους.
 ὅστις δ' ἐπὶ δεῖπνον ἢ φίλον τιν' ἢ ξένον
 καλέσας ἔπειτα συμβολὰς ἐπράξατο,
 φυγὰς γένοιτο μηδὲν οἴκοθεν λαβών.

Διόδωρος δὲ ὁ Σινωπεὺς ἐν Ἐπικλήρῳ περὶ τοῦ
 παρασιτεῖν καὶ αὐτὸς οὐκ ἀγλαφύρως τάδε φησίν·

b βούλομαι δεῖξαι σαφῶς
 ὥς σεμνὸν ἐστι τοῦτο καὶ νενομισμένον

¹ φράσει' Poison φρασειῇ A: φραση ἢ C

² δειπνιεῖν Erfurdt δειπνεῖν A

³ κωλύσαι Erfurdt: κωλύσῃ A

^a A proverb, "fighting-dogs in a well" (Zenob iii 45), was used of a fight which could not be avoided or shifted to more advantageous ground Cf. Simplic. *Physic* 470 21

^b Cf. *Ev Marc.* iii. 17: "And he surnamed them Boanerges, which is, The sons of Thunder."

him, a noose, at wrenching the bolts of a door, an earthquake, at hopping in, a cricket, at eating uninvited, a fly; as immovable as a cistern,^a I can choke, murder, bear false witness, do anything that one may happen to propose—all at a moment's notice. And the younger chaps for all these traits call me Thunderbolt^b But I don't mind their jokes at all For I am a friend to my friends, and it's my nature to serve them with deeds, not words alone' Diphilus in *The Parasite*^c makes his parasite say these lines on the occasion of an impending marriage. 'You don't know what the curses^d threaten in case a man should refuse to show the way correctly, or to kindle a fire; or should he poison the water or hinder a man who wanted—to give a dinner' And Eubulus in *Oedipus*^e: 'The first man to discover the art of dining at other people's expense was plainly a patriot in character But the man who invites anyone to dinner, be it friend or foreigner, and then exacts a contribution—may he have to flee the country without taking any thing from home'

"Diodorus of Sinope, in *The Heiress*,^f expresses himself with equal elegance on the subject of parasites. I want to show you plainly that this is a business august and rightly recognized, a veritable

^c Kock II 561.

^d The ἀραι Βουζύγαιοι were solemn curses pronounced at the ritual act of ploughing by the Buzygae, one of the oldest priestly tribes in Athens. Cf. Cicero, *Off* III. 13. 55 "erranti nam non monstrare, quod Athenis exsecrationibus publicis sanctum est." The last verse in the quotation is no part of the official curse, but added παρά προσδοκίαν.

^e Kock II. 189; apparently a parody of some tragic poet (Euripides?), especially the last verse.

^f Kock II. 420; cf. above, 235 e.

καὶ τῶν θεῶν εὖρημα τὰς δ' ἄλλας τέχνας
οὐδείς θεῶν κατέδειξεν, ἀλλ' ἄνδρες σοφοί
τὸ γὰρ παρασιτεῖν εὔρεν ὁ Ζεὺς ὁ φίλιος,
ὁ τῶν θεῶν μέγιστος ὁμολογουμένως.
οὗτος γὰρ εἰς τὰς οἰκίας εἰσέρχεται
οὐχὶ διακρίνας τὴν πενιχρὰν ἢ πλουσίαν
οὐδ' ἂν καλῶς ἐστρωμένην κλίνην ἴδῃ,
paraκειμένην τε τὴν¹ τράπεζαν πάνθ' ἃ δεῖ
c ἔχουσιν, ἥδη συγκατακλιθεὶς² κοσμίως
ἀριστίσας³ ἑαυτόν, ἐντραγών, πιών,⁴
ἀπέρχετ' οἴκαδ' οὐ καταβαλὼν συμβολάς.
καὶ γὰρ ποῶ νῦν τοῦτ'. ἐπὶ κλίνας ἴδω
ἐστρωμένας καὶ τὰς τραπέζας εὐτρεπεῖς
καὶ τὴν θύραν ἀνεωγμένην, εἰσέρχομαι
ἐνθάδε σιωπῇ καὶ ποιήσας εὐσταλῇ
ἐμαυτόν, ὥστε μὴ ἐνοχλεῖν τὸν συμπότην,
πάντων ἀπολαύσας τῶν παρατεθέντων, πιών,
d ἀπέρχομ' οἴκαδ' ὥσπερ ὁ Ζεὺς ὁ φίλιος
ὅτι δ' ἦν τὸ πρᾶγμ' ἐνδοξὸν αἰεὶ καὶ καλόν,
ἐκείθεν ἂν γνοίῃ τις ἔτι σαφέστερον·
τὸν Ἡρακλέα τιμῶσα λαμπρῶς ἡ πόλις
ἐν ἅπασιν τοῖς δήμοις θυσίας ποιουμένη⁵
εἰς τὰς θυσίας ταύτας παρασίτους τῷ θεῷ
οὐ πώποτ' ἀπεκλήρωσεν οὐδὲ παρέλαβεν
εἰς ταῦτα τοὺς τυχόντας, ἀλλὰ κατέλεγεν
ἐκ τῶν πολιτῶν δώδεκ' ἄνδρας ἐπιμελῶς
ἐκλεξαμένη τοὺς ἐκ δὺ' ἀστῶν⁶ γεγονότας,
e ἔχοντας οὐσίας,⁷ καλῶς βεβιωκότας.

¹ τὴν added by Casaubon

² συγκατακλιθεὶς Dobree: κατακλιθεὶς AC

³ ἀριστίσας Musurus: ἀριστήσας AC.

⁴ πιών Grotius: ἐμπιών AC.

discovery of the gods As for the other arts, no gods disclosed them, but only clever men. Aye, the parasite's life was an invention of Zeus the god of Friendship, admittedly the mightiest of the gods. For this god enters our houses, making no distinction between rich and poor, and wherever he sees a couch nicely spread, with the table laid beside it holding everything that can be desired, he forthwith lies down with the guests decorously and feasts himself, and having eaten of this and drunk of that, he goes back home without paying the scot And that is what I do to-day Whenever I see couches spread, the tables ready, the door standing open, I enter there noiselessly, I assume my best manners, so as not to annoy my fellow-drinker; and after enjoying all that is served, and I have had a drink, I go back home like Zeus the god of Friendship And that this business has always been noble and in good repute, one may realize still more clearly from this whenever the State honours Heracles sumptuously, celebrating festivals in all the demes, never to this day has it chosen *by lot*, for these feasts, parasites ^a to honour the god; and it never selected for this purpose ordinary citizens either No, the State made a list from the citizens, carefully selecting twelve men who were sons of Athenian parents,^b who owned property, and who had lived decent lives. And

^a In the good sense of the word (234 c-235 f); election, not sortition, was used in their case.

^b Lit "sprung from two citizens," father and mother both being of Attic descent.

⁵ ποιουμένη Casaubon · ποιουμένης A.

⁶ δὲ ἀστῶν Cobet δυναστῶν A.

⁷ οὐσίας Casaubon: θυσίας A.

εἰθ' ὕστερον τὸν Ἡρακλέα μιμούμενοι
 τῶν εὐπόρων τινὲς¹ παρασίτους ἐλόμενοι
 τρέφειν παρεκάλουν οὐχὶ τοὺς χαριεστάτους
 ἐκλεγόμενοι, τοὺς δὲ κολακεύειν δυναμένους
 καὶ πάντ' ἐπαινεῖν οἷς ἐπειδὰν προσερεύγη²
 ῥαφανίδας ἢ³ σαπρὸν σίλουρον καταφαγών,
 ἴα καὶ ῥόδα φασὶν⁴ αὐτὸν ἡριστηκέναι.
 ἐπὰν δ'⁵ ἀποπάρδῃ μετὰ τινος κατακείμενος
 f τούτων,⁶ προσάγων τὴν ῥίνα δεῖθ' αὐτῷ⁷ φράσαι,
 πόθεν τὸ θυμίαμα τοῦτο λαμβάνεις,
 διὰ τοὺς τοιούτους τοὺς ἀσελγῶς χρωμένους
 τὸ τίμιον καὶ τὸ καλὸν αἰσχροὺν ἐστὶ νῦν.

Καὶ Ἀξιόνικος δ' ἐν Χαλκιδικῷ φησιν·

ὅτε τοῦ παρασιτεῖν πρῶτον ἡράσθην μετὰ
 Φιλοξένου τῆς Πτερνοκοπίδος νέος ἔτ' ὢν,
 πληγὰς ὑπέμενον⁸ κονδύλων⁹ καὶ τρυβλίων
 ὁστῶν τε τὸ μέγεθος τοσαύτας ὥστε με
 240 ἐνίοτε τοῦλάχιστον ὀκτῶ τραύματα
 ἔχειν. ἐλυσιτέλει γάρ· ἡττων εἰμὶ γὰρ
 τῆς ἡδονῆς ἔπειτα καὶ τρόπον τινὰ
 τὸ πρᾶγμά μοι λυσιτελὲς εἶναι νενόμικα.
 οἶον φίλερίς τίς ἐστὶ καὶ μάχεταιί τί μοι·
 μετεβαλόμην πρὸς τοῦτον ὅσα τ' εἴρηκέ με
 κακῶς ὁμολογῶν εὐθέως οὐ βλάπτομαι.

¹ τινὲς Casaubon: τινὰς A.

² προσερεύγη Kock: προσερεύγοι A.

³ ἢ Dindorf: καὶ A.

⁴ φασὶν Kock: ἔφασαν AC.

⁵ ἐπὰν δ' Kock. ἐπεὶ δ' ἂν δ' AC.

⁶ τούτων Dobree: τούτῳ AC.

⁷ δεῖθ' αὐτῷ Kock. δεῖ ταυτῷ A, δεῖτ' αὐτῷ C.

so, in later times, certain rich men, imitating the example of Heracles, picked out parasites to support, and invited them in, selecting not the finest men, but those best able to play the flatterer and praise them in everything. Why! When a patron, after eating radishes or a stale sheat-fish, belches in their faces, the flatterers say that he must have lunched on violets and roses. And when the patron breaks wind as he lies next to one of these fellows, the latter applies his nose and begs him to tell him, "Where do you buy that incense?" It is because of such people, who make outrageous use of flatterers that what was once estimable and noble is to-day a scandal.

"And Axionicus says in *Aping the Chalcidians*^a: 'As soon as I, still a stripling, had come to love the parasite's life in company with Philoxenus,^b that "Ham-cleaver," I began to receive patiently blows from knuckles, bowls, and bones; they were so many and so severe^c that sometimes I bore eight wounds at the least. (But I didn't mind) for it paid; I am indeed a slave to pleasure. And so I have come to think that the business is in a way actually profitable. Suppose, for example, a man is quarrelsome, and gets into a brawl with me; I face about and acknowledge to him all the evil that he has said of me, and so I straightway come off

^a Kock ii. 414, Athen. 241 e. Chalcis, the chief city of Euboea, was notorious for licentiousness and avarice.

^b Cf. Athen. 220 b, 241 e.

^c Lit. "in size"; the blows (*τοσαύτας πληγὰς*) are confused with the missiles.

^s ὑπέμεινον Grotius ἱγομένων A.

² συνδύλων Schweighauser κονδυλλίων A.

πονηρὸς ὢν δὲ¹ χρηστὸς εἶναι φησί τις·
ἐγκωμιάζων τοῦτον ἀπέλαβον χάριν.

- b γλαύκου βεβρωκῶς τέμαχος ἐφθὸν τήμερον
αὔριον ἔωλον τοῦτ' ἔχων οὐκ ἄχθομαι.
τοιούτος ὁ τρόπος ἐστὶν ἡ φύσις τέ μου.

Ἀντίδοτος δ' ἐν τῷ ἐπιγραφομένῳ Πρωτοχόρῳ
παράγει τινὰ παραπλήσιον τοῖς ἐν τῷ Κλαυδίῳ
νῦν σοφιστεύουσιν, ὧν οὐδὲ μεμνησθαι καλόν,
τοιαῦτα περὶ παρασιτικῆς τέχνης λέγοντα

- κατὰ τὴν στάσιν δὴ στάντες ἀκροάσασθέ μου.
πρὶν ἐγγραφῆναι καὶ λαβεῖν τὸ χλαμύδιον
c περὶ τοῦ παρασιτεῖν εἴ τις ἐμπέσοι λόγος,
τὸ τεχνίον αἰεὶ τοῦτό μοι κατεπίνετο,²
καὶ παιδομαθῆς πρὸς αὐτὸ τὴν διάνοιαν ἦν.

Παράσιτοι δ' ἐπ' ὀνόματος ἐγένοντο Τιθύμαλλος
μέν, οὗ μνημονεύει Ἀλέξις ἐν Μιλησίᾳ καὶ ἐν
'Οδυσσεὶ ὑφαίνοντι ἐν δὲ Ὀλυνθίοις φησίν·

- ὁ δὲ σὸς πένης ἔστ', ὧ³ γλυκεῖα· τοῦτο δὲ
δέδοιχ' ὁ θάνατος τὸ γένος, ὥς φασιν, μόνον
d ὁ γοῦν Τιθύμαλλος ἀθάνατος περιέρχεται

Δρόμων δ' ἐν Ψαλτρίᾳ·

• ὑπερησχυνόμην
μέλλων ἀσύμβολος πάλιν δειπνεῖν πάνν
αἰσχρὸν γάρ.⁴ B. ἀμέλει· τὸν Τιθύμαλλον γοῦν ἀεὶ

¹ δὲ Kaibel: τε A.

² κατεπίνετο Dalechamp: καταπινέτω A.

³ ἔστ', ὧ Casaubon: ἔστω A.

⁴ γάρ added by Schweighauser.

^a Kock II. 410. The Emperor Claudius enlarged the Museum at Alexandria with an extension here called

without injury. Again, a scoundrel asserts that he is a good man ; I load him with praise and win his gratitude. If to-day I eat a slice of boiled grey-fish, I am not disturbed if to-morrow I have it to eat warmed over. Such is my character and my nature.' Antidotus, in the play entitled *Premier Danseur*, brings on the stage a character resembling the modern professors in the Claudian Institute, whom it is a disgrace even to mention ; this is what he says concerning the School for Parasites ^a : ' Take up your positions, now, and pay attention to me. Before I became a registered voter, and received the cloak, ^b whenever the conversation happened to fall on how to be a parasite, I always drank in the art eagerly, and proved that I had a precocious understanding in grasping it '

" Several parasites are specially mentioned by name. There was first of all Tithymallus, whom Alexis mentions in *The Woman of Miletus* and in *Odysseus at the Loom*. In *The Olynthians* ^c he says : ' Yes, my dear, but your husband is a poor man, and death, they say, avoids that class of persons alone ; Tithymallus, for example, haunts the town, deathless ever.' And Dromon in *The Harp-girl* ^d. ' A I was ashamed beyond words to go to dinner again without paying my share ; for it is altogether scandalous. B Never mind. Tithymallus, at least, may be seen

Claudium, Sueton. *Claud* v. 42. A " professor " is here drilling the class in the parasite's art.

^b Of the ephebus, on reaching the age of eighteen.

^c Kock ii. 355 ; a rich woman, conversing with a poor woman, is comparing husbands. The parasite, like the deathless gods, never has to pay his share : Menander, *Samia* 401 Capps : Χαίρεφῶν πρώτιστος οὗτος, ὃν τρέφουσ' ασύμβολον, οὐ θεὸς σοι φαίνεται εἶναι,

^d Kock ii. 419.

ἐρυθρότερον κόκκου περιπατοῦντ' ἔσθ' ὄραν·
οὕτως ἐρυθρία συμβολὰς οὐ κατατιθείς.

Τιμοκλῆς Κενταύρῳ ἢ Δεξαμενῶ·

Τιθύμαλλον αὐτὸν καὶ παράσιτον ἀποκαλῶν.
ἐν δὲ Καυνίοις·

- e ἤδη προσενήνεκται;¹ τί μέλλεις; σπεῦδε δὴ,²
ὦ τάν. ὁ γὰρ Τιθύμαλλος οὕτως ἀνεβίω
κομιδῇ τεθνηκώς, τῶν ἀν' ὀκτὼ τοῦβολοῦ
θέρμους μαλάξας. οὐκ ἀπεκαρτέρησε γὰρ
ἐκεῖνος, ἀλλ' ἐκαρτέρησ', ὦ φίλτατε,
πεινῶν³

ἐν δ' Ἐπιστολαῖς·

- οἴμοι κακοδαίμων, ὥς ἐρῶ μὰ τοὺς θεοὺς,
Τιθύμαλλος οὐδεπώποτ' ἡράσθη φαγεῖν
οὕτω σφόδρ' οὐδὲ Κόρμος ἱμάτιον λαβεῖν,
f οὐ Νεῖλος⁴ ἄλφιτ', οὐ Κόρυδος ἀσύμβολος
κινεῖν ὀδόντας.

Ἀντιφάνης Τυρρηνῶ·

ἀρετῇ⁵ τὸ προῖκα τοῖς φίλοις ὑπηρετεῖν.
B. λέγεις ἔσεσθαι τὸν⁶ Τιθύμαλλον πλούσιον.
εἰ πράξεται⁷ γὰρ μισθὸν ἐκ τοῦ σοῦ λόγου
παρ' οἷσι δειπνεῖ⁸ προῖκα, συλλέξει⁹ συχνήν.

- 241 Ἦν δὲ καὶ ὁ Κόρυδος τῶν δι' ὀνόματος παρα-
σίτων. μνημονεύει δ' αὐτοῦ Τιμοκλῆς ἐν Ἐπι-
χαιρεκάκῳ οὕτως·

¹ Marked as an interrogation by Kock.

² μέλλεις, σπεῦδε δὴ Jacobs μέλλει σπεύδετε A.

³ πεινῶν Meneke: πίνων A. ⁴ νεῖλλος A. Cf 313 b.

⁵ Τυρρηνῶ ἀρετῇ Dobree· τυρρηνῶγαρετῇ A.

⁶ τὸν added by Schweighauser

prowling about, redder than scarlet. He blushes so at not paying *his* share!’ Timocles, in *The Centaur*, or *Dexamenus*^a: ‘Calling him an out-and-out Tithymallus^b and parasite.’ And in *The Caumians*^c. ‘Has dinner been brought on yet? What’s the delay? Hurry, my good man!’ For Tithymallus, completely dead, came to life just by chewing some lupines at the price of only eight pints to the penny. For though he could not patiently face death, he patiently bore his hunger.’^d And in *The Letters*^e: ‘Ah me, poor devil, how madly in love am I! I swear by the gods, not even Tithymallus ever conceived such a violent passion for something to eat, not Cormus for a cloak to steal, not Nilus for barley-meal, not Corydus (Lark) for exercising his teeth without paying the scot!’ Antiphanes in *The Etruscan*^f: ‘A It is a virtue to assist one’s friends gratis B. Then you mean that Tithymallus will be a rich man. For if he is going to exact pay according to your meaning from those with whom he dines gratis, he will collect a lot of virtue!’

“Then there was also Lark among the parasites mentioned by name. Timocles speaks of him thus

^a Kock ii 460

^b i.e., starveling.

^c Kock ii 460; the title refers to the brother and sister, Caunus and Byblis, who became a proverb for any desperate passion.

^d For the somewhat forced antithesis between ἀπεκαρτέρησε, “starved myself to death,” and ἐκαρτέρησε, “endured,” cf. Frag. adesp. Kock iii 469 ὥστε μᾶλλον ἂν θέλειν ἀποκαρτερεῖν ἢ ταῦτ’ ἀλούων καρτερεῖν

^e Kock ii. 456.

^f Kock ii. 103; for the title cf. Athen. 517 d, 607 f.

⁷ εἰ πράζεται Cobet: εὐπράζεται A.

⁸ οἷσι δειπνεί Kock: οἷς ἐδείπνει A.

⁹ συλλέξει Dindorf συλλέγειν A.

ἀγορὰν ἰδεῖν εὖοψον εὐποροῦντι μὲν
ἥδιστον, ἂν δ' ἀπορῇ τις, ἀθλιώτατον.
ὁ γοῦν Κόρυδος ἄκκλητος, ὡς ἐμοὶ δοκεῖ,
γενόμενος ὠψώνει¹ παρ' αὐτὸν οἶκαδε
ἦν δὲ τὸ πάθος γέλοιον, οἷμοι, τέτταρας
χαλκοῦς ἔχων ἄνθρωπος, ἐγχέλεις ὀρών,
θύννεια, νάρκας, καράβους ἡμωδία.

- b καὶ ταῦτα πάντα μὲν² περιελθὼν ἤρετο
ὁπόσου, πυθόμενος δ' ἀπέτρεχ' εἰς³ τὰς μεμβράδας.

Ἄλεξις Δημητρίῳ ἢ Φιλεταίρῳ·

ἄλλ' αἰσχύνομαι
τὸν Κόρυδον, εἰ δόξω συναριστᾶν τισιν
οὕτω προχείρως· οὐκ ἀπαρνοῦμαι δ' ὅμως
οὐδὲ γὰρ ἐκεῖνος, ἂν καλῇ τις ἂν τε μή.⁴

ἐν δὲ Τίτθῃ·

- c ὁ Κόρυδος οὗτος, ὁ τὰ γέλοι' εἰθισμένος
λέγειν, Βλεπαῖος βούλετ' εἶναι⁵ B. νοῦν γ' ἔχων
πλουτεῖ γὰρ ὁ Βλεπαῖος.

Κρατῖνος δ' ὁ νεώτερος ἐν Τιτᾶσι·

Κόρυδον τὸν χαλκότυπον πεφύλαξο,
ἦ μὴν⁶ σοὶ νομιεῖς αὐτὸν μηδὲν καταλείβειν,
μηδ' ὄψον κοινῇ μετὰ τούτου πώποτε δαΐσῃ
τοῦ Κορύδου· προλέγω σοι· ἔχει γὰρ χεῖρα κρα-
ταιάν,
χαλκῆν, ἀκάματον, πολὺ κρείττω τοῦ πυρὸς αὐτοῦ.

¹ ὠψώνει Schweighauser. ὀψωνεῖ AC

² πάντα μὲν Dindorf: πάντατημεν A.

in *The Spiteful Man*^a: 'To see a well-stocked market is very pleasant for a rich man, but if one is poor, it is very painful. Lark, at any rate, because, I suppose, he had not been invited out, tried to buy some fish to take home. Alas! his experience was funny—a fellow with only four farthings, he looked at the eels, the tunny-steaks, the electric rays, the crayfish, and his mouth watered. And as he walked about everywhere, he inquired the price of them all, but when he learned it, he scuttled off to the small-fry market.' Alexis in *Demetrius* or *Philetaerus*^b. 'Nay, but I should feel shame in the presence of Lark, if I should be seen lunching with certain persons so readily. Still, I shall not refuse any more than Lark would, whether he is invited or not.' And in *The Nurse*^c. 'A. Our Lark here, the one who is in the habit of saying the funny things, wants to be known as Sharp-Eyes^d. B. And with good reason; for Sharp-Eyes is rich.' And Cratinus the Younger in *The Titans*^e: 'Against Lark, the man of bronze mould, be thou on thy guard; verily thou shalt believe that he will leave thee naught; thou shalt never eat fish in company with this Lark; I warn thee; for he has a hand that is mighty, brazen, untiring, stronger far than the very fire.' That Lark

^a Kock ii. 456

^b Kock ii. 314.

^c Kock ii. 380.

^d A banker named Blepaeus is mentioned by Demosthenes xxi. 215.

^e Kock ii. 291. This is a mock oracle, such as Aristophanes gives in *Knights* and in *Birds*. Cf. *Hor. Sat.* i. 9. 29 ff.

³ ἀπέρρεχ' εἰς Casaubon. ἀποτρέχεις A: ἀποτρέχεις εἰς C.

⁴ ἄν τε μή added by Nauck.

⁵ βούλετ' εἶναι Schweighauser. εἶναι βούλεται AC.

⁶ ἢ μὴν Lumb: ἢ μὴ A.

δ ὅτι δὲ γέλοια ἔλεγεν ὁ Κόρυδος καὶ ἐπὶ τούτοις
γελαῖσθαι ἤθελεν ὁ αὐτὸς Ἄλεξις ἐν Ποιηταῖς φησι·

πάνυ τοι βούλομαι
οὗτος γελαῖσθαι καὶ γέλοι' αἰεὶ λέγειν
μετὰ τὸν Κόρυδον μάλιστ' Ἀθηναίων πολύ.

ἀναγράφει δὲ αὐτοῦ τὰ ἀπομνημονεύματα Λυγκεὺς
ὁ Σάμιος Εὐκράτην αὐτὸν καλεῖσθαι κυρίως
φάσκων. γράφει δ' οὕτως Εὐκράτης ὁ Κόρυδος
πίνων παρά τινι σαθρᾶς¹ οὔσης τῆς οἰκίας “ἐν-
ταῦθα,” φησίν, “δειπνεῖν δεῖ ὑποστήσαντα τὴν
ε ἀριστερὰν χεῖρα ὥσπερ αἱ Καρυάτιδες.”

Φιλόξενος δ' ἡ Πτερνοκοπίς ἐμπεσόντος λόγου
ὅτι αἱ κίχλαι τίμιαί εἰσι καὶ τοῦ Κορύδου παρόντος,
ὃς ἐδόκει πεπορνεῦσθαι, “ἀλλ' ἐγώ,” ἔφη, “μνη-
μονεύω ὅτε ὁ κόρυδος ὀβολοῦ ἦν” ἦν δὲ καὶ ὁ
Φιλόξενος τῶν παρασίτων, ὡς Ἀξιόνικος εἴρηκεν
ἐν τῷ Χαλκιδικῷ· πρόκειται δὲ τὸ μαρτύριον
μνημονεύει δ' αὐτοῦ καὶ Μέανδρος ἐν Κεκρυφάλῳ
αὐτὸ μόνον Πτερνοκοπίδα αὐτὸν καλῶν μνη-
f μονεύει δ' αὐτοῦ καὶ Μάχων ὁ κωμωδιοποιὸς ὁ
Κορίνθιος μὲν ἢ Σικυώνιος γενόμενος, ἐν Ἀλεξ-
ανδρείᾳ δὲ τῇ ἐμῇ καταβιούς καὶ διδάσκαλος
γενόμενος τῶν κατὰ κωμωδίαν μερῶν² Ἀριστο-
φάνους τοῦ γραμματικοῦ· ὃς καὶ ἀπέθανεν ἐν τῇ
Ἀλεξανδρείᾳ, καὶ ἐπιγέγραπται αὐτοῦ τῷ μνήματι·
τῷ κωμωδογράφῳ,³ κούφη κόνι, τὸν φιλάγωνα
κισσὸν ὑπὲρ τύμβου ζῶντα⁴ Μάχωνι φέροις.

¹ σαθρᾶς Meineke: σαπρᾶς AC.

² μελῶν, “lyrics,” conjectured by Meineke.

³ κωμωδιογράφῳ A.

⁴ ζῶντα Anth. Pal ζῶντι A, retained by Schweighauser
in the sense of “immortal.”

used to say funny things, and was willing to be laughed at for them, Alexis also tells us in *The Poets*^a: 'Yes, indeed! I am here ready to be laughed at and continually to say funny things, much better than any other Athenian can excepting Lark.' Reminiscences of him have been published by Lynceus of Samos, who says that his real name was Eucrates. He writes as follows. 'Eucrates, the Lark, while drinking with a certain person whose house was in a tumble-down state, remarked, In this place one has to dine with the left hand supporting the roof, like the Caryatides'

"Once, in the presence of Lark, who had the reputation of being a prostitute, the conversation turned on the high price of thrushes, and Philoxenus the Ham-cleaver said, 'Yes, but I can remember when the lark cost only a penny' But Philoxenus was also a parasite, as Axionicus says in *Aping the Chalcidians* The quotation has been given already.^b He is mentioned in *The Head-dress* also, by Menander,^c who calls him Ham-cleaver and nothing more; and again by the comic poet Machon, who, though born either in Corinth or Sicyon, spent the last days of his life in my^d own Alexandria, and became a teacher of the grammarian Aristophanes in all matters pertaining to comedy^e He also died in Alexandria, and the epitaph on his tomb reads:^f 'Spread, O gentle earth, the lush ivy, dear to the games,^g over the tomb of Machon, writer of comedies.

^a Kock ii. 365.

^b 239 f.

^c Kock iii. 79.

^d The speaker is Plutarch, 234 c.

^e See critical note. The translation follows the interpretation of Wolf, *Proleg. ad Homerum*, p. 220.

^f *Anthol. Pal.* vii. 70.

^g Since ivy was used for victor crowns. See critical note.

242 οὐ γὰρ ἔχεις κηφήνα παλίμπλυτον, ἀλλ' ἄρα τέχνης
 ἄξιον ἀρχαίης λείψανον ἡμφίεσαι¹
 τοῦτο δ' ὁ πρέσβυς ἐρεῖ “ Κέκροπος πόλι,² καὶ
 παρὰ Νεῖλω
 ἔστιν ὅτ' ἐν Μούσαις δριμὺν πέφυκε φυτόν.”

ἐν τούτοις δηλοῖ σαφῶς ὅτι Ἀλεξανδρεὺς ἦν γένος.
 ὁ δ' οὖν Μάχων τοῦ Κορύδου μνημονεύει ἐν τού-
 τοις·

τὸν Κόρυδον ἠρώτησεν Εὐκράτη³ ποθ' εἰς⁴
 τῶν συμπαρόντων πῶς κέχρητ' αὐτῷ ποτε
 b Πτολεμαῖος “ οὐκ οἶδ', εἶπεν, οὐδέπω σαφῶς·
 πεπότικε μὲν γὰρ ὥσπερ ἰατρός μ', ἔφη,
 α̇ δεῖ φαγεῖν δέ σιτί' οὐ δέδωκέ πω ”

Λυγκεὺς δὲ ἐν δευτέρῳ περὶ Μενάνδρου “ ἐπὶ
 γελοίοις,” φησί, “ δόξαν εἰληφότες Εὐκλείδης⁵ ὁ
 Σμικρίνου καὶ Φιλόξενος ἡ Πτερνοκοπῆς· ὦν ὁ μὲν
 Εὐκλείδης ἀποφθεγγόμενος οὐκ ἀνάξια⁶ βιβλίου
 καὶ μνήμης ἐν τοῖς ἄλλοις ἦν ἀηδὴς καὶ ψυχρός, ὁ
 δὲ Φιλόξενος οὐδὲν ἐπὶ κεφαλαίου περιττὸν λέγων
 c ὅ τι λαλήσειεν, εἰ⁷ πικρανθείη πρὸς τινα τῶν
 συζώντων καὶ διηγῆσαιτο, πᾶν ἐπαφροδισίας καὶ
 χάριτος ἦν μεστόν. καὶ οὕτω⁸ γε συνέβη τὸν μὲν
 Εὐκλείδην ἀκλεῇ καταβιοῦν,⁹ τὸν δὲ Φιλόξενον
 ὑπὸ πάντων φιλεῖσθαι καὶ τιμᾶσθαι.”

Μοσχίωνος δέ τις παρασίτου μνημονεύων

¹ ἡμφίεσαι Kaiibel: ἀμφίεσαι A: ἡμφίεσας Anth

² πόλει AC ³ Εὐκράτη Giotius: εὐκράτης AC

⁴ ποθ' εἰς Meineke: ποτὲ AC

⁵ Εὐκλείδης added by Musurus

⁶ ἀνάξια Casaubon· ἀξια AC. ⁷ εἰ Schweighauser· ἡ AC.

⁸ καὶ οὕτω Meineke καίτοι AC.

⁹ ἀκλεῇ καταβιοῦν Schweighauser: κατὰ τὸν βίον AC

For he was no re-vamping drone,^a now held by thee, but thou didst enwrap the remains of one worthy of the ancient art. Thus shall the old man^b speak. O city of Cecrops, beside the Nile, even as in thee, there grows sometimes a pungent shrub in the garden of the Muses. In these lines he plainly shows that he was an Alexandrian in origin. However that may be, Machon mentions Lark in the following^c. 'One of his companions once asked Eucrates the Lark how Ptolemy had treated him. I know not yet clearly, he replied; to be sure, he has given me draughts to drink in plenty, like any physician, but of food to eat he has not yet given me anything.' Lynceus, in the second book of his work *On Menander* says. 'Eucleides the son of Smicrines and Philoxenus the Ham-cleaver won a reputation for funny sayings. Of these two men Eucleides would often give out sententious utterances not unworthy of being recorded in a book, while in other remarks he was tasteless and flat^d. Philoxenus, on the other hand, though in his prattle he did not as a rule say anything specially noteworthy, if he was stirred to resentment against any of his associates at the table, or had a story to tell, used language which was always full of elegance and charm. And so it came about that whereas Eucleides ended his days in obscurity, Philoxenus was loved and honoured by everybody.'

"Alexis mentions another parasite, Moschion, in

^a i.e., plagiarist; for the figure contained in παλιμπλυτον, "washed again and again," cf. Athen. 413 d.

^b Machon himself. He boasts that the Muses flourish in Egypt as well as in Athens.

^c This and other quotations from Machon are omitted by Kock iii. 324 ff.

^d For one of his puns see 250 e-f.

"Αλεξίς ἐν Τροφώνιῳ παραμασήτην αὐτὸν ἐν τούτοις καλεῖ

εἶθ' ὁ Μοσχίων

ὁ παραμασήτης ἐν βροτοῖς αὐδῶμενος

ἐν δὲ τῷ Παγκρατιαστῇ "Αλεξίς τρεχεδείπνους
 ι καταλέγων φησὶν

πρῶτον μὲν ἦν σοι Καλλιμέδων ὁ Κάραβος,
 ἔπειτα Κόρυδος, Κωβίων, Κυρηβίων,
 ὁ Σκόμβρος, ἡ Σεμίδαλις β Ἡράκλεις φίλε,
 ἀγοράσματ', οὐ συμπόσιον εἴρηκας, γύναι.

Κυρηβίων δ' ἐπεκαλεῖτο Ἐπικράτης ὁ Αἰσχίνου
 τοῦ ῥήτορος κηδεστής, ὥς φησι Δημοσθένης ἐν τῷ
 περὶ τῆς παραπρεσβείας τῶν δὲ τοιούτων ἐπι-
 θέτων, ἃ ἐπὶ χλεύῃ Ἀθηναῖοι παίζοντες ἔλεγον,
 μνημονεύει Ἀναξανδρίδης ἐν Ὀδυσσεῖ οὕτως

ε ὑμεῖς γὰρ ἀλλήλους ἀεὶ χλευάζετ', οἷδ' ἀκριβῶς
 ἂν μὲν γὰρ ἦ τις εὐπρεπής, ἱερὸν γάμον καλεῖτε.
 εἰ δὲ μικρὸν παντελῶς ἀνθρώπιον, σταλαγμόν·
 λαμπρὸς τις ἐξελήλυθ', εὐθύς¹ ὅλολος οὗτός ἐστι·
 λιπαρὸς περιπατεῖ Δημοκλῆς, ζωμὸς κατ-
 ωνόμασται
 χαίρει τις αὐχμῶν ἢ ῥυπῶν, κοινορτὸς ἀνα-
 πέφηνεν

† ὅπισθεν ἀκολουθεῖ κόλαξ τῷ, λέμβος ἐπικέκληται·
 τὰ πόλλ' ἄδειπνος περιπατεῖ, κεστρῖνός ἐστι
 νῆστις·

¹ εὐθύς added by Meineke.

Trophonius,^a and calls him 'trencher-mate' in these verses. 'Then there was Moschion, heralded as the trencher-mate among mortals' And in *The Pancration-fighter*^b Alexis, in giving a list of dinner-chasers,^c says. 'A First, you know, there was Callimedon the Crayfish^d, then came Lark, Gudgeon, Pod,^e Mackerel, and Mealy B. Dear Heracles, woman! You are telling of a bazaar, not a banquet' Pod was the soubriquet given to Epicrates, the kinsman of the orator Aeschines, as Demosthenes tells us in the oration on *The Faithless Conduct of the Embassy*^f Epithets of this kind, applied to parasites by Athenians in derisive jest, are mentioned by Anaxandrides in *Odysseus*,^g thus 'For you continually deride one another, I know absolutely If, for example, one is good-looking, you call him Sacred Marriage^h If he is an out-and-out little mannikin, you call him Dripⁱ Perhaps one comes out with radiant looks—at once his name is Fop Only Democles goes walking round—he has the name of Bioth^j; another likes to be unkempt and dirty—he turns out to be Dust-cloud.^k Behind some man a flatterer follows—his surname is Dinghy. One who usually goes about dinnerless belongs to the family of Fasting-mullets;

^c Cf. 4 a.

^a Cf. 100 c, 104 c.

^e From *κυρήβια*, "shells," "pods."

^f Or. xix. 287, where Epicrates is execrated as τοῦ κατ' ἀπάτου Κυρηβίωνος.

^g Kock ii. 148, Athen. 307 f.

^h Referring to certain ritual marriages, Hesych s v. ἐορτὴ Διὸς καὶ Ἥρας. Here used *sens. obsc.*

ⁱ Stalagmus is the name of a slave in Plautus, *Captivi*.

^j Cf. 238 b.

^k Cf. 238 d.

ATHENAEUS

εἰς τοὺς καλοὺς δ' ἂν τις βλέπῃ, καπνὸς¹ Θεα-
γένειος².

ὑφείλετ' ἄρνα ποιμένος παίζων, Ἄτρεὺς ἐκλήθη
ἐὰν δὲ κριόν, Φρίξος, ἂν δὲ κωδάριον, Ἰάσων

Χαιρεφώντος δὲ τοῦ παρασίτου μέμνηται Μά-
τρων³ μὲν καὶ τοῖς πρὸ τούτων, ἀτὰρ δὴ καὶ
Μένανδρος αὐτοῦ μνημονεύει ἐν Κεκρυφάλῳ καὶ
τῇ Ὀργῇ δέ φησι

διαφέρει Χαιρεφώντος οὐδὲ γρῦ
ἄνθρωπος ὅστις ἐστίν, ὃς κληθεὶς ποτε
εἰς ἐστίασιν δωδεκάποδος ὄρθριος
πρὸς τὴν σελήνην ἔτρεχε τὴν σκιὰν ἰδὼν
ὥς ὑστερίζων, καὶ παρῆν ἅμ' ἡμέρα.

ἐν δὲ Μέθῃ·

ἐμὲ γὰρ διέτριψεν ὁ
κομψότατος ἀνδρῶν Χαιρεφών ἱερὸν γάμον
φάσκων ποιήσῃν δευτέρα⁴ μετ' εἰκάδα
καθ' αὐτόν, ἵνα τῇ τετράδι δειπνῇ παρ' ἑτέροις
τὰ τῆς θεοῦ γὰρ πανταχῶς ἔχειν καλῶς.

μνημονεύει αὐτοῦ καὶ ἐν Ἀνδρογύνῳ ἢ Κρητί.
Τιμοκλῆς δ' ἐν Ἐπιστολαῖς καὶ ὡς Δημοτίωνι τῷ
ἁσώτῳ παρασιτοῦντος αὐτοῦ μνημονεύει

¹ καπνὸς Schweighauseri, cf 238 c καινὸς A.

² Θεαγένειος Kaibel, cf Schol Aristoph Av 823· θεατροποιός
A ³ Μάτρων added by Meyer ⁴ -ρα Useneri · -ραν A.

^a Theagenes, a profligate known to Aristoph. (Av. 823),
was called Smoke See Schol and critical note, also 238 c

^b Cf. 231 c, note e.

^c The ram with the golden fleece was ridden by Phrixus
and his sister Hellê on their way to Colchis.

^d Athen. 134 d. See critical note.

^e Kock iii. 106, Allinson 418. Cf. Athen. 8 b and note a,
where the same story is told of the parasite Philocrates.

if one leers at the beauties, he is Smoke, of the family of Theagenes.^a Somebody playfully filches a lamb from a shepherd—he is called Atreus.^b If he steals a ram, he is Phrixus^c; if a fleece, Jason.’

“Matron also mentions the parasite Chaerephon, in a passage quoted before,^d but Menander mentions him as well in *The Head-dress*. And in *Temperament* also he says^e: ‘Not the smallest bit different from Chaerephon is the fellow, whoever he is, who was once invited to dine when the sun’s shadow marks twelve feet^f; rising at dawn, he took a look at the shadow cast by the moon and ran full speed as though he were late, arriving at daybreak^g.’ And in *The Carouse*^h ‘For Chaerephon, who is the cleverest of men, put me off by alleging that he was going to celebrate at his house a sacred marriageⁱ on the twenty-second of the month, in the hope that he might get a dinner at the house of other people on the fourth; for, he said, the omens of the goddess were in every way favourable.’ Menander mentions Chaerephon also in *The Hermaphrodite* or *Cretan*. And Timocles likewise speaks of him in *The Letters*^k as living on the bounty of the prodigal Demotion:

^f This occurred both at sunrise and at sunset.

^g The proper dinner-time was at sunset.

^h Kock iii. 92, Allinson 404.

ⁱ See above, 242 e, note h. The month was divided into three parts, of which the last was called *eikás* or *εικάδες*. In this part the days were ordinarily counted from the end, as in the Roman calendar, so that *δευτέρα μετ’ εικάδα* is rather unusual. Cf. Aristoph. *Nub.* 1131. The fourth of the month was sacred to Heracles. Chaerephon, hoping to be invited to a dinner early in the month, gives out that he will have a dinner later, and adds plausibility to his false invitation by pretending that he has consulted the auspices.

^j Kock iii. 19.

^k Kock ii. 455.

ὁ Δημοσίων δὲ παραμενεῖν¹ αὐτῷ² δοκῶν
τὰργύριον οὐκ ἐφείδεν, ἀλλὰ παρέτρεφε
τὸν βουλόμενον. ὁ Χαιρεφῶν μὲν παντελῶς
οἴκαδε βαδίζειν ὥς³, ὦ ταλάντατος
καὶ μὴν ἔτι τοῦτ' οὐκ ἔστιν ἀνάξιον⁴ μόνον,
τὸν παραμασήτην λαμβάνειν δίκρουν ξύλον,⁵
οὗτ' εὐρυθμος γάρ ἐστιν οὗτ' ἀχρήματος

Ἀντιφάνης δ' ἐν Σκύθῃ.

ἐπὶ κῶμον δοκεῖ
ἴωμεν ὥσπερ ἔχομεν B οὐκοῦν δᾶδα καὶ
στεφάνους λαβόντες; A. Χαιρεφῶν οὕτως
μεμάθηκε κωμάζειν⁶ ἄδειπνος.

Τιμόθεος Κυναρίῳ.

πειρώμεθ' ὑποδύντ' ἐς⁷ τὸ δεῖπνον ἀπιέναι
εἰς ἐπτάκλινον δ' ἐστίν, ὡς ἔφραζέ μοι,
ἂν μὴ παράβυστος που γένηται Χαιρεφῶν.

Ἀπολλόδωρος δ' ὁ Καρύστιος ἐν Ἱερείᾳ.

καινόν γέ φασι Χαιρεφῶντ' ἐν τοῖς γάμοις
ὡς τὸν Ὀφέλαν ἄκλητον εἰσdedυκέσαι
σπυρίδα λαβὼν γὰρ καὶ στέφανον, ὡς ἦν σκότος,
φάσκων παρὰ τῆς νύμφης ὁ τὰς ὄρνεις⁸ φέρων
ἦκειν, δεδείπνηχ', ὡς⁹ ἔοικεν, εἰσπεσών.

¹ παραμενεῖν Schweighauser · παραμένειν A.

² αὐτῷ Dindorf αὐτῷ A.

³ ὥς Schweighauser · ὡς A.

⁴ τοῦτ' οὐκ ἔστιν ἀνάξιον Toup τοῦτ' ἔστιν ἄξιον A.

⁵ Punctuated as a question by Schweighauser

⁶ μεμάθηκε κωμάζειν Casaubon · μεμάθηκ' ἐγκωμάζειν A.

⁷ ὑποδύντ' ἐς Cobet ἀποδύντ' ἐς Schweighauser · ἀποδόντες A.

⁸ Perhaps ὄρνις, cf Athen 373 d

⁹ δεδείπνηχ', ὡς Casaubon · δεδειπνηκώς A.

' Demotion, expecting his money to last him for ever, did not spare it, but fed in his house anyone who so desired Chaerephon—oh, the wretch!—used to imagine that he was actually going to his own house.^a And look you now Is not this again an undignified thing, just to receive as one's trencher-mate a collared rogue^b? For Demotion is neither a dignified nor a moneyless man'^c And Antiphanes in *The Scythian*^d 'A Let's go to a revel, so please you, just as we are B Shan't we take torch and wreaths? A. No, Chaerephon has learned to revel in that way when he has had no dinner' Timotheus in *The Puppy*^e. 'Let's try to get away and slip into the dinner-party It is to have seven couches, so he was telling me, unless Chaerephon manages to get himself stuffed in as an extra somewhere' Apollodorus of Carystus in *The Priestess*^f. 'A new Chaerephon, they say, has slipped uninvited into the wedding at the house of Ophelas For he took a basket and a wreath, since it was dark, and pretending that he had come from the bride as a porter bringing fowls, he thrust himself in, it appears, and so got a

^a This is the only meaning the text will bear, but it is certainly corrupt *ῥιετο* (see crit note) has supplanted some other word, and *παντελῶς* should perhaps be *οὐδαμῶς*: 'Chaerephon, for example, never thought of going home at all,' since he could make himself quite at home in Demotion's house. For *παραμασῆτην* cf. 242 c.

^b Lit. "forked stick," referring to the punitive collar placed on criminals; cf. 237 a, note b.

^c There is no need to emend the line, though the collocation of adjectives is odd. Demotion lacks dignity, and therefore fails to choose the better sort of companions with whom his wealth would naturally allow him to associate.

^d Kock ii. 96.

^e Kock ii. 450; on *παράβυστος* cf. 257 a.

^f Kock iii. 287.

ἐν δὲ Σφαττομένῃ·

καλῶ δ' Ἀρη Νίκην τ' ἐπ' ἐξόδοις ἐμαῖς,
καλῶ δὲ Χαιρεφῶντα· καὶ γὰρ μὴ καλῶ,
ἄκκλητος ἥξει

Μάχων δ' ὁ κωμικός φησιν

ὁδὸν μακρὰν ἐλθόντος ἐπὶ δεῖπνόν ποτε
τοῦ Χαιρεφῶντος εἰς γάμους ἐξ ἄστεος
εἰπεῖν λέγουσι τὸν ποιητὴν Δίφιλον

f “εἰς τὰς ἑαυτοῦ, Χαιρεφῶν, σιαγόνας
ἔγκοψον ἥλους ἑκατέρα γε τέτταρας,
ἵνα μὴ παρασείων καὶ μακρὰν ἐκάστοτε
ὁδὸν βαδίζων τὰς γνάθους διαστρέφῃς”

καὶ πάλιν

ὁ Χαιρεφῶν κρεάδι' ὠψώνει ποτέ,
καὶ τοῦ μαγείρου, φασίν, ὁστῶδες σφόδρα
αὐτῷ τι προσκόπτοντος ἀπὸ τύχης κρέας
εἶπεν· “μάγειρε, μὴ προσίστα τοῦτό μοι
τοῦστοῦν.¹” ὁ δ' εἶπεν· “ἀλλὰ μὴν ἐστὶν γλυκύ.

44 καὶ μὴν τὸ πρὸς ὁστοῦν φασὶ κρέας εἶναι γλυκύ.”
ὁ Χαιρεφῶν δὲ “καὶ μάλ',² ὦ βέλτιστ',” ἔφη,
“γλυκὴν μὲν, προσιστάμενον δὲ λυπεῖ πανταχῇ.”

τοῦ Χαιρεφῶντος καὶ σύγγραμμα ἀναγράφει Καλλί-
μαχος ἐν τῷ τῶν παντοδαπῶν πίνακι³ γράφων
οὕτως “δεῖπνα ὅσοι ἔγραψαν· Χαιρεφῶν Κυρη-
βίωνι.⁴” εἶθ' ἐξῆς τὴν ἀρχὴν ὑπέθηκεν “ἐπειδὴ
μοι πολλάκις ἐπέστεilas . στίχων τῷε.” καὶ ὁ
Κυρηβίων δ' ὅτι παράσιτος προεῖρηται.

¹ τὸστοῦν AC.

² μάλ' Schweighauser. μάλιστα AC.

³ πίνακι Casaubon: πινάκων A

dinner.' Again, in *The Girl who was Sacrificed*^a: 'I call upon Aies, I call upon Victory, to favour my expedition, I also call Chaerephon, for even if I don't call, he will come uncalled' And the comic poet Machon says 'Once upon a time Chaerephon came a long way from town to attend a dinner at a wedding And they say that the poet Diphilus remarked, You, Chaerephon, had better hammer four nails into each of your jaws, that you may not twist your cheek-bones out of shape every time you come a long way in frantic haste.'^b And again 'Chaerephon once on a time went to buy some meat. And they say that the butcher sliced off for him by chance a very bony piece of meat At which he remarked, "Butcher, don't add the weight of that bone to my bill" But the butcher replied, "Yes, but it is very sweet In fact, the nearer the bone, they say, the sweeter the meat" But Chaerephon answered, "It may be very sweet, my friend, but its added weight hurts wherever it is applied."^c There is even a book by Chaerephon recorded by Callimachus in his *Table of Miscellany*^d; he writes as follows: 'Writers on dinners: Chaerephon; dedicated to Pod' And then he subjoins the beginning of it, 'Since you have often bidden me' (and adds the size) 'in three hundred and seventy-five lines'^e That Pod was a parasite has been explained before.^f

^a Kock iii. 288.

^b For *παρασείων*, "shaking the arms" when running, cf. Aristot *Nic. Eth.* iv 3. 15.

^c He means, "especially on the bill."

^d Frag. 100 d 8 Schneider.

^e A stichometric note, often added by librarians and publishers.

^f 242 d.

⁴ *Κυρηβίωνι* Bentley: *κυρηβίων* A.

- b Καὶ Ἀρχεφῶντος δὲ τοῦ παρασίτου μνημονεύων
ὁ Μάχων φησί

κληθεὶς ἐπὶ δεῖπνον ὁ παράσιτος Ἀρχεφῶν
ὑπὸ Πτολεμαίου τοῦ βασιλέως, ἥνικα
κατέπλευσεν εἰς Αἴγυπτον ἐκ τῆς Ἀττικῆς,
ὄψου πετραίου παρατεθέντος ποικίλου
ἐπὶ τῆς τραπέζης καράβων τ' ἀληθινῶν,
ἐπὶ πᾶσι λοπάδος τ' εἰσενεχθείσης ἀδράς,

- c ἐν ᾗ τεμαχιστοὶ¹ τρεῖς ἐνήσαν κωβιοί,
οὓς κατεπλάγησαν πάντες οἱ κεκλημένοι,
τῶν μὲν σκάρων ἀπέλαυε τῶν τριγλῶν θ' ἅμα
καὶ φυκίδων ἐπὶ πλεῖον Ἀρχεφῶν πάνυ,
ἄνθρωπος ὑπὸ τῶν μαινίδων καὶ μεμβράδων
Φαληρικῆς ἀφύης τε διασεσαγμένος,
τῶν κωβιῶν δ' ἀπέσχετ' ἐγκρατέστατα.
πάνυ δὲ παραδόξου γενομένου τοῦ πράγματος
d καὶ τοῦ βασιλέως πυθομένου τάλκηνoros
“ μὴ παρεόρακεν Ἀρχεφῶν τοὺς κωβιούς, ”
ὁ κυρτὸς εἶπε, “ πᾶν² μὲν οὖν τοῦναντίον,
Πτολεμαῖ', ἑώρακε πρῶτος, ἀλλ' οὐχ ἄπτεται,
τοῦψον δὲ σέβεται τοῦτο καὶ δέδοικέ πως·
οὐδ' ἐστὶν αὐτῷ πάτριον ὄντ' ἀσύμβολον
ιχθύν ἔχοντα ψῆφον³ ἀδικεῖν οὐδένα.”

Ἄλεξις δ' ἐν Πυραύνῳ⁴ Στράτιον τὸν παράσιτον
εἰσάγει δυσχεραίνοντα τῷ τρέφοντι καὶ λέγοντα
τάδε·

- e ἐμοὶ παρασιτεῖν κρεῖττον ἦν τῷ Πηγάσῳ,

¹ τεμαχιστοὶ Casaubon · τεμαχίσκοι AC.

² πᾶν Meineke · πάνυ AC.

³ ἔχοντα ψῆφον Casaubon · ἔχοντ' ἄψηφον A.

⁴ Πυραύνῳ Dindorf. παρυνῳ A.

" Mentioning another parasite named Archephon, Machon says ' The parasite Archephon was invited to dinner by King Ptolemy after he had returned to Egypt from Attica ^a All kinds of fish which are found near rocks ^b were set upon the table, as well as genuine crayfish, and to crown all, a fat casserole was brought in containing three sliced gobies, at which all the guests were amazed Archephon was enjoying greatly his fill of the parrot-fishes together with the red mullets and the forked hake—he was a fellow gorged with sprats and minnows and Phaleric anchovies, but he kept aloof from the gobies most abstemiously. Now his conduct was so very strange that the king asked Alcenor, ^c " It can't be, can it, that Archephon has overlooked the gobies? " To which the hunchback replied, " No, Ptolemy, quite the contrary ; he was the first to see them, but he refrains from touching them, because he treats this fish as taboo, and fears it somehow ; and having come to dinner without paying his share, it is against his ancestral custom to injure a fish which carries its credentials with it " ^d ' "

" Alexis in *The Fire-lighter* ^e introduces the parasite Stratius expressing his disgust at his patron in these terms . ' It would have been better for me to be a

^a Ptolemy Soter returned from an expedition to Greece in 308 B.C. Diod. xx. 37. ^b Cf. Athen. 357 f

^c A comic poet of this name is mentioned in *I.A.* ii. 977 g.

^d *ψῆφος*, " pebble," was used of ballots and counters, equivalent to a ticket of admission, such as Archephon himself usually lacked, being a parasite. Apparently the goby was supposed to carry a jewel in its belly, as Shakespeare's " toad, ugly and venomous, wears yet a precious jewel in his head," *As You Like It*, ii. 1. Of the parrot-fish (*σάδρος*) we read that it chews its cud, Athen. 319 f.

^e Kock ii. 371.

ἢ τοῖς Βορεάδαις ἢ εἴ τι θάπτον ἔτι¹ τρέχει,
ἢ Δημέα Λάχηςτος Ἐτεοβουτάδῃ
πέτεται γάρ, οὐχ οἶον βαδίζει τὰς ὁδοὺς.

καὶ μετ' ὀλίγα·

Στράτιε, φιλεῖς δήπου με *Σ.* μᾶλλον τοῦ πατρός·
ὁ μὲν γὰρ οὐ τρέφει με, σὺ δὲ λαμπρῶς τρέφεις.
Α. εὐχῇ τ' αἰεί με ζῆν, *Σ.* ἅπανσι τοῖς θεοῖς·
ἂν γὰρ πάθῃς τι, πῶς ἐγὼ βιώσομαι,

† Ἀξιόνικος δ' ὁ κωμικὸς ἐν τῷ Τυρρηνῷ² Γρυλ-
λίωνος τοῦ παρασίτου ἐν τούτοις μνημονεύει·

οἶνος οὐκ ἔνεστιν.
Β. αἰτέισθ' ἐταίρους³ πρόφασιν ἐπὶ κῶμόν τινα,⁴
ὅπερ ποιεῖν εἴωθε Γρυλλίων ἀεί.

Ἀριστόδημος δ' ἐν β' γελοίων ἀπομνημονευμάτων
παρασίτους ἀναγράφει Ἀντιόχου μὲν τοῦ βασιλέως
Σώστρατον, Δημητρίου δὲ τοῦ πολιορκητοῦ Εὐ-
245 αγόραν τὸν κυρτόν, Σελεύκου δὲ Φορμίωνα. Λυγ-
κεὺς δ' ὁ Σάμιος ἐν τοῖς ἀποφθέγμασι “ Σιλανός,”
φησὶν, “ ὁ Ἀθηναῖος Γρυλλίωνος παρασιτοῦντος
Μενάνδρῳ τῷ σατράπῃ, εὐπαρύφου⁵ δὲ καὶ μετὰ
θεραπείας περιπατοῦντος ἐρωτηθεὶς τίς ἐστιν οὗτος
' Μενάνδρου,' ἔφησεν, ' ἀξία γνάθος ' Χαιρεφῶν δέ,
φησὶν,⁶ ὁ παράσιτος εἰς γάμον ἄκλητος εἰσελθὼν

¹ ἔτι Schweighauser. ἔτι τούτων *Α*, τούτων ἔτι *С*.

² Τυρρηνῷ Dindorf: τυρηνικῷ *Α*.

³ αἰτέισθ' ἐταίρους Emperius. αὐτοῖς πρὸς *Α*. I have divided
the lines between two speakers, a slave and a master

⁴ τινα Emperius: τινὰς *Α*.

⁵ παρ' before εὐπαρύφου deleted by Schweighauser

⁶ δέ, φησιν Kaibel: δ' ἔφησεν *Α*.

parasite of Pegasus or the Sons of Boreas ^a or anything that runs faster still, rather than live with this Demeas, son of Laches, for all he is an Eteobutade.^b For when he goes through the streets it is nothing like walking,^c it is flying !' And after a few lines : ' A Stratius, I'm sure you love me. s Ay, more than my father ; for he doesn't support me, whereas you support me sumptuously A. And you pray that I may live for ever ? s Yes, to all the gods ; for if anything happens to you, how am I to get my living ?' The comic poet Axionicus, in *The Etruscan*,^d mentions the parasite Gryllion in these lines : ' A We have no wine in the house B Then beg some from our comrades, making the excuse that it is for a revel ; that is what Gryllion is always in the habit of doing' Aristodemus, in the second book of his *Ludicrous Memoirs*,^e records the names of parasites ; attached to King Antiochus was Sostratus,^f to Demetrius Poliorcetes the hunchback Evagoras, to Seleucus Phormion And Lynceus of Samos says in his *Apophthegms* . ' Gryllion, the parasite of Menander the Satrap, used to go about in a coat with purple border and attended by a large retinue ; and the Athenian Silanus, when asked who that was replied, " The Honourable Jaw of Menander " ' As for the parasite Chaerephon, he says that once he got into a wedding-party uninvited and took his place

^a Zetes and Calais, noted for speed.

^b Of the distinguished family of Eteobutadae, descended from Butes.

^c Phrynichus, *Epit.* 372, condemns the expression οὐχ οἶον for οὐ δῆπον, " one cannot describe it as." Alexis uses it again, *Athen.* 301 b.

^d Kock n. 412.

^e *F.H.G.* iii. 310.

^f *Cf.* *Athen.* 19 d, the king was Antiochus I.

καὶ κατακλιθεὶς ἔσχατος καὶ τῶν γυναικονόμων ἀριθμούντων τοὺς κεκλημένους καὶ κελευόντων αὐτὸν ἀποτρέχειν ὡς παρὰ τὸν νόμον ἐπὶ τοῖς τριάκοντα ἐπόντος, ‘ἀριθμεῖτε δῆ,’ ἔφη, ‘πάλιν ὅτι δ’ ἦν ἔθος τοὺς γυναικονόμους ἐφορᾶν τὰ συμπόσια καὶ ἐξετάζειν τῶν κεκλημένων τὸν ἀριθμὸν εἰ ὁ κατὰ νόμον ἐστί, Τιμοκλῆς ἐν Φιλοδικαστῇ φησιν οὕτως·

ἀνοίγετ’ ἤδη τὰς θύρας, ἵνα πρὸς τὸ φῶς ὦμεν καταφανεῖς μᾶλλον, ἐφοδεύων ἐὰν βούληθ’ ὁ γυναικονόμος ἀπολαβεῖν τὸν ἀριθμόν,¹ κατὰ τὸν νόμον τὸν καινὸν ὅπερ εἴωθε δρᾶν, τῶν ἐστιωμένων ἔδει δὲ τοῦμπαλιν τὰς τῶν ἀδείπνων ἐξετάζειν οἰκίας.

Μένανδρος δ’ ἐν Κεκρυφάλῳ·

παρὰ τοῖς γυναικονόμοις δὲ τοὺς ἐν τοῖς γάμοις διακονοῦντας ἀπογεγράφθαι πυθόμενος πάντας μαγείρους κατὰ νόμον καινὸν τινα, ἵνα πυνθάνωνται τοὺς κεκλημένους ἐὰν πλείους τις ὦν ἔξεστιν ἐστιῶν τύχη,² ἐλθὼν . . .

καὶ Φιλόχορος δ’ ἐν ἐβδόμῃ Ἀθλίδος “οἱ γυναικονόμοι,” φησί, “μετὰ τῶν Ἀρεοπαγιτῶν ἐσκόπουι τὰς ἐν ταῖς οἰκίαις συνόδους ἐν τε τοῖς γάμοις καὶ ταῖς ἄλλαις θυσίαις.”

¹ ἀπολαβεῖν τὸν ἀριθμόν Dindorf λαβεῖν ἀριθμόν A.

² τύχη Musurus· τύχης A.

last on a couch; and when the Supervisors of Women^a counted the guests they told him to be off, because he exceeded the limit of thirty guests allowed by law.^b 'Well, then,' he replied, 'count them over again, but begin with me.' That it was customary for the Supervisors of Women to oversee symposia and scrutinize the number of guests to see whether it was according to law is shown by Timocles, in *Fond of the Bench*,^c thus 'Open at once the front door, that we may be more conspicuous in the light, in case the supervisor of women, as he strolls by, wants to take the number of the diners, the thing which he is in the habit of doing in accordance with the new law. He ought to do just the reverse and scrutinize the houses of the dinnerless.' And Menander in *The Head-dress*^d. 'Learning at the office of the Supervisors of Women that a list had been drawn up, in accordance with a new law, of all the caterers who serve at weddings, the object being to find out whether anyone happens to be entertaining more guests than the law allows, he went.' And Philochorus, in the seventh book of the *History of Attica*,^e says 'The Supervisors of Women, in co-operation with the Areopagites, used to watch all the gatherings in private houses, whether they were wedding-parties or other sacrificial feasts.'

pointed to censor the conduct of women. Aristot. *Pol.* 1299 a 22.

^b Lit. "as being, contrary to the law, over the number of thirty."

^c Kock II. 465; the title refers to one who, like Philocleon in Aristoph. *Wasps*, was eager to sit as a dicast in the law-courts.

^d Kock III. 78, Allinson 368, the sentence, which lacks the verb, seems to refer to an informer. ^e *F.H.G.* I. 408.

d Τοῦ δὲ Κορύδου ἀποφθέγματα τάδε ἀναγράφει
ὁ Λυγκεύς Κορύδῳ συμπινούσης τινὸς ἐταίρας,
ἥ ὄνομα ἦν Γνώμη, καὶ τοῦ οἶναρίου ἐπιλιπόντος¹
εἰσφέρειν ἐκέλευσεν ἕκαστον δύο ὀβολούς, Γνώμην
δὲ συμβάλλεσθαι ὅ τι δοκεῖ τῷ δήμῳ. Πολύκτορος
δὲ τοῦ κιθαρωδοῦ φακὴν ῥοφούντος καὶ λίθον
μασησαμένου ‘ὦ ταλαίπωρε,’ ἔφη, ‘καὶ ἡ φακὴ
σε βάλλει.’ (μήποτε τούτου καὶ Μάχων μνη-
μονεύει. φησὶ γάρ

κακὸς τις, ὡς ἔοικε, κιθαρωδὸς σφόδρα
τὴν οἰκίαν μέλλων ἀνοικοδομεῖν,² φίλον
e αὐτοῦ λίθους ᾗτησεν ἀποδώσω³ δ’ ἐγὼ
αὐτῶν πολὺ πλείους, φησὶν, ἐκ τῆς δειξέως)

λέγοντος δέ τινος τῷ Κορύδῳ ὡς τῆς αὐτοῦ
γυναικὸς ἐνίοτε καὶ τὸν⁴ τράχηλον καὶ τοὺς τιτθοὺς
καὶ τὸν ὀμφαλὸν φιλεῖ ‘πονηρόν,’ ἔφη, ‘τοῦτ’ ἤδη
καὶ γὰρ ὁ Ἡρακλῆς ἀπὸ τῆς Ὀμφάλης ἐπὶ τὴν
“Ἡβην μεταβέβηκε” Φυρομάχου δ’ ἐμβαψαμένου
εἰς φακὴν καὶ τὸ τρύβλιον ἀνατρέψαντος “ζημιω-
θῆναι αὐτόν,” ἔφη, “δίκαιον, ὅτι οὐκ ἐπιστάμενος
f δειπνεῖν ἀπεγράψατο.” παρὰ Πτολεμαίῳ δὲ ματ-
τύης περιφερομένης καὶ κατ’ ἐκείνον αἰὲ λειπούσης,

¹ ἐπιλιπόντος Schweighauser ὑπολιπόντος AC

² τὴν οἰκίαν μέλλων ἀνοικοδομεῖν Grotius μέλλων οἰκοδομεῖν
τὴν οἰκίαν A

³ αὐτοῦ ἀποδώσω Grotius: αὐτοῦ ἀποίσω A.

⁴ τὸν added by Meineke

^a The usual formula (e.g. I.A. ii 17 b) was γνώμην τῆς
Βουλῆς συμβάλλεσθαι ὅ τι δοκεῖ τῇ Βουλῇ, “to transmit the
resolve of the Council (to the People) according to the
Council’s pleasure.” Here the usual object (Resolve) is made
the subject, with another meaning easily understood.

"The following are some of the smart sayings of Lark recorded by Lynceus. Once, when a courtesan whose name was Resolve was at a symposium with Lark, the wine gave out, and he told each guest to contribute twopence, whereas Resolve should transmit whatever was voted by the people.^a The harp-player Polyctor was once greedily drinking some lentil soup, and hit his tooth on a stone. 'You poor fool,' said Lark, 'even the lentil soup throws things at you.'^b (Perhaps Polyctor is the man referred to by Machon when he says.^c 'A very bad harp-singer, it appears, was about to repair his house, and asked his friend for some stones. "I will pay them back to you in much greater number," he said, "after the performance."')^d Cum narraret aliquis Corydo uxoris suae non nunquam cervicem et mammas et umbilicum (*omphalon*) se osculari, 'at hoc quidem,' inquit ille, 'iam flagitiosum, nam et Hercules ab Omphale ad Heben^e transit.' When Phryomachus upset the bowl as he was dipping bread into his lentil soup, Lark said, 'He ought to be fined for having himself registered^f when he does not know how to dine out.' Once a delicious *vol-au-vent* was passed round at Ptolemy's table, but always gave out at his

^b The audience at a poor performance showed its displeasure by throwing stones. Macrobius ii. 6 1: "lapidatus a populo Vatinius . . . obtinuerat ut aediles edicerent ne quis in arenam nisi pomum misisse vellet."

^c Omitted by Kock.

^d The reminiscences from Lynceus are here resumed.

^e De pudendis ἡβη saepius usurpatur, e.g. Aristoph. *Nub.* 976.

^f As athletes were required to prove their fitness and be duly registered before entering a contest, being punished for omitting this prerequisite, so Phryomachus should be punished for incompetence as a professed glutton.

“Πτολεμαίε,” ἔφη, “πότερον ἐγὼ μεθύω ἢ δοκεῖ μοι ταῦτα περιφέρεισθαι;” Χαιρεφῶντος δὲ τοῦ παρασίτου φήσαντος οὐ δύνασθαι τὸν οἶνον φέρειν “οὐδὲ γὰρ τὸ εἰς τὸν οἶνον,” ἔφη. τοῦ δὲ Χαιρεφῶντος γυμνοῦ ἐν τινι δεῖπνῳ διαναστάntος “Χαιρεφῶν,” εἶπεν, “ὥσπερ τὰς ληκύθους ὀρώ σε μέχρι πόσου μεστὸς εἶ” καθ’ ὃν δὲ καιρὸν Δημοσθένης παρ’ Ἀρπάλου τὴν κύλικα εἰλήφει
 16 “οὗτος,” ἔφη, “τοὺς ἄλλους ἀκρατοκώθωνας καλῶν αὐτὸς τὴν μεγάλην ἔσπακεν.” εἰωθότος δ’ αὐτοῦ ῥυπαροὺς ἄρτους ἐπὶ τὰ δεῖπνα φέρεσθαι, ἐνεγκάμενου τινὸς ἔτι μελαντέρους, οὐκ ἄρτους ἔφη αὐτὸν ἐνηνοχέειν, ἀλλὰ τῶν ἄρτων σκιάς

Φιλόξενος δὲ ὁ παράσιτος, Πτερνοκοπίς δ’ ἐπίκλην, πᾶρά Πύθωνι ἀριστῶν παρακειμένων ἐλαῶν καὶ μετὰ μικρὸν προσενεχθείσης λοπάδος ἰχθύων πατάξας τὸ τρύβλιον ἔφη “μάστιξεν δ’ ἐλάαν” ἐν δεῖπνῳ δὲ τοῦ καλέσαντος αὐτὸν μέλανας ἄρτους
 1 παρατιθέντος “μὴ πολλούς,” εἶπε, “παρατίθει, μὴ σκότος ποιήσης.” τὸν δ’¹ ὑπὸ τῆς γραδὸς τρεφόμενον παράσιτον Πausίμαχος ἔλεγεν τοῦναντίον πάσχειν τῇ γραίᾳ συνόντα αὐτὸν γὰρ ἐν γαστρὶ λαμβάνειν αἰεί. περὶ τούτου καὶ Μάχων γράφει οὕτως·

¹ δ’ added in C

^a i.e., water.

^b i.e., hard drinkers.

^c The arrival of the Macedonian Harpalus at Athens, in 324 B.C., with much stolen treasure, gave rise to charges of . . . men, including Demosthenes . . . sthenes is ascribed to him by . . . cf. Athen 341 e-f, 483 e

place. He said, 'Ptolemy, am I drunk, or do I imagine that I am seeing things go round me?' And when the parasite Chaerephon said that he could not take wine, he remarked, 'You mean you can't take what is mixed with the wine'^a And when Chaerephon arose at a dinner stark naked he said, 'Chaerephon, you are like an oil-jug; I can see how far you are full' About the time when Demosthenes accepted the cup from Harpalus he said, 'The very man who calls other people "neat-wine-goblets"'^b has grabbed the biggest one for himself.'^c And although Chaerephon was in the habit of bringing gritty loaves of bread^d to dinner-parties, when somebody brought in still blacker loaves he said that it was not bread, but the black shadows of bread, that the man had brought.

"The parasite Philoxenus, whose nickname was Ham-cleaver, was once lunching at the house of Python. Olives were served, and presently a goulash was added. With a rap on his bowl he quoted, 'He lashed them into a go'.'^e When the host who had bidden him to a dinner served loaves of black bread he said, 'Don't serve too many, for fear you bring on darkness.' Of the parasite who was kept by the old woman, Pausimachus used to say that he suffered the opposite of what the old lady did when he was with her; for it was he who always had a bellyful^f Concerning him Machon also writes as follows:

^a For *ῥυπαροὶ ἄρτοι* see 110 d.

^e *Il.* v. 366, *Od.* iii. 484, etc. The pun is on *ἐλάαν*, "olive," and *ελάαν*, "to drive." As this cannot be exactly reproduced, *λοπάδος ἰχθύων*, "a casserole of fish," is here rendered "goulash."

^f *ἐν γαστρὶ λαμβάνειν* is properly said only of a woman, "to conceive." Cf. *Athen.* 453 a.

ATHENAEUS

τὸν ὑδροπότην δὲ¹ Μοσχίωνα λεγόμενον
 ἰδόντα φασὶν ἐν Λυκείῳ μετὰ τινων
 παράσιτον ὑπὸ γραδὸς τρεφόμενον πλουσίας
 “ὁ δεῖνα, παράδοξόν γε ποιεῖς πρᾶγμ’, ὅτι
 ἡ γραῦς ποιεῖ σ’ ἐν γαστρὶ λαμβάνειν αἰί”

ὁ δὲ αὐτὸς παράσιτον ἀκούσας ὑπὸ γραίας τρεφό-
 μενον συγγινόμενόν τε αὐτῇ ἐκάστης ἡμέρας·

νῦν πάντα, φασί, γίνεθ’² ἡ μὲν οὐ κύει,
 ἐν γαστρὶ δ’ οὗτος λαμβάνει καθ’ ἡμέραν.

Πτολεμαῖος δ’ ὁ τοῦ Ἀγησάρχου Μεγαλοπολίτης
 γένος ἐν τῇ δευτέρᾳ τῶν περὶ τὸν Φιλοπάτορα ἱστο-
 ρίων συμπότας φησὶ τῷ βασιλεῖ συνάγεσθαι ἐξ
 ἀπάσης τῆς πόλεως, οὓς προσαγορεύεσθαι γελοια-
 στάς. Ποσειδώνιος δ’ ὁ Ἀπαμεὺς ἐν τῇ κ’ καὶ
 τρίτῃ τῶν ἱστοριῶν “Κελτοί,” φησί, “περιάγονται
 μεθ’ αὐτῶν καὶ πολεμοῦντες συμβιωτάς, οὓς κα-
 λοῦσι παρασίτους. οὗτοι δὲ ἐγκώμια αὐτῶν καὶ
 πρὸς ἄθρόους λέγουσιν ἀνθρώπους συνεστῶτας καὶ
 πρὸς ἕκαστον τῶν κατὰ μέρος ἐκείνων ἀκρω-
 μένων. τὰ δὲ ἀκούσματα αὐτῶν εἰσιν οἱ καλού-
 μενοι βάρδοι· ποιηταὶ δὲ οὗτοι τυγχάνουσι μετ’
 ᾧδῆς ἐπαίνους λέγοντες” ἐν δὲ τῇ τετάρτῃ καὶ
 τριακοστῇ ὁ αὐτὸς συγγραφεὺς Ἀπολλωνίου τινὰ
 ἀναγράφει παράσιτον γεγονότα Ἀντιόχου τοῦ
 Γρυποῦ ἐπικαλουμένου τοῦ τῆς Συρίας βασιλέως.
 Ἀριστόδημος δ’ ἱστορεῖ Βίθυν τὸν Λυσιμάχου τοῦ
 βασιλέως παράσιτον, ἐπεὶ αὐτοῦ εἰς τὸ ἱμάτιον ὁ
 Λυσίμαχος ἐνέβαλε ξύλινον σκορπίον, ἐκταραχ-

¹ δὲ added by Dindorf

² γίνεθ’ Musurus · γήμεσθ’ A.

' They say, too, that Moschion, who goes by the name of Teetotaler, once saw in the Lyceum in company with certain persons a parasite who was kept by a rich old woman (and he cried out) ' You there ' what's your name, you're carrying on an incredible affair, because the old woman causes *you* always to have a bellyful.' And the same Moschion, hearing of a parasite who was kept by an old woman, that he went to see her every day (said) · ' To-day, as the saying is, all kinds of things can happen , for whereas the old woman cannot conceive, this man here gets a bellyful every day.'

" Ptolemy, the son of Agesarchus, who was a native of Megalopolis, says, in the second book of his *Inquiries relating to Philopator*,^a that drinking-companions for that king used to gather from every city, who were called ' laugh-artists ' Poseidonius of Apameia says, in the twenty-third book of his *Histories* ^b · ' The Celts, even when they go to war, carry round with them living-companions whom they call parasites. These persons recite their praises before men when they are gathered in large companies as well as before any individual who listens to them in private. And their entertainments are furnished by the so-called Bards ; these are poets, as it happens, who recite praises in song ' And in the thirty-fourth book ^c the same historian records the name of a certain Apollonius who was a parasite of Antiochus, surnamed Grypus, the king of Syria Aristodemus tells the story ^d of Bithys, the parasite of King Lysimachus. who when Lysimachus thrust a wooden scorpion into his cloak, jumped up in utter

^a *F. H. G.* iii. 67.

^c *Ibid.* 264.

^b *Ibid.* 259.

^d *Ibid.* 310.

θέντα ἀναπηδήσαι, εἶτα γνόντα τὸ γεγεννημένον
 “καγὼ σέ,” φησὶν, “ἐκφοβήσω, βασιλεῦ δός μοι
 τάλαντον.” ἦν δ’ ὁ Λυσίμαχος μικρολογώτατος
 Ἀγαθαρχίδης δ’ ὁ Κνίδιος ἐν τῇ β’ καὶ εἰκοστῇ
 τῶν Εὐρωπαϊκῶν Ἀριστομάχου τοῦ Ἀργείων
 τυράννου παράσιτον γενέσθαι φησὶν Ἀνθεμόκριτον
 τὸν παγκρατιαστήν

f Κοινῇ δὲ περὶ παρασίτων εἰρήκασι Τιμοκλῆς μὲν
 ἐν Πύκτῃ, ἐπισιτίους καλῶν αὐτοὺς ἐν τοῖσδε·

εὐρήσεις δὲ τῶν ἐπισιτίων
 τούτων τιν’¹ οἳ δειπνοῦσιν ἐσφυδωμένοι
 τὰλλότρι², ἑαυτοὺς ἀντὶ κωρύκων λέπειν³
 παρέχοντες ἀθληταῖσιν.

Φερεκράτης Γραυσί·

σὺ δ’ οὐδὲ θᾶσσον, Σμικυθίων, ἐπισιτιεῖ;
 B. τίς δ’ οὗτος ὑμῖν ἐστι³, A. τοῦτον πανταχοῦ
 ἄγω λαρυγγικόν τιν’⁴ ἐπὶ μισθῷ ξένον.

ἐπισίτιοι γὰρ καλοῦνται οἱ ἐπὶ τροφαῖς ὑπουρ-
 47 γοῦντες. Πλάτων ἐν τετάρτῳ Πολιτείας· “καὶ
 ταῦτα ἐπισίτιοι καὶ οὐδὲ μισθὸν πρὸς τοῖς σιτίοις
 ὥσπερ οἱ ἄλλοι λαβόντες.” Ἀριστοφάνης Πελαρ-
 γοῖς·

ἦν γὰρ ἔν’ ἄνδρ’ ἄδικον σὺ διώκης,⁵

¹ τιν’ Herwerden · τινὰς A.

² λέπειν Meineke λέγειν A.

³ ἐστι Casaubon · ἔτι A.

⁴ τιν’ Poison · τὴν A.

⁵ σὺ διώκης Poison συνδιώκης A

fright, and then, realizing what the thing was, he said, 'I will now give *you* a shock, Your Majesty. Give me a talent.' For Lysimachus was very niggardly. Agatharchides of Cnidus, in the twenty-second book of his *European History*,^a says that Anthemocritus the pancration-fighter became a parasite of Aristomachus, the tyrant of Argos.

"On the subject of parasites in general Timocles, among others, speaks in *The Boxer*.^b He calls them 'victual-seekers' in these lines. 'You will find one of these victual-seekers, fellows who dine at other peoples' tables to the point of bursting, and who offer themselves, like so many punching-bags, for athletes to thrash.'^c Also Pherecrates in *Old Women* ^d. 'A. You there, Smicythion, won't you quickly go and be a victual-seeker? B. What is this man to you? A. He? Oh, he's a throat specialist^e whom I take everywhere with me at a price, a stranger from foreign parts.' For victual-seekers was the name given to those who rendered service for their keep. And Plato in the fourth book of the *Republic* ^f: 'Yes, and what is more, they are to be victual-seekers, and they do not even get any pay over and above their food, as the others do.' Aristophanes, also, in *The Storks* ^g. 'For if you prosecute one man who is a name of Aristomachus, the first (ca. 250-240 B.C.) seems to be meant here. For the pancration see 95 a, note b.

^b Kock II 464.

^c Lit "peel", for another slang meaning of λέπει see 161 a, note c, 170 d.

^d Kock I. 153.

^e In this case a glutton.

^f 420 A; there ἐπισίτιοι has a slightly different turn of meaning, being suggested by Adeimantus's use of ἐπικούροι, "coming to the aid of," "auxiliaries," in the preceding paragraph of Plato.

^g Kock I 504

ἀντιμαρτυροῦσι
δώδεκα τοῖς ἑτέροις ἐπισίτιοι.

Εὐβουλος δ' ἐν Δαιδάλῳ·

ἑθέλει δ' ἄνευ
μισθοῦ παρ' αὐτοῖς καταμένειν ἐπισίτιος.¹

Δίφιλος δ' ἐν Συνωρίδι (ἑταίρας δ' ὄνομα ἢ
Συνωρίς) Εὐριπίδου μνησθεῖς (κύβος δέ τις οὕτως
b καλεῖται Εὐριπίδης) παίζων καὶ πρὸς τὸ τοῦ
ποιητοῦ ὄνομα ἅμα καὶ περὶ παρασίτων, τάδε
λέγει

ἄριστ' ἀπαλλάττεται ἐπὶ τούτου τοῦ κύβου.
B. ἀστεῖος εἰ δραχμὴν ὑπόθεσ. A. κεῖται πάλαι
B. πῶς ἂν βάλοιμ' Εὐριπίδην; A. οὐκ ἂν ποτε
Εὐριπίδης γυναῖκα σώσει·² οὐχ ὀρᾷς
ἐν ταῖς τραγωδίαισιν αὐτὰς ὡς στυγεῖ,
τοὺς δὲ παρασίτους ἡγάπα λέγει γέ τοι·

c “ ἀνὴρ γὰρ ὅστις εὖ βίον κεκτημένος
μὴ τοῦλάχιστον τρεῖς ἀσυμβόλους τρέφει,
ὅλοιτο, νόστου μὴ ποτ' εἰς πάτραν τυχών.³”
B. πόθεν ἐστὶ ταῦτα, πρὸς θεῶν, A. τί δέ σοι
μέλει,

οὐ γὰρ τὸ δρᾶμα, τὸν δὲ νοῦν σκοπούμεθα.

ἐν δὲ τῇ διασκευῇ τοῦ αὐτοῦ⁴ δράματος περὶ ὀργιζο-
μένου παρασίτου λέγων φησὶν

¹ ἐπισίτιος Casaubon ἐπισιτίσις A.

² σώσει' Poison. σώσειεν AC.

³ τυχών Euripides μολεῖ A.

⁴ τοῦ αὐτοῦ Schweighauser: αὐτοῦ τοῦ A.

^a i e, in their pay, which consists in free meals.

^b Kock n. 172.

rascal, a dozen men who are victual-seekers for other rascals ^a will testify against you' And Eubulus in *Daedalus* ^b: 'He is willing, without pay, to remain with them as their victual-seeker.'

"Diphilus in *Synoris* (Synoris was a courtesan's name ^c), mentioning Euripides (a certain throw of the dice went by this name, Euripides), and joking on the poet's name and on the subject of parasites as well, has the following ^d 'A You come off very nicely with that throw. B. You will have your joke Put up a shilling A I put it up long ago. B. I wonder how I can throw a Euripides? B A Euripides could never save a woman. Don't you see how he loathes them in his plays? But he loved the parasites At least he says. "As for the man who enjoys abundant means but does not at table support at least three persons, exacting no payment from them," a curse upon him, and may he never find safe return to his native land!" ^e B Where are these lines from, in the gods' name? A. What is that to you? It isn't the play, it is his thought that we are considering' And in the revised edition of the same play, speaking of an angry parasite, Diphilus says ^f:

^a Meaning either a span (of horses) or a pair of fetters, she was also called the Lamp, Athen 583 a.

^b Kock II 565 The name *Daedalus* is here derived from *εὐ δῖπτειν*, "to make a luck throw" matters not, for the comedian's purpose. That the *Daedalus* who gave his name to the throw was not the tragedian See Pollux ix. 101.

^c A comic cento made up of a verse from Eur. *Antiope*, T.G.F.² 415, and *Iph. Taur.* 535.

^f Kock II. 566 Cf. *Romeo and Juliet*, I. 3: "And she was wean'd,—I never shall forget it,—For I had then laid wormwood to my dug." The parasite, by his exhibition of spleen at his host's table, is in a fair way to be for ever excluded from it.

ὀργίζεται; παράσιτος ὢν ὀργίζεται,
 Β. οὐχ ἀλλ' ἀλείψας τὴν τράπεζαν τῇ χολῇ
 ὥσπερ τὰ παιδί' αὐτὸν ἀπογαλακτιεῖ.

d καὶ ἐξῆς·

τότε φάγοις, παράσιθ' Β. ὄρα
 ὡς διασέσυρκε τὴν τέχνην. οὐκ οἶσθ' ὅτι
 μετὰ τὸν κιθαρωδὸν ὁ παράσιτος κρίνεται;

κὰν τῷ δὲ ἐπιγραφομένῳ Παρασίτῳ δράματι
 φησιν·

οὐ δεῖ παρασιτεῖν ὄντα δυσάρεστον σφόδρα

Μένανδρος δ' ἐν τῇ Ὀργῇ περὶ φίλου λέγων οὐχ
 ὑπακούοντος γάμων δείπνῳ φησὶν

e τοῦθ' ἐταῖρός ἐστιν ὄντως¹. οὐκ ἐρωτᾷ πηνίκα
 δείπνόν ἐστιν, ὥσπερ ἕτεροι, καὶ τί δειπνεῖν κωλύει
 τοὺς παρόντας, εἴτα δείπνον ἕτερον εἰς τρίτην
 βλέπει,
 εἴτα δ' ἕτερον εἰς τετάρτην² εἴτα περιδειπνον πάλιν.

καὶ Ἀλεξίς ἐν Ὀρέστη Νικόστρατός τε ἐν Πλούτῳ
 Μένανδρός τε ἐν Μέθῃ καὶ Νομοθέτῃ Φιλωνίδης
 τε ἐν Κοθόρνοις οὕτως·

ἐγὼ δ' ἀπόσιτος ὢν τοιαῦτ' οὐκ ἀνέχομαι.

Τῷ δὲ παράσιτος ὁμοιά ἐστιν ὀνόματα ἐπίσιτος,
 περὶ οὗ προείρηται, καὶ οἰκόσιτος σιτόκουρός τε
 καὶ αὐτόσιτος, ἔτι δὲ κακόσιτος καὶ ὀλιγόσιτος.

¹ ἐστιν ὄντως Grotius: ὄντως ἐστίν Α.

² εἴτα . . . τετάρτην added by Porson.

'A. He's angry? A parasite, and angry? B Oh, no! not angry! He has polished the table with his gall, and will wean himself from milk as mothers wean their babies' And further on^a. A. 'Then, and not before, you shall eat, my parasite B. See how he has insulted the profession Don't you know that a parasite is assigned a place next to the harp-singer?' And in the play entitled *The Parasite*^b he says: 'One must not be a parasite if one is very hard to please.'

"Menander, in *Temperament*, speaking of a friend who declined an invitation to a wedding-supper, says^c. 'There's a real comrade for you! He doesn't ask, as others do, "At what hour is dinner?" or "What's to hinder those who are here from dining?"—and then has his eye out for another dinner two days later, and still another three days after that, and again for a funeral feast later' So also Alexis in *Orestes*,^d Nicostratus in *Plutus*,^e and Menander in *The Carouse* and in *The Law-giver* (have all told of the parasite)^f So Philonides in *Bushins*,^g thus. 'As for me, hungry though I am, I will not stand such treatment.'

"Nouns similar to *parasitos* are the following: *episitōs*, 'victual-seeker,' which has been spoken of before^h; *onkositos*, 'living on one's own means'; *sitokouros*, 'bread-shearer'; *autositos*, 'bringing his own food';ⁱ further, *kakositos*, 'off one's feed';^j

^a Kock II. 566

^b *Ibid* 562.

^c Kock III. 106, Allinson 418.

^d Kock II. 358.

^e *Ibid.* 226

^f Kock III. 91; 102; for the words supplied see Athen. 216 f.

^g Kock I. 255, cf. Athen. 47 e.

^h 246 f, in the form *ἐπισίτιος*; below, 247 f.

ⁱ Cf. 47 e.

^j Plato, *Rep* 475 c

μνημονεύει δὲ τοῦ μὲν οἰκοσίτου Ἀναξανδρίδης ἐν
Κυνηγέταις

f υἱὸς γὰρ οἰκόσιτος ἦδὺ γίνεται.

καλεῖται δ' οἰκόσιτος ὁ μὴ μισθοῦ, ἀλλὰ προῖκα τῇ
πόλει ὑπηρετῶν Ἀντιφάνης Σκύθη·

ταχὺ γὰρ γίνεται
ἐκκλησιαστῆς οἰκόσιτος

Μένανδρος Δακτυλίῳ·

οἰκόσιτον νυμφίον
οὐδὲν δεόμενον προικὸς ἐξευρήκαμεν.

καὶ ἐν Κιθαριστῇ·

οὐκ οἰκοσίτους τοὺς ἀκροατὰς λαμβάνεις.

Ἐπισιτίου δὲ Κράτης Τόλμαις

ποιμαίνει δ' ἐπισίτιον, ῥίγῳ δ' ἐν Μεγαβύζου¹
δέξετ' ἐπὶ μισθῷ σῖτον.²

248 Ἰδίως δ' ἐν Συναριστώσαις ἔφη

ἀστεῖον τὸ μὴ
συνάγειν γυναῖκας μηδὲ δειπνίζειν ὄχλον,
ἀλλ' οἰκοσίτους τοὺς γάμους πεποιηκέναι.

σιτοκούρου δ' Ἀλεξίς μνημονεύει ἐν Παννυχίδι ἢ
Ἐρίθοις

ἔση περιπατῶν σιτόκουρος.

Μένανδρος δὲ τὸν ἄχρηστον καὶ μάτην τρεφόμενον
σιτόκουρον εἴρηκεν ἐν Θρασυλέοντι οὕτως·

and *oligositos*, 'little-feeder.' The *oikositos* is mentioned by Anaxandrides in *Hunters*^a 'It is indeed pleasant to have a son who lives on his own means.' The expression is also applied to one who serves the community, not for pay, but at his own expense. Thus Antiphanes in *The Scythian*^b. 'Indeed, soon we'll be having a member of the Assembly serving at his own expense.' Menander in *The Ring*^c. 'A bridegroom living on his own means we have discovered, one who does not require of us a dowry.' And in *The Harper*^d. 'The audience you get doesn't live on its own means.'^e

"Crates mentions 'victual-seeker' in *Deeds of Daring*^f. 'He cajoles the victual-seeker, but though shivering in the palace of Megabyzus, he will receive food as his pay.'

"Menander uses *oikositos* in a special sense in *Ladies at Luncheon*^g. 'A clever scheme this, not to get a lot of women together and entertain a crowd, but to get up a wedding, as you have done, for those who eat at home.' 'Bread-shearer' is mentioned by Alexis in *The Vigil, or Toilers*^h: 'You will be a bread-shearer loafing about.' Now Menander, in *The Swashbuckler*,ⁱ uses bread-shearer of a good-for-nothing who gets his living without any

^a Kock ii 144.

^b *Ibid.* 97.

^c Kock iii. 31, Allinson 340.

^d Kock iii 81, Allinson 380

^e i e., it needs some inducement to listen to you.

^f Kock i. 140.

^g Kock iii 129, Allinson 436.

^h Kock ii. 363.

ⁱ Lit. "Bold-Lion," of a bragging soldier, Kock iii. 70.

¹ Μεγαβύζου Casaubon: μεταβύζου A.

² σῆτον Casaubon: σῆτος A.

b πάντ'¹ ὀκνηρός, πάντα μέλλων, σιτόκουρος ὁμο-
λογῶν²
παρατρέφεσθαι

καὶ ἐν Πωλουμένοις

οἷμοι³ τάλας, ἔστηκας ἔτι πρὸς ταῖς θύραις
τὸ φορτίον θείς σιτόκουρον, ἄθλιον,
ἄχρηστον⁴ εἰς τὴν οἰκίαν εἰλήφαμεν.

αὐτόσιτον δ' εἶρηκε Κρώβυλος ἐν Ἀπαγχομένῳ
παράσιτον αὐτόσιτον αὐτὸν γοῦν τρέφων
τὰ πλεῖστα συνερανιστὸς⁵ εἰ τῷ δεσπότῃ.

κακοσίτου δὲ μέμνηται Εὐβουλος ἐν Γανυμήδει.

c ὕπνος αὐτὸν ὄντα κακόσιτον τρέφει.

ὀλιγοσίτου δὲ μέμνηται Φρύνιχος ἐν Μονοτρόπῳ
ὁ δὲ ὀλιγόσιτος Ἡρακλῆς ἐκεῖ τί δρᾷ;

καὶ Φερεκράτης ἢ Στράτις ἐν Ἀγαθοῖς.

ὥς ὀλιγόσιτος ἦσθ' ἄρ', ὃς κατεσθίεις
τῆς ἡμέρας μακρᾶς τριήρους σιτία."

Τοσαῦτα τοῦ Πλουτάρχου εἰπόντος περὶ παρα-
σίτων διαδεξάμενος τὸν λόγον ὁ Δημόκριτος "ἀλλὰ
μὴν καὶ αὐτός," ἔφη, "τὸ ποτίκολλον ἅτε ξύλον
παρὰ ξύλῳ, ὥς ὁ Θηβαῖος εἶρηκεν ποιητής, περὶ
1 κολάκων ἐρῶ τι. "πράττει γὰρ πάντων ὁ κόλαξ
ἄριστα," ὁ καλὸς εἶπεν Μένανδρος, οὐ μακρὰν δ'

¹ πάντ' added by Kaibel.

² σιτόκουρος ὁμολογῶν Porson σιτόκουρον ἀθλιον ἀχρηστον
εἰς γῆν ὁμολογῶν A (cf. below).

³ οἷμοι added by Cobet.

return, thus 'Always hesitant, always delaying, a bread-shearer confessedly getting his living at another's expense' And in *For Sale*^a: 'O you rascal, there you still stand by the front door with your bundle on the ground! A bread-shearer, miserable and good for nothing, we've taken into our house.' 'Bringing his own food' is a name applied by Clobylus in *The Suicide*^b 'A parasite bringing his own food! At any rate you support yourself in most things and are contributed by your master to his parties' 'Off one's feed' is mentioned by Eubulus in *Ganymede*^c. 'Sleep nourishes him when he is off his feed' And Phrynichus mentions 'little-feeder' in *The Recluse*^d: 'And the little-feeder Heracles, what is he doing yonder?' Also Pherecrates or Strattis in *Nice People*^e: 'What a little-feeder you were, then! Why, you consume daily rations enough for a cruiser!'"

When Plutarch had finished this long account of parasites,^f Democritus took up the discussion and said "But I too shall have something to tell about flatterers, 'like plank glued firmly to plank,' as the Theban poet has it^g 'The flatterer, indeed, fares best of all,' the noble Menander once said,^h and the

^a Kock iii. 122, Allinson 432

^b Kock iii. 379. The meaning is uncertain. The *ἐρανος* was a dining-club to which each member brought his contribution of food

^c Kock ii. 171

^d Kock i 377; Heracles was the glutton of comedy.

^e Kock i 145; cf. Athen 415 c.

^f Begun at 234 c.

^g Pindar, frag. 241, *P L G* 5 478.

^h Kock iii 64, Allinson 358.

⁴ ἀχρηστον added by Porson (cf. above)

⁵ συνερανιστὸς Ποισῶν, σ νεανισ-της ΔΟ.

ἐστὶν ὁ κόλαξ τοῦ τῶν παρασίτων ὀνόματος. Κλείσοφον γοῦν τὸν ὑπὸ πάντων κόλακα Φιλίππου τοῦ τῶν Μακεδόνων βασιλέως ἀναγραφόμενον ('Αθηναῖος δ' ἦν γένος, ὥς φησι Σάτυρος ὁ περιπατητικὸς ἐν τῷ Φιλίππου βίῳ) Λυγκεὺς ὁ Σάμιος ἐν τοῖς Ἀπομνημονεύμασι παράσιτον ὀνομάζει λέγων οὕτως "Κλείσοφος ὁ Φιλίππου παράσιτος ἐπιτιμῶντος αὐτῷ τοῦ Φιλίππου διότι ἀεὶ αἰτεῖ,
 e "ἴν', ἔφη, μὴ¹ ἐπιλανθάνωμαι." τοῦ δὲ Φιλίππου δόντος αὐτῷ ἵππον τραυματίαν ἀπέδοτο. καὶ μετὰ χρόνον ἐπερωτηθεὶς ὑπὸ τοῦ βασιλέως ποῦ ἐστίν, "ἐκ τοῦ τραύματος, ἔφη, 'κείνου πέπραται." σκώπτοντος δ' αὐτὸν τοῦ Φιλίππου καὶ εὐημεροῦντος "εἴτ' οὐκ ἐγὼ σέ, ἔφη, θρέψω,"

Καὶ ὁ Δελφὸς δὲ Ἠγήσανδρος ἐν τοῖς ὑπομνήμασι περὶ τοῦ Κλεισόφου τάδε ἱστορεῖ. "Φιλίππου τοῦ βασιλέως εἰπόντος διότι γράμματα αὐτῷ ἐκομίσθη παρὰ Κότυος τοῦ Θρακῶν βασιλέως Κλείσοφος παρὼν ἔφη "εὐ² γε νῆ τοὺς θεοὺς." τοῦ δὲ Φιλίππου εἰπόντος "τί δὲ σὺ οἶδας ὑπὲρ ὧν
 f γέγραπται," "νῆ τὸν Δία τὸν μέγιστον," εἶπεν, "ἄκρως γέ μοι ἐπετίμησας" Σάτυρος δ' ἐν τῷ Φιλίππου βίῳ "ὅτε, φησί, Φίλιππος τὸν ὀφθαλμὸν ἐξεκόπη συμπροῆλθεν αὐτῷ καὶ ὁ Κλείσοφος τελαμωνισθεὶς τὸν αὐτὸν ὀφθαλμὸν καὶ πάλιν ὅτε τὸ σκέλος ἐπηρώθη, σκάζων συνεξώδευε τῷ βασιλεῖ. καὶ εἴ ποτε δριμὺν προσφέροιτο τῶν ἐδεσμάτων ὁ
 9 Φίλιππος, αὐτὸς συνέστρεφε τὴν ὄψιν ὥς συν-

¹ ἴν', ἔφη, μὴ Poison • εἶναι φημι Α

^a F.H.G. iii. 161.

^b 2.e, the rôles of king and jester are reversed.

^c F.H.G. iv. 413; cf. below, 250 d.

meaning of flatterer is not remote from that of parasite. Take Cleisophus, for instance. He is mentioned in all records as the flatterer of Philip, king of Macedon, and was a native of Athens, as Satyrus the Peripatetic declares in his *Life of Philip* ^a But Lynceus of Samos in his *Reminiscences* calls him a parasite in these words: 'When Cleisophus, Philip's parasite, was chided by Philip because he was always begging, he replied, "It's because I don't want to be forgotten."' Once Philip gave him a damaged horse, which he sold. And when, after a while, he was asked by the king where the horse was, he said, "It's been sold for damages" And when Philip, amid loud applause, perpetrated a joke at his expense, he said, "After that, ought I not to be the one to keep you?"' ^b

"Hegesander of Delphi narrates the following of Cleisophus in his *Commentaries* ^c. 'When Philip announced that letters had been brought to him from Cotys, king of Thrace, Cleisophus, who was present, exclaimed, "Good news, by the gods!" And when Philip asked him, "What do you know about what he has written?" he replied, "Zeus the All-Highest is my witness, that's a neat rebuke."' Satyrus, in his *Life of Philip*, ^d says that when Philip had his eye knocked out Cleisophus went along with him with his own eye bandaged in the same way. ^e Again, when Philip was wounded in the leg, Cleisophus marched limping along with the king. And whenever Philip tasted any food that was bitter, Cleisophus also made a wry face as if he had eaten it too.

^a F.H.G. III. 161; cf. Eustath. *ad Il.* 995.24, Dem. *De cor.* 67 and Schol.

^e Lit. "with the same eye bandaged."

δαινύμενος. ἐν δὲ τῇ Ἀράβων χώρα οὐχ ὥς ἐν
 κολακείᾳ τοῦτ' ἐποιοῦν, ἀλλὰ κατὰ τι νόμιμον,
 βασιλέως παθόντος τι τῶν μελῶν συνυποκρίνε-
 σθαι τὸ ὅμοιον πάθος, ἐπεὶ καὶ γέλοιον νομίζουσιν
 ἀποθανόντι μὲν αὐτῷ σπουδάζειν συγκατορύτ-
 τεσθαι, πηρωθέντι δὲ μὴ χαρίζεσθαι τὴν ἴσιν
 δόξαν τοῦ πάθους." Νικόλαος δ' ὁ Δαμασκηνὸς
 (εἰς δ' ἦν τῶν ἐκ τοῦ περιπάτου) ἐν τῇ πολυβύβλῳ
 ἱστορίᾳ (ἐκατὸν γὰρ καὶ τεσσαράκοντά εἰσι πρὸς
 ταῖς τέσσαρσι) τῇ ἐκκαιδεκάτῃ καὶ ἑκατοστῇ
 β φησιν Ἀδιάτομον τὸν τῶν Σωτιανῶν βασιλέα
 (ἔθνος δὲ τοῦτο Κελτικόν) ἑξακοσίους ἔχειν λογάδας
 περὶ αὐτόν, οὓς καλεῖσθαι ὑπὸ Γαλατῶν τῇ πατρίῳ
 γλώττῃ σιλοδούρους¹ τοῦτο δ' ἐστὶν ἐλληνιστὶ
 εὐχωλιμάιοι. "τούτους δ' οἱ βασιλεῖς ἔχουσι
 συζῶντας καὶ συναποθνήσκοντας ταύτην ἐκείνων
 εὐχὴν ποιουμένων· ἀνθ' ἧς συνδυναστεύουσί τε
 αὐτῷ τὴν αὐτὴν ἐσθῆτα καὶ δίαιταν ἔχοντες καὶ
 συναποθνήσκουσι κατὰ πᾶσαν ἀνάγκην εἴτε νόσῳ²
 τελευτήσῃ βασιλεὺς εἴτε πολέμῳ εἴτ' ἄλλως πως.
 καὶ οὐδεὶς εἰπεῖν ἔχει τινὰ ἀποδειλιάσαντα τούτων
 τὸν θάνατον ὅταν ἦκη βασιλεῖ ἢ διεκδύντα "

γ Φίλιππον δὲ φησι Θεόπομπος ἐν τῇ τετάρτῃ καὶ
 τεσσαρακοστῇ τῶν ἱστοριῶν Θρασυδαῖον τὸν Θεσ-
 σαλὸν καταστῆσαι τῶν ὁμοεθνῶν τύραννον, μικρὸν
 μὲν ὄντα τὴν γνώμην, κόλακα δὲ μέγιστον ἀλλ'
 οὐκ Ἀρκαδίων ὁ Ἀχαιοὺς κόλαξ ἦν· περὶ οὗ ὁ
 αὐτὸς ἱστορεῖ Θεόπομπος καὶ Δοῦρις ἐν πέμπτῃ

¹ σιλοδούρους C: σιλοδούρους A · soldurni Caesar, B G m. 20.

² εἴτε νόσῳ Kaibel: εἴτ' ἐν νόσῳ AC.

In the country of the Arabs people used to do this sort of thing not by way of flattery, but through a polite convention. If a king was hurt in any of his limbs they acted out the pretence of having the same disability, since they think it absurd to take so much pains to be buried with him if he dies, but not to do him the favour of the same honour for his hurt if he is made lame. Nicolas of Damascus (he was of the Peripatetic School) in his bulky *History* (for there are one hundred and forty books) says, in the one hundred and sixteenth book,^a that Adiatomus, the king of the Sotiani,^b which is a Celtic tribe, had six hundred picked men as a body-guard, called by the Celts in their native tongue 'siloduri'; this in Greek means 'bound by a vow.' 'These men the kings keep to live and die with them, since that is the vow which the picked men make. In return for this they exercise power with him, wearing the same dress and having the same mode of life, and they are absolutely bound to die with him, whether the king dies of disease or in battle or in any other manner. And no one can tell of any case where one of these men played the coward or evaded death whenever it came to the king.'

"Theopompus in the forty-fourth book of his *Histories* 'says that Philip established Thrasydaeus of Thessaly as tyrant over his compatriots; he was a man of small intelligence, but a very great flatterer. But Alcadiion the Achaean was no flatterer; an account of him is given by the same Theopompus and by Duris in the fifth book of his *Macedonian*

^a *F.H.G.* III. 418

^b Caesar gives the forms Adiatunnus and Sontiates. See critical note.

^c *F.H.G.* I. 317.

d Μακεδονικῶν· οὗτος δὲ ὁ Ἀρκαδίων μισῶν τὸν Φίλιππον ἐκούσιον ἐκ τῆς πατρίδος φυγὴν ἔφυγεν. ἦν δ' εὐφυνέστατος καὶ πλείους ἀποφάσεις αὐτοῦ μνημονεύονται ἔτυχεν δ' οὖν ποτε ἐν Δελφοῖς ἐπιδημοῦντος Φιλίππου παρεῖναι καὶ τὸν Ἀρκαδίωνα· ὃν θεασάμενος ὁ Μακεδὼν καὶ προσκαλεσάμενος “μέχρι τίνος φεύξῃ, φησίν, Ἀρκαδίων;” καὶ ὅς·

ἔς τ' ἂν τοὺς ἀφίκωμαι οἱ οὐκ ἴσασι Φίλιππον. Φύλαρχος δ' ἐν τῇ πρώτῃ καὶ εἰκοστῇ τῶν ἱστοριῶν γελάσαντα τὸν Φίλιππον ἐπὶ τούτῳ καλέσαι¹ τε ἐπὶ δείπνον τὸν Ἀρκαδίωνα καὶ οὕτω τὴν ἔχθραν διαλύσασθαι

Περὶ δὲ Νικησίου τοῦ Ἀλεξάνδρου κόλακος Ἡγήσατρος τάδ' ἱστορεῖ· Ἀλεξάνδρου δάκνεσθαι φήσαντος ὑπὸ μυιῶν καὶ προθύμως αὐτὰς e ἀποσοβοῦντος τῶν κολάκων τις Νικησίας παρὼν “ἦ που τῶν ἄλλων μυιῶν,” εἶπεν, “αὗται πολὺ κρατήσουσι τοῦ σοῦ γευσάμεναι αἵματος. ὁ δ' αὐτός φησι καὶ Χειρίσοφον τὸν Διονυσίου κόλακα ἰδόντα Διονύσιον γελῶντα μετὰ τινων γνωρίμων (ἀπέειχεν δ' ἀπ' αὐτῶν πλείω τόπον, ὥς μὴ συνακούειν) συγγελᾶν. ἐπεὶ δ' ὁ Διονύσιος ἠρώτησεν αὐτὸν διὰ τίνα αἰτίαν οὐ συνακούων τῶν λεγομένων γελᾷ, “ὕμῖν,” φησί, “πιστεύω διότι τὸ ῥῆθὲν γέλοιόν ἐστιν.” πλείστους δ' εἶχεν καὶ ὁ υἱὸς αὐτοῦ Διονύσιος τοὺς κολακεύοντας, οὓς καὶ f προσηγόρευον οἱ πολλοὶ Διονυσοκόλακας. οὗτοι δὲ προσεποιούντο μήτε ὀξὺ ὄραν παρὰ τὸ δείπνον,

¹ καλέσαι Casaubon: ἐλάλεσε AC.

History ^a This Arcadion detested Philip and went into voluntary exile from his native land. He was very talented, and several of his sayings are remembered. It happened, anyhow, that once when Philip was staying in Delphi Arcadion was also there; the Macedonian caught sight of him, and summoning him to his presence asked him, 'How long, Arcadion, are you going to remain in exile?' And he replied,^b 'Until I am come unto them who know not—Philip.' Phylarchus, in the twenty-first book of his *Histories*,^c says that Philip laughed at this retort, and inviting Arcadion to dinner so put an end to his hostility.

"Concerning Nicesias, Alexander's^d parasite, Hegesander records the following. When Alexander complained of being bitten by flies, and was energetically shooing them away, Nicesias, one of his parasites present, said, 'Surely these flies have much the better of all other flies in having tasted your blood.' Hegesander also says that Cheirisophus, the parasite of Dionysius, seeing Dionysius laughing in company with some acquaintances, laughed too, although he was some distance away from them, so that he could not overhear. And when Dionysius asked him why he laughed when he could not overhear what they said, he replied, 'I put my trust in you, that whatever was said was laughable.' His son Dionysius also kept a large number of persons who flattered him, whom the people used to call 'Dionysokolakes.'^e These persons pretended at dinner that they were near-sighted, since Dionysius did not have

^b *Od.* xi. 122, where *θάλασσαν*, "the sea," stands in place of *Φίλιππον*.

^c *F.H.G.* i. 344

^d King of Epeirus, so *F.H.G.* iv. 414; cf. *Athen.* 251 c.

^e Properly, "courtiers of Dionysius," i.e. "actors." See *Athen.* 588 f, 435 e, and 254 b.

ἐπεὶ ὁ Διονύσιος οὐκ ἦν ὀξύπνης, ἔψαυόν τε τῶν παρακειμένων ὥς οὐχ ὀρώντες, ἕως ὁ Διονύσιος αὐτῶν τὰς χεῖρας πρὸς τὰ λεκάνια προσῆγεν. ἀποπτύοντος δὲ τοῦ Διονυσίου πολλάκις παρείχον
250 τὰ πρόσωπα καταπτύεσθαι καὶ ἀπολείχοντες τὸν σίαλον, ἔτι δὲ τὸν ἑμετον αὐτοῦ μέλιτος ἔλεγον εἶναι γλυκύτερον. Τίμαιος δ' ἐν τῇ δευτέρᾳ καὶ εἰκοστῇ τῶν ἱστοριῶν Δημοκλέα φησὶ τὸν Διονυσίου τοῦ νεωτέρου κόλακα, ἔθους ὄντος κατὰ Σικελίαν θυσίας ποιεῖσθαι κατὰ τὰς οἰκίας ταῖς Νύμφαις καὶ περὶ τὰ ἀγάλματα παννυχίζειν μεθυσκομένους ὀρχεῖσθαι τε περὶ¹ τὰς θεάς, ὁ Δημοκλῆς ἑάσας τὰς Νύμφας καὶ εἰπὼν οὐ δεῖν προσέχειν ἀψύχοις θεοῖς ἐλθὼν ὠρχεῖτο περὶ τὸν Διονύσιον.
b ἔπειτα πρεσβεύσας ποτὲ μεθ' ἐτέρων² καὶ πάντων κομιζομένων ἐπὶ τριήρους κατηγορούμενος ὑπὸ τῶν ἄλλων ὅτι στασιάζει κατὰ τὴν ἀποδημίαν καὶ βλάπτει τοῦ Διονυσίου τὰς κοινὰς πράξεις καὶ σφόδρα τοῦ Διονυσίου ὀργισθέντος ἔφησεν τὴν διαφορὰν γενέσθαι αὐτῷ πρὸς τοὺς συμπρέσβεις ὅτι μετὰ τὸ δεῖπνον ἐκείνοι μὲν τῶν³ Φρυνίχου καὶ Στησιχόρου, ἔτι δὲ Πινδάρου παιάνων⁴ τῶν ναυτῶν
c τινας⁵ ἀνειληφότες ἦδον, αὐτὸς δὲ μετὰ τῶν βουλομένων τοὺς ὑπὸ τοῦ⁶ Διονυσίου πεποιημένους διεπεραίνετο καὶ τούτου σαφῆ τὸν ἔλεγχον παρέξειν ἐπηγγείλατο τοὺς μὲν γὰρ αὐτοῦ κατηγοροὺς οὐδὲ τὸν ἀριθμὸν τῶν ἀσμάτων κατέχειν,

¹ περὶ Wilamowitz πρὸς A.

² ὡς τὸν Διονύσιον ἀφεῖ ἐτέρων deleted by Schweighauser.

³ τῶν Dobree τὸν A.

⁴ παιάνων Kaibel: παιᾶνα A.

good eyesight; and they would feel for the viands set before them as if they could not see, until Dionysius guided their hands toward the dishes ^a When Dionysius spat, they would often present their faces to be spat upon, and as they licked the spittle, or even his vomit, they declared that it was sweeter than honey. Timaeus, in the twenty-second book of his *Histories*,^b tells about Democles, the parasite of Dionysius the Younger. He says that it was customary throughout Sicily to offer sacrifices to the Nymphs from house to house, spending the night in a drunken condition round their statues, and dancing round the goddesses. But Democles, disregarding the Nymphs, and declaring that men should not bother with lifeless divinities, went and danced round Dionysius. Some time later Democles went on an embassy with others, all being transported on board a trireme. He was accused by the others of stirring up sedition during the journey, and injuring Dionysius's negotiations involving the public interest. At this Dionysius became very angry, but Democles said that the quarrel between himself and his colleagues on the embassy had arisen because, after dinner, the latter, taking some of the sailors into their company, used to sing the paeans of Phrynichus and Stesichorus or again Pindar, whereas he himself, in company with volunteers, used to render the paeans composed by Dionysius. Moreover, he promised that he would make clear the proof of this; for the accusers could not even remember the number of his songs, while he was prepared to sing them

^a Cf Athen 435 e.

^b F.H.G. i 224.

^c τινες Meineke · τινες A.

^d τοὺς ὑπὸ τοῦ Schweighauser: τοῦ συμπότου A.

- αὐτὸς δ' ἔτοιμος εἶναι πάντας ἐφεξῆς ἄδειν. λήξαντος δὲ τῆς ὀργῆς τοῦ Διονυσίου πάλιν ὁ Δημοκλῆς ἔφη· “χαρίσαιο δ' ἂν μοί τι, Διονύσιε, κελεύσας τινὲ τῶν ἐπισταμένων διδάξαι με τὸν πεπονημένον εἰς τὸν Ἀσκληπιὸν παιᾶνα· ἀκούω γάρ σε πεπραγματεῦσθαι περὶ τοῦτον” παρακεκλημένων δέ ποτε τῶν φίλων ὑπὸ τοῦ Διονυσίου
- d ἐπὶ τὸ δεῖπνον εἰσιὼν ὁ Διονύσιος εἰς τὸν οἶκον “γράμματα ἡμῖν, ἔφη, ἄνδρες φίλοι, ἐπέμφθη παρὰ τῶν ἡγεμόνων τῶν εἰς Νέαν πόλιν ἀποσταλέντων.” καὶ ὁ Δημοκλῆς ὑπολαβὼν¹ “εὖ γε νῆ τοὺς θεοὺς,”² ἔφη, “Διονύσιε.” καὶ κείνος προσβλέψας αὐτῷ “τί δ' οἶδας,” ἔφη, “σύ, πότερα κατὰ γνώμην ἐστὶν ἢ τοῦναντίον ἃ γεγράφασι,” καὶ ὁ Δημοκλῆς “εὖ γε νῆ τοὺς θεοὺς ἐπιτετίμηκας, ἔφη, Διονύσιε.” καὶ Σάτυρον δέ τινα ἀναγράφει ὁ Τίμαιος κόλακα ἀμφοτέρων τῶν Διονυσίων.
- e Ἡγήσανδρος δ' ἱστορεῖ καὶ Ἰέρωνα τὸν τύραννον ἀμβλύτερον κατὰ τὰς ὁψεῖς γενέσθαι καὶ τοὺς συνδειπνοῦντας τῶν φίλων ἔχειν ἐπίτηδες διαμαρτάνοντας τῶν ἐδεσμάτων ἢν' ὑπ' αὐτοῦ χειραγωγῶνται καὶ δοκῇ τῶν ἄλλων ὀξυδερκέστερος εἶναι. Εὐκλείδην δέ φησιν Ἡγήσανδρος τὸν Σεῦτλον ἐπικαλούμενον (παράσιτος δ' ἦν καὶ οὗτος) παραθέντος τινὸς αὐτῷ πλείους σόγκους ἐν δείπνῳ, “ὁ Καπανεύς, ἔφη, ὁ ὑπὸ τοῦ Εὐριπίδου εἰσαγόμενος ἐν ταῖς Ἰκέτισιν ὑπεραστεῖος ἦν

¹ ἔφη after ὑπολαβὼν deleted by Kaibel

² ἐποίησαν after θεοῖς deleted by Diels

^a Implying that no one knew it so well as he

^b He adds a word of apology in such a way as to make

all himself in their proper order. When the anger of Dionysius was thus allayed, Democles resumed 'You would do me a favour, Dionysius, if you would command someone who knows it^a to teach me the pæan composed in honour of Asclepius; for I hear that you have been occupied with that.' Once, when some friends had been invited to dinner by Dionysius, Dionysius, as he entered the room, said, 'Letters have been sent to us, my friends, from the officers who were dispatched to Naples.' Whereupon Democles broke in and said, 'By the gods, Dionysius, that's good!' Dionysius looked at him and said, 'How do you know that what they have written is satisfactory or the reverse?' And Democles replied, 'By the gods, Dionysius, that's good—reproof.'^b Satyrus is another parasite of both Dionysiuses, mentioned by Timæus in his writings.

"Hegesander records^c that the tyrant Hieron was also rather near-sighted, and that the friends whom he had to dine with him purposely missed reaching their food in order that their hands might be guided by him, and he might appear to be more sharp-sighted than the rest of them. And Hegesander says that Eucleides, nicknamed the Beet (he, too, was a parasite), when somebody set before him several nettles^d at dinner, said, 'Capaneus, who is brought on the scene by Euripides in *The Suppliant Women*,^e showed his polish in "loathing the man who

it appear that he had intended this last sentence from the beginning, thus giving more point to the anecdote here told than in the similar one at 248 e-f. See critical note.

^a *F.H.G.* IV. 415

^d Lit. "sow-thistles," *sonci*, the verb in the quotation is so pronounced as to sound like *ec—soncoito*.

^e l. 864; cf. *Athen* 159 a.

f μισῶν τραπέζαις¹ ὅστις ἐξογκοῖτ' ἄγαν."

οἱ δὲ δημαγωγοῦντες, φησίν, Ἀθήνησι κατὰ τὸν Χρεμωνίδειον πόλεμον κολακεύοντες τοὺς Ἀθηναίους τὰλλα μὲν ἔφασκον πάντα εἶναι κοινὰ τῶν Ἑλλήνων, τὴν δ' ἐπὶ τὸν οὐρανὸν ἀνθρώπους φέρουσαν ὁδὸν Ἀθηναίους εἰδέναι μόνους. Σάτυρος δ' ἐν τοῖς βίοις Ἀνάξαρχόν φησι τὸν εὐδαιμονικὸν φιλόσοφον ἓνα τῶν Ἀλεξάνδρου γενέσθαι κολάκων καὶ συνοδεύοντα τῷ βασιλεῖ, ἐπεὶ ἐγένετό ποτε βροντὴ ἰσχυρὰ καὶ ἐξαίσιος ὥς πάντας πτῆξαι, εἰπεῖν "μή τι σὺ τοιοῦτον ἐποίησας, Ἀλέξανδρε, ὃ
251 τοῦ Διός;" τὸν δὲ γελάσαντα εἰπεῖν "οὐ γὰρ φοβερὸς βούλομαι εἶναι, καθάπερ σὺ με διδάσκεις ὃ τὰς τῶν σατραπῶν καὶ βασιλέων κελεύων με δειπνοῦντα προσφέρεσθαι κεφαλὰς." Ἀριστόβουλος δὲ φησιν ὃ Κασσανδρεὺς Διώξιππον τὸν Ἀθηναῖον παγκρατιαστὴν τρωθέντος ποτὲ τοῦ Ἀλεξάνδρου καὶ αἵματος ῥέοντος εἰπεῖν

ἰχώρ οἷόσπερ τε ῥέει μακάρεσσι θεοῖσιν.

Ἐπικράτης δ' ὃ Ἀθηναῖος πρὸς βασιλέα πρεσβεύ-
b σας, ὥς φησιν Ἡγήσανδρος, καὶ πολλὰ δῶρα παρ' ἐκείνου λαβὼν οὐκ ἡσχύνετο κολακεύων οὕτως φανερώς καὶ τολμηρώς τὸν βασιλέα ὥς καὶ εἰπεῖν δεῖν κατ' ἐνιαυτὸν οὐκ ἐννέα ἄρχοντας, ἀλλ' ἐννέα πρέσβεις αἰρεῖσθαι πρὸς βασιλέα. θαυμάζω δὲ ἔγωγε τῶν Ἀθηναίων πῶς τοῦτον μὲν ἄκριτον εἶασαν, Δημάδην δὲ δέκα ταλάντοις ἐζημίωσαν ὅτι

¹ τραπέζαις Euripides · τραπέζας A.

^a Lit. "is puffed up."

gets nettled^a too much at the table." ' The popular leaders at Athens, in the time of the Chremonidean War,^b as Hegesander says, used to declare by way of flattering the Athenians that while all other things were common property of the Greeks, the road which led men to Heaven was known only to the Athenians. Satyrus in his *Lives*^c says that Anaxarchus, the philosopher of eudaemonism, was one of Alexander's parasites. On one occasion when he was travelling with the king there came a violent clap of thunder so extraordinary that everybody cowered in fear, and he said, ' Can it be that you, Alexander, the son of Zeus, did that ? ' Alexander laughed and said, ' No, for I don't want to be so terrifying as you would have me, when you urge me to have the heads of satraps and kings brought to me when I am dining.' And Aristobulus of Cassandria says^d that the Athenian pancratiast Dioxippus, when Alexander was wounded and his blood was flowing, quoted the line,^e ' Ichor, such as floweth in the blessed gods '

" Epicrates of Athens, according to Hegesander,^f when he went on the embassy to the Persian king, accepted many bribes from him, and never scrupled to flatter the king so openly and boldly that he would declare the Athenians ought to choose annually, not nine archons, but nine envoys to send to the king. I wonder, for my part, how the Athenians could have let him go without bringing him to trial, seeing that they fined Demades ten talents for proposing a

^b 268 or 267-263 B.C., unsuccessfully waged by Athens against Antigonos Gonatas.

^c *F.H.G.* iii. 164, *Plut. Alex.* 28. ^d *Frag.* 28 b Muller.

^e *Il.* v. 340, the " spirit fluid " in the gods' veins was called " ichor," not blood.

^f *F.H.G.* iv 414. See *Athen.* 229 f.

θεὸν εἰσηγήσατο Ἀλέξανδρον, καὶ Τιμαγόραν¹ δ' ἀπέκτειναν ὅτι πρεσβεύων ὡς βασιλέα προσεκύνησεν αὐτόν. Τίμων ὁ Φλιάσιος ἐν τῷ τρίτῳ τῶν σίλλων Ἀρίστωνά φησι τὸν Χίον, Ζήνωνος δὲ τοῦ Κιτιέως γνώριμον, κόλακα γενέσθαι Περσαίου τοῦ φιλοσόφου, ὅτι ἦν ἑταῖρος Ἀντιγόνου τοῦ βασιλέως. Φύλαρχος δὲ ἐν 5' ἱστοριῶν Νικησίαν φησὶ τὸν Ἀλεξάνδρου κόλακα θεασάμενον τὸν βασιλέα σπαρασσόμενον ὑφ' οὗ εἰλήφει φαρμάκου εἰπεῖν "ὦ βασιλεῦ, τί δεῖ ποιεῖν ἡμᾶς, ὅτε καὶ ὑμεῖς οἱ θεοὶ τοιαῦτα πάσχετε;" καὶ τὸν Ἀλέξανδρον μόλις ἀναβλέψαντα, "ποιοὶ θεοί," φῆσαι, "φοβοῦμαι μὴ τι² θεοῖσιν ἐχθροί." ἐν δὲ τῇ ὀγδόῃ καὶ εἰκοστῇ ὁ αὐτὸς Φύλαρχος Ἀντιγόνου τοῦ κληθέντος Ἐπιτρόπου τοὺς Λακεδαιμονίους ἐλόντος κόλακα γενέσθαι Ἀπολλοφάνη τὸν εἰπόντα τὴν Ἀντιγόνου τύχην ἀλεξανδρίζειν.

Εὐφάντος δ' ἐν τετάρτῃ ἱστοριῶν Πτολεμαίου φησὶ τοῦ τρίτου βασιλεύσαντος Αἰγύπτου κόλακα γενέσθαι Καλλικράτην, ὃς οὕτω δεινὸς ἦν ὡς μὴ μόνον Ὀδυσσεὺς εἰκόνα ἐν τῇ σφραγίδι περιφέρειν, ἀλλὰ καὶ τοῖς τέκνοις ὀνόματα θέσθαι Τηλέγονον καὶ Ἀντίκλειαν. Πολύβιος δ' ἐν τῇ τρισκαίδεκάτῃ τῶν ἱστοριῶν Φιλίππου τοῦ καταλυθέντος

¹ Τιμαγόραν Valois (cf 48 e): Εὐαγόραν AC.

² τι Meineke: τοι A: τοῖς C.

^a Frag. 64 Wachsmuth, 186 Diels

^b Antigonus Gonatas. See 140 b, 162 d.

^c F.H.G. i. 336; cf Athen 249 d

^d Of Epeirus (so Muller, Pape)

^e F.H.G. i. 348.

^f This Antigonus, nephew of Gonatas, was also known as Doson. Before he became king he acted as regent (hence

decree naming Alexander a god, and actually put to death Timagoras because when ambassador to the Persian king he made obeisance to him Timon of Phlius, in the third book of his *Satires*,^a says that Ariston of Chios, an acquaintance of Zeno of Citium, was a parasite of the philosopher Persaeus, because he was a close friend of King Antigonus.^b Phylarchus, in the sixth book of his *Histories*,^c says that Nicesias, the parasite of Alexander,^d seeing the king writhing with the effects of some medicine which he had taken, said, 'O King, what are *we* to do, when even you gods suffer such agonies?' And Alexander scarcely looking up at him, answered, 'Gods indeed! I'm afraid we are such as the gods hate.' In the twenty-eighth book the same Phylarchus says^e that Antigonus, called Guardian,^f who conquered the Lacedaemonians, had a parasite named Apollophanes, the one who said that Antigonus's luck was on the side of Alexander.

"Euphantus in the fourth book of his *Histories*^g says that Ptolemy, the third of that name who ruled over Egypt, had a parasite named Callicrates, who was so clever that he carried a picture of Odysseus in his seal-ring,^h and even went so far as to give to his children the names Telegonus and Anticleia. Polybius, in the thirteenth book of the *Histories*,ⁱ says that a parasite of Philip, the one who was disastrously the epithet Guardian) for Philip, a minor, son of Demetrius II, king of Macedonia. The defeat of Cleomenes of Sparta at the hands of Antigonus occurred at the battle of Sellasia, in the summer of 222 B.C. The Alexander here mentioned was captain of the young Philip's guard.

^a *FHG* III 19

^b As if to identify himself with Odysseus; Telegonus was the son of Odysseus and Circe, Anticleia was the mother of Odysseus.

ⁱ Polyb. XIII. 4.

ὑπὸ Ῥωμαίων κόλακα γενέσθαι Ἡρακλείδην¹ τὸν
 Ταραντῖνον τὸν καὶ τὴν βασιλείαν αὐτοῦ πᾶσαν
 ἀνατρέψαντα ἐν δὲ τῇ τεσσαρεσκαίδεκάτῃ Ἀγα-
 θοκλέους τοῦ Οἰνάνθης υἱοῦ, ἐταίρου² δὲ τοῦ Φιλο-
 πάτορος βασιλέως Φίλωνα. Ἱερωνύμου δὲ τοῦ
 Συρακοσίων τυράννου Θράσωνα τὸν Κάρχαρον
 ἐπικαλούμενον Βάτων ὁ Σινωπεὺς ἱστορεῖ ἐν τῷ
 f φάσκων αὐτὸν ἐκάστοτε πολὺν ἄκρατον τοῦτον
 δ' ἐποίησεν ἀναιρεθῆναι ὑπὸ τοῦ Ἱερωνύμου ἕτερος
 κόλαξ Σῶσις³ ὄνομα· καὶ αὐτὸν δὲ τὸν Ἱερώνυμον
 ἀνέπεισεν διάδημά τε ἀναλαβεῖν καὶ τὴν πορφύραν
 καὶ τὴν ἄλλην πᾶσαν διασκευὴν ἣν ἐφόρει Διονύσιος
 ὁ τύραννος. Ἀγαθαρχίδης δ' ἐν τῇ τριακοστῇ τῶν
 ἱστοριῶν “ Αἰρήσιππος, φησὶν, ὁ Σπαρτιάτης, ἄν-
 θρωπος οὐ μετρίως φαῦλος οὐδὲ⁴ δοκῶν χρηστὸς
 εἶναι, πιθανὸν δ' ἔχων ἐν κολακείᾳ λόγον καὶ
 2 θεραπεύσαι τοὺς εὐπόρους μέχρι τῆς τύχης δεινός.”
 τοιοῦτος ἦν καὶ Ἡρακλείδης ὁ Μαρωνεΐτης ὁ
 Σεύθου τοῦ Θρακῶν βασιλέως κόλαξ, οὗ μνη-
 μονεύει Ξενοφῶν ἐν ζ' Ἀναβάσεως Θεόπομπος
 δ' ἐν ὀκτωκαιδεκάτῃ ἱστοριῶν περὶ Νικοστράτου
 Ἀργείου λέγων ὡς ἐκολάκευε τὸν Περσῶν βασιλέα
 γράφει καὶ ταῦτα “ Νικόστρατον δὲ τὸν Ἀργεῖον
 πῶς οὐ χρὴ φαῦλον νομίζειν, ὅς προστάτης γενό-
 μενος τῆς Ἀργείων πόλεως καὶ παραλαβὼν καὶ
 γένος καὶ χρήματα καὶ πολλὴν οὐσίαν παρὰ τῶν
 προγόνων ἅπαντας ὑπερεβάλετο τῇ κολακείᾳ καὶ

¹ Ἡρακλείδην Polybius · προκλείδην A

² ἐταίρου Leopardi ἐτέρου A.

³ Σῶσις Gronovius, cf Livy xliv. 21 etc. ωσις AC.

⁴ οὐδὲ Schweighauser : οἶτε AC.

defeated by the Romans,^a was Heracleides of Tarentum, he caused the overthrow of his entire kingdom. In the fourteenth book he mentions ^b Philon, parasite of Agathocles, the son of Oenanthe, and intimate friend of King Philopator. Baton of Sinope, in his work *On the Tyranny of Hieronymus*,^c records a parasite of the Syracusan tyrant Hieronymus, Thrason surnamed the Biter. He says that he always drank a great deal of unmixed wine. Another parasite named Sosis caused Thrason to be murdered by Hieronymus; he also persuaded Hieronymus himself to assume the crown and the purple and all the other frippery which the tyrant Dionysius had worn. Agatharchides, in the thirtieth book of his *Histories*,^d says of the Spartan Haeresippus that he was no ordinary rascal, not even pretending to be decent, and yet in his parasitism he possessed a persuasive eloquence, and was clever at currying favour with the rich so long as their luck lasted. Such also was Heracleides of Maroneia, the parasite of the Thracian king Seuthes, mentioned by Xenophon in the seventh book of the *Anabasis*.^e Theopompus, in the eighteenth book of the *Histories*,^f speaking of Nicostratus of Argos and how he played the flatterer to the Persian king, among other things writes this: 'Why should we not regard Nicostratus of Argos as a rascal? Why! Although he was the chief man in the Argive state, and although he had inherited from his forebears good birth and money and a large estate, yet in flattery and obsequious behaviour he

^a Under Flaminius, at the battle of Cynoscephalae, 197 B.C. On Philip see note *f* on p. 132.

^b Polybius xiv. 11.

^c *F.H.G.* iv. 349.

^e vii. 3 16

^d *Ibid* iii. 194.

^f *F.H.G.* i. 301.

ταῖς θεραπαίαις οὐ μόνον τοὺς τῆς¹ τότε στρατείας μετασχόντας, ἀλλὰ καὶ τοὺς ἔμπροσθεν γενομένους. πρῶτον μὲν γὰρ οὕτως ἡγάπησε τὴν παρὰ τοῦ βαρβάρου τιμὴν ὥστε βουλόμενος ἀρέσκειν καὶ πιστεῦεσθαι μᾶλλον ἀνεκόμισε πρὸς βασιλέα τὸν υἱόν· ὁ τῶν ἄλλων οὐδεὶς πώποτε φανήσεται ποιήσας. ἔπειτα καθ' ἑκάστην ἡμέραν, ὁπότε μέλλοι δειπνεῖν, τράπεζαν παρετίθει χωρὶς ὀνομάζων τῷ δαίμονι τῷ βασιλέως, ἐμπλήσας σίτου καὶ τῶν ἄλλων ἐπιτηδείων, ἀκούων μὲν τοῦτο ποιεῖν καὶ τῶν Περσῶν τοὺς περὶ τὰς θύρας διατρίβοντας, οἰόμενος δὲ διὰ τῆς θεραπαίας ταύτης χρηματιεῖσθαι μᾶλλον παρὰ τοῦ βασιλέως ἦν γὰρ αἰσχροκερδὴς καὶ χρημάτων ὡς οὐκ οἶδ' εἴ τις ἕτερος ἦττων." Ἀττάλου δὲ τοῦ βασιλέως ἐγένετο κόλαξ καὶ διδάσκαλος Λυσίμαχος, ὃν Καλλίμαχος μὲν Θεοδώρειον ἀναγράφει, Ἑρμιππος δ' ἐν τοῖς Θεοφράστου μαθηταῖς καταλέγει. οὗτος δ' ὁ ἀνὴρ καὶ περὶ τῆς Ἀττάλου παιδείας συγγέγραφε βίβλους πᾶσαν κολακείαν ἐμφαινούσας. Πολύβιος δ' ἐν ὀγδόῃ ἱστοριῶν "Καύαρος, φησὶν, ὁ Γαλάτης ὢν ἀνὴρ ἀγαθὸς² ὑπὸ Σωστράτου τοῦ κόλακος διεστρέφετο, ὃς ἦν Χαλκηδόνιος γένος."

Λικυννίου δὲ Κράσσου τοῦ ἐπὶ Πάρθους στρατεύσαντος κόλακά φησι γενέσθαι Νικόλαος ἐν τῇ τεσσαρεσκαίδεκάτῃ πρὸς ταῖς ἑκατὸν Ἀνδρόμαχον τὸν Καρρηνόν, ᾧ τὸν Κράσσον πάντα ἀνακοινοῦμενον προδοθῆναι Πάρθοις ὑπ' αὐτοῦ καὶ

¹ τῆς added by Wilamowitz.

² ἀνὴρ ἀγαθὸς C τὰλλα ἀγαθὸς A.

^a Against Egypt, 351 B.C., in the interest of Artaxerxes Ochus; Diodorus xvi. 44.

surpassed all the men who joined with him in the expedition^a at that time, and all other men before him as well. For in the first place he prized so highly the favour of the Persian that in his desire to please him and to enjoy more of his confidence he took his son up to the king's court—a thing which, it can be shown, nobody else ever did. Then, secondly, every day, as often as he began dinner, he would set a special table, naming it for the genius^b of the king, heaping it with food and all other necessities, since he heard that this is what the Persians did who spent their time at court, and because he thought that by this obsequiousness he should gain more material rewards from the king; for he was avaricious, and a slave to wealth to a degree such as no one else known to me ever was.' As for King Attalus, he had a parasite and teacher in Lysimachus, whom Callimachus records^c as a pupil of Theodorus, but Hermippus includes him among the disciples of Theophrastus. This man has compiled books on the education of Attalus which display every kind of flattery. Polybius, in the eighth book of the *Histories*,^d says that Cavarus, the Gaul, though he had been a good man, was perverted by the parasite Sostratus, who was a native of Chalcedon.

"Nicolas, in the 114th book,^e says that Andromachus of Carrhae was a parasite of Licinius Crassus, who made the expedition against the Parthians; Crassus shared all his counsels with him, but was betrayed to the Parthians by him and destroyed.

^b This obsequious practice offended the Greeks because it was to them an irreverent imitation of the *θεοξένια*, see 82 e note c, 237 e note a

^d viii. 24.

^c Frag. 100 d 12 Schneider.

^e *F.H.G.* iii. 418.

ἀπολίσσθαι οὐκ ἀτιμώρητος δ' ὑπὸ τοῦ δαιμονίου
 παρείθη ὁ Ἀνδρόμαχος μισθὸν γὰρ λαβὼν τῆς
 πράξεως τὸ τυραννεῖν Καρρῶν τῆς πατρίδος διὰ
 τὴν ὁμότητα καὶ βίαν ὑπὸ τῶν Καρρηνῶν πανοικία
 ἐνεπρήσθη Ποσειδώνιος δ' ὁ Ἀπαμεύς, ὕστερον
 δὲ Ῥόδιος χρηματίσας, ἐν τῇ τετάρτῃ τῶν ἱστο-
 ριῶν Ἰέρακά φησι τὸν Ἀντιοχέα πρότερον λυσι-
 ωδοῖς ὑπαυλοῦντα ὕστερον γενέσθαι κόλακα δεινὸν
 Πτολεμαίου τοῦ ἐβδόμου βασιλέως τοῦ καὶ Εὐ-
 εργέτου ἐπικληθέντος καὶ τὰ μέγιστα δυνηθέντα παρ'
 αὐτῷ, καθάπερ καὶ παρὰ τῷ Φιλομήτορι, ὕστερον
 ὑπ' αὐτοῦ διαφθαρῆναι. Μιθριδάτου δ' ἀναγράφει
 κόλακα Σωσίπατροι ἄνθρωπον γόητα Νικόλαος ὁ
 περιπατητικός. Θεόπομπος δ' ἐν τῇ ἐνάτῃ τῶν
 Ἑλληνικῶν Σισύφου φησὶ τοῦ Φαρσαλίου κόλακα
 καὶ ὑπηρέτην γενέσθαι Ἀθήναιον τὸν Ἐρετριέα.

Διαβόητος δὲ ἐγένετο ἐπὶ κολακείᾳ καὶ ὁ τῶν
 Ἀθηναίων δῆμος. Δημοχάρης γοῦν ὁ Δημο-
 σθένους τοῦ ῥήτορος ἀνεψιὸς ἐν τῇ εἰκοστῇ τῶν
 ἱστοριῶν διηγούμενος περὶ ἧς ἐποιοῦντο οἱ Ἀθη-
 ναῖοι κολακείας πρὸς τὸν Πολιορκητὴν Δημήτριον
 καὶ ὅτι τοῦτ' οὐκ ἦν ἐκείνῳ βουλομένῳ, γράφει
 οὕτως· “ἐλύπει μὲν καὶ τούτων ἓνια αὐτόν, ὥς
 ἔοικεν, οὐ μὴν ἀλλὰ καὶ ἄλλα γε παντελῶς αἰσχρὰ
 καὶ ταπεινά, Λεαίνης μὲν καὶ Λαμίας Ἀφροδίτης
 ἱερὰ καὶ Βουρίχου καὶ Ἀδειμάντου καὶ Ὄξυ-
 θέμιδος τῶν κολάκων αὐτοῦ καὶ βωμοὶ καὶ ἡρώα

^a F. H. G. iii. 254; cf. Diodorus lxxiii. 23

^b See 182 c, 211 b, 620 e.

^c F. H. G. iii. 415

^d *Ibid.* i. 280.

^e *Ibid.* ii. 449 Demochares was the nephew (ἀδελφιδούς)

But Andromachus was not allowed exemption from the punishment of Heaven. For having received as a reward for his treasonable act the supreme rule over his native city of Cairhae, through his cruelty and violence he and his entire household were destroyed by fire at the hands of the Carrhenians. Poseidonius of Apameia, but later known as a Rhodian, says in the fourth book of his *Histories* ^a that Hierax of Antioch, who had earlier played flute-accompaniments for women who impersonate men,^b later became an accomplished parasite of Ptolemy the seventh king, who also bore the name Euergetes, and that he enjoyed the greatest influence with him, as he also did with Ptolemy Philometor, though he was afterwards killed by him. And Nicolas the Peripatetic records ^c a parasite of Mithradates named Sosipater, who was a juggler. Theopompus, in the ninth book of the *Hellenica*, says ^d that Athenaeus of Eietria was a parasite and henchman of Sisyphus of Pharsalus.

"Even the Athenian populace became notorious for flattery. Demochares, at any rate, a relative of the orator Demosthenes, tells a story in the twentieth book ^e of his *Histories* of the flattering conduct of the Athenians toward Demetrius Poliorcetes, and says that it was not to his liking. He writes as follows: 'Some of these things, it is plain, annoyed him, but other acts were downright disgraceful and humiliating, such as temples to Aphrodite Leaena and Aphrodite Lamia, also altars, shines, and libations to Burichus, Adeimantus, and Oxythemis, his para-

of Demosthenes, not his cousin (*ἀνεψιός*). Yet *ἀνεψιός* may possibly denote consanguinity in general, and in Modern Greek it means "nephew." It recurs 610 f.

καὶ σπονδαί τούτων ἐκάστω καὶ παιᾶνες ἤδοντο, ὥστε καὶ αὐτὸν τὸν Δημήτριον θαυμάζειν ἐπὶ τοῖς γινομένοις καὶ λέγειν ὅτι ἐπ' αὐτοῦ οὐδεὶς Ἀθηναίων γέγονε μέγας καὶ ἄδρὸς τὴν ψυχὴν." καὶ Θηβαῖοι δὲ κολακεύοντες τὸν Δημήτριον, ὥς φησι Πολέμων ἐν τῷ περὶ τῆς ποικίλης στοᾶς τῆς ἐν Σικυῶνι, ἰδρύσαντο ναὸν Ἀφροδίτης Λαμίας ἐρωμένη δ' ἦν αὕτη τοῦ Δημητρίου καθάπερ καὶ ἡ Λέαινα τί οὖν παράδοξον οἱ Ἀθηναῖοι οἱ τῶν κολάκων κόλακες ἐποίησαν² εἰς αὐτὸν τὸν Δημήτριον παιᾶνας καὶ προσόδια ᾄδοντες, φησὶ γοῦν ὁ Δημοχάρης ἐν τῇ πρώτῃ καὶ εἰκοστῇ γράφων
 "ἐπανελθόντα δὲ τὸν Δημήτριον ἀπὸ τῆς Λευκάδος καὶ Κερκύρας εἰς τὰς Ἀθήνας οἱ Ἀθηναῖοι ἐδέχοντο οὐ μόνον θυμιῶντες καὶ στεφανοῦντες καὶ οἰνοχοοῦντες, ἀλλὰ καὶ προσοδιακοὶ³ χοροὶ καὶ ἰθύφαλλοι μετ' ὀρχήσεως καὶ ὠδῆς ἀπῆντων αὐτῷ καὶ ἐφιστάμενοι κατὰ τοὺς ὄχλους ἤδον ὀρχούμενοι καὶ ἐπάδοντες ὡς εἴη μόνος⁴ θεὸς ἀληθινός, οἱ δ' ἄλλοι καθεύδουσιν ἢ ἀποδημοῦσιν ἢ οὐκ εἰσίν, γεγωνὼς δ' εἴη ἐκ Ποσειδῶνος καὶ Ἀφροδίτης,
 1 τῷ δὲ κάλλει διάφορος καὶ τῇ πρὸς πάντας φιλάνθρωπία κοινός δεόμενοι δ' αὐτοῦ ἰκέτεον, φησί, καὶ προσηύχοντο." ὁ μὲν οὖν Δημοχάρης τοσαῦτα εἴρηκε περὶ τῆς Ἀθηναίων κολακείας Δοῦρις δ' ὁ Σάμιος ἐν τῇ δευτέρᾳ καὶ εἰκοστῇ τῶν ἱστοριῶν καὶ αὐτὸν τὸν ἰθύφαλλον

¹ οἱ added by Coraes.

² οἱ after ἐποίησαν deleted by Coraes

³ προσοδιακοὶ Bernhardt · προσόδια καὶ AC.

sites. To every one of these, paeans were chanted, so that even Demetrius himself was amazed at these actions, and declared that not a single Athenian of his time had shown himself great and fine in soul.' The Thebans also, in their adulation of Demetrius, founded a temple of Aphrodite Lamia, as Polemon says in his work *On the Painted Porch in Sicyon*.^a Lamia was a mistress of Demetrius, as was also Leaena. What is there, then, surprising in what the Athenians, flatterers of flatterers, did in composing paeans and processions in honour of Demetrius himself? Says Demochares, at any rate, writing in the twenty-first book ^b 'When Demetrius returned ^c from Leucas and Corcyra to Athens, not only did the Athenians welcome him with offerings of incense and crowns and libations, but processional choruses also, and mummers with the elevated phallus met him with dancing and song; and as they took their places in the crowds they sang and danced, repeating the refrain that he was the only true god, while all the others were asleep or making a journey or non-existent; ^d he, however, was sprung from Poseidon and Aphrodite, pre-eminent in beauty and embracing all in his benevolence. They supplicated him with entreaty, Demochares says, and offered prayers to him.' This is the amazing account of Athenian flattery which Demochares has given. And Duris of Samos cites ^e the mummers' song itself in the twenty-second book of his

^b *F.H.G.* II. 449.

^c 290 B.C.

^d *Cf.* 1 Kings XVIII. 27, "Elijah mocked them, and said, Cry aloud, for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth." *Epicurea* 103 Usener.

^e Hulleman supplies *παρὰθεταί*.

- ὥς οἱ μέγιστοι τῶν θεῶν καὶ φίλτατοι
 τῇ πόλει πάρεισιν
 ἐνταῦθα γὰρ Δήμητρα καὶ¹ Δημήτριον²
 ἅμα παρῆγ'³ ὁ καιρός
 χῆ μὲν τὰ σεμνὰ τῆς Κόρης μυστήρια
 ἔρχεθ' ἵνα ποιήσῃ,
 ὁ δ' ἱλαρός, ὥσπερ τὸν θεὸν δεῖ, καὶ καλὸς
 καὶ γελῶν πάρεστι.
 σεμνὸν τι⁴ φαίνεθ', οἱ φίλοι πάντες κύκλῳ,
 ἐν μέσοισι δ' αὐτός,
 ὅμοιον⁵ ὥσπερ οἱ φίλοι μὲν ἀστέρες,
 ἥλιος δ' ἐκείνος.
 ὦ τοῦ κρατίστου παῖ Ποσειδῶνος θεοῦ,
 χαῖρε, κάφροδίτης
 ἄλλοι μὲν ἢ μακρὰν γὰρ ἀπέχουσιν θεοὶ
 ἢ οὐκ ἔχουσιν ὦτα
 ἢ οὐκ εἰσὶν ἢ οὐ προσέχουσιν ἡμῖν οὐδὲ ἔν,
 σέ δὲ παρόνθ' ὁρῶμεν,
 οὐ ξύλινον οὐδὲ λίθινον, ἀλλ' ἀληθινόν.
 εὐχόμεσθα δὴ σοι
 πρῶτον μὲν εἰρήνην ποίησον, φίλτατε·
 κύριος γὰρ εἶ σύ.
 τὴν δ' οὐχὶ Θηβῶν, ἀλλ' ὅλης τῆς Ἑλλάδος
 Σφίγγα περικρατοῦσαν,⁶
 Αἰτωλὸς ὅστις ἐπὶ πέτρας καθήμενος,
 ὥσπερ ἡ παλαιά,⁷
 τὰ σώμαθ' ἡμῶν πάντ' ἀναρπάσας φέρει,
 κοῦκ ἔχω μάχεσθαι
 Αἰτωλικὸν γὰρ ἀρπάσαι τὰ τῶν πέλας,
 νῦν δὲ καὶ τὰ πόρρω
 μάλιστα μὲν δὴ κόλασον⁸ αὐτός· εἰ δὲ μή,
- ¹ γὰρ . καὶ added by Toup.

Histories ^a : ' For the highest and dearest of the gods are come to our city. Hither, indeed, the time ^b hath brought together Demeter and Demetrius. She comes to celebrate the solemn mysteries of the Daughter, ^c but he, as is meet for the god, is here in gladness, fain and smiling. Something august he seemeth, all his friends about him, and he himself in their midst, his friends the stars, even as he is the sun. O son of the most mighty god Poseidon and of Aphrodite, hail ! For other gods are either far away, or have not ears, or are not, or heed us not at all ; but thee we can see in very presence, not in wood and not in stone, but in truth. And so we pray to thee. First bring peace, thou very dear ! For thou hast the power. That Sphinx which crushes, not Thebes but all Hellas—the Aetolian ^d who sits upon the cliff, even as the Sphinx of old, and snatcheth up and carries off all our men—against it I cannot fight. For it is the Aetolian way to carry off the things of their neighbours, and now even the things more distant. Best were it that thou thyself punish him ;

^a *F H G.* II 476, *P.L.G.* ⁴ III. 674; *cf.* *Athen* 697 a, from which it has been inferred that this hymn was written by Hermocles.

^b The time of the Eleusinian Mysteries, in the month Boedromion (late September).

^c Persephone.

^d The Aetolian League, which had won some successes.

² Δημήτριον Casaubon: Δημήτριος A.

³ παρῆγ' Porson: παρῆν A.

⁴ τι Meineke: ὅθι A.

⁵ ὅμοιον Meineke: ὅμοιος A.

⁶ περικρατοῦσαν Casaubon: περιπατοῦσαν AC

⁷ παλαιά Casaubon: πάλαι AC

⁸ λόλασον Toup: σχόλασον AC.

Οἰδίδουν τιν' εὐρέ,
τὴν Σφίγγα ταύτην ὅστις ἢ κατακρημνιῖ
ἢ σπῖλον¹ ποιήσει.

Ταῦτ' ἦδον οἱ Μαραθωνομάχοι² οὐ δημοσίᾳ
μόνον, ἀλλὰ καὶ κατ' οἰκίαν, οἱ τὸν προσκυνήσαντα
τὸν Περσῶν βασιλέα ἀποκτείναντες, οἱ τὰς ἀν-
αρίθμους μυριάδας τῶν βαρβάρων φονεύσαντες
⁵¹ Ἀλεξίς γοῦν ἐν Φαρμακοπώλῃ ἢ Κρατείᾳ³ προ-
πίνοντά τινα εἰσαγαγὼν ἐνὶ τῶν συμποτῶν καὶ
λέγοντα ποιεῖ τάδε·

παῖ, τὴν μεγάλην δός, ὑποχέας
φιλίας κυάθους τῶν συμπαρόντων⁴ τέτταρας,
τοὺς τρεῖς δ' ἐγὼ Σωτήρσιν ἀποδώσεις θεοῖς⁵.
ἔν⁶ Ἀντιγόνου τοῦ βασιλέως νίκης καλῶς,
καὶ τοῦ νεανίσκου κύαθον Δημητρίου

· · · · · ⁶ φέρε τὸν τρίτον
Φίλας Ἀφροδίτης. χαίρετ', ἄνδρες συμπόται,
^b ὅσων⁷ ἀγαθῶν τὴν κύλικα μεστήν πίομαι.

Τοιοῦτοι τότε ἐγένοντο οἱ Ἀθηναῖοι κολακείας
θηρίου χαλεπωτάτου λύσαν ἐμβαλούσης αὐτῶν
τῇ πόλει· ἦν ὁ μὲν Πύθιος ἐστὶν τῆς Ἑλλάδος
ἀνεκέρυξ, πρυτανεῖον δὲ Ἑλλάδος ὁ δυσμενέ-
στατος Θεόπομπος ὁ φήσας ἐν ἄλλοις πλήρεις
εἶναι τὰς Ἀθήνας Διονυσοκολάκων καὶ ναυτῶν
^c καὶ λωποδυτῶν, ἔτι δὲ ψευδομαρτύρων καὶ συκο-

¹ σπῖλον Meineke · σπεινον A, πεινῆν C.

² Μαραθωνομάχοι (the later form) Kaibel -μάχαι AC.

³ κρατεία A Κρατεύα edd

⁴ συμπαρόντων Meineke · παρόντων A

⁵ ἐγὼ Σωτήρσιν ἀποδώσεις θεοῖς Kaibel ἔρωτος προσαποδώσεις ὑστερον A.

⁶ τὸν δεύτερον added by Morel, who reads καλῶ for καλῶς above

but if not, find some Oedipus who shall either send him hurtling down, or turn him to rock'

"This was the song sung by the Victors of Marathon, not merely in public, but even in their homes—those men who had put to death the man who did obeisance to the Persian king, the heroes who had slaughtered countless myriads of the barbarians¹ Alexis, at any rate, in *The Apothecary*, or *Craterias*,^a brings on the scene a character drinking the health of one of his companions in the symposium, and represents him as saying the following: 'Slave! hand me the large beaker, first ladling into it four measures for my companions here, in friendship's name; three will I give as an offering due to the Saviour gods, one for King Antigonus's victory—happy omen!¹—and a measure for the sturdy lad Demetrius . . . Bring the third for Aphrodite Phila^b Hail, ye comrades of the symposium, how full of blessings is the cup that I shall drink!'

"Such were the people the Athenians had become at that time, when flattery, like a ravening beast, had injected its madness into the city, that city which the Pythian god had proclaimed as the hearthstone of Hellas, the town-hall of Hellas.^c Theopompus, who was most inimical to it, has declared in another passage^d that Athens was full of Dionysus-flatterers,^e sailors, footpads, also perjurers and informers and

^a Kock ii. 336.

^b Wife of Demetrius Poliorcetes, mother of Antigonus Gonatas.

^c See 187 d.

^d *F H G.* i. 328, perhaps from Book xxv.

^e See 249 f and note e

⁶ ἐν' added by Casaubon

⁷ δῶρον Casaubon. ὁσσην A

φαντῶν καὶ ψευδοκλητῆρων οὓς ἐγὼ πείθομαι
ὡς ἐπομβρίαν ἢ τι δεινὸν ἐκ θεοῦ τὴν προειρη-
μένην πᾶσαν εἰσηγήσασθαι κολακείαν περὶ ἧς
καλῶς ὁ Διογένης ἔλεγε πολὺ κρεῖττον εἶναι ἐς
κόρακας ἀπελθεῖν ἢ ἐς κόλακας, οἱ ζῶντας ἔτι
τοὺς ἀγαθοὺς τῶν ἀνδρῶν κατεσθίουσι. φησὶ γοῦν
καὶ Ἀναξίλας ἐν .¹

οἱ κόλακές εἰσι τῶν ἐχόντων οὐσίας
σκώληκες εἰς οὖν ἄκακον ἀνθρώπου τρόπον
εἰσδὺς ἕκαστος ἐσθίει καθήμενος,
ἕως ἂν ὥσπερ πυρὸν ἀποδείξῃ κενόν
d ἔπειθ' ὁ μὲν λέμμ' ἐστίν, ὁ δ' ἕτερον δάκνει.²

Πλάτων τ' ἐν Φαίδρῳ φησὶ “κόλακι, δεινῶ θηρίῳ
καὶ βλάβῃ μεγάλη, ὅμως ἐπέμιξεν ἡ φύσις ἡδονὴν
τινα οὐκ ἄμουςον.” Θεόφραστος δ' ἐν τῷ περὶ
κολακείας φησὶν ὡς Μύρτις³ ὁ Ἀργεῖος Κλεώνυ-
μον τὸν χορευτὴν ἅμα καὶ κόλακα προσκαθίζοντα
πολλάκις αὐτῷ καὶ τοῖς συνδικάζουσι, βουλόμενον
δὲ καὶ μετὰ τῶν κατὰ τὴν πόλιν ἐνδόξων ὁρᾶσθαι,
e λαβόμενος τοῦ ὥτος καὶ ἔλκων αὐτὸν ἐκ τοῦ
συνεδρίου πολλῶν παρόντων εἶπεν “οὐ χορεύσεις
ἐνθάδε οὐδ' ἁμῶν ἀκούσει.” Δίφιλος δ' ἐν Γάμῳ
φησὶν·

ὁ γὰρ κόλαξ
καὶ στρατηγὸν καὶ δυνάστην καὶ φίλους καὶ τὰς
πόλεις
ἀνατρέπει λόγῳ κακούργῳ μικρὸν ἡδύνας χρόνον

¹ Ἰοῖ Meineke: Νηρεῖ Dindorf

² ἕτερον δάκνει Casaubon: ἐτεροδακνεῖ AC.

³ μύρτις C· μυρτις μύστης A: Mītus Wilamowitz (cf
Aristot Poet 9, Ps -Dem Contra Neaen 33)

endorsers of false warrants. These, I believe, all the adulation before described brought in, like a deluge or some dreadful visitation from a god. Concerning this city Diogenes was right in saying that it had far better go to the vultures rather than to the flatterers,^a for the latter devour good men while they are still alive. Anaxilas, at any rate, also testifies in .^b 'Flatterers are worms in rich men's property. Each worm bores his way into a man of simple character, and lodged there, eats him until he makes him as empty as a wheat-stalk. After that the rich man is a mere husk, while the flatterer bites another.' And so Plato says in the *Phaedrus* ^c: 'In the flatterer is a dreadful creature and a great nuisance; yet nature has none the less added a mixture of entertainment not wholly unrefined.' And Theophrastus, in the essay *On Flattery*,^d says that Myrtis of Argos, when Cleonymus the dancer and also parasite persisted often in seating himself beside Myrtis and his fellow-judges, being desirous of being seen in company with the distinguished men of the city, caught him by the ear, and as he dragged him out of the judgement-hall in full sight of the crowd, said, 'You shall not dance here, and you shall not hear our deliberations either.' Diphilus says in *Marriage* ^e: 'For the parasite upsets the general, the potentate, one's friends, and our cities with his malicious tongue, though he may have delighted them for a little while. But the fact is

^a Punning on *korakas*, "crows," and *kolakas*, "flatterers." "Go to the crows" was the usual expression for "go to the devil."

^b Kock II 274; the title of the play is lost. See critical note

^c 240 B.

^d Frag. 83 Wimmer.

^e Kock II 547.

νῦν δὲ καὶ καχεξία τις ὑποδέδυκε τοὺς ὄχλους,
αἱ κρίσεις θ' ἡμῶν νοσοῦσι, καὶ τὸ πρὸς χάριν πολὺ.

f διὸ καὶ Θετταλοὶ καλῶς ποιήσαντες κατέσκαψαν
τὴν καλουμένην πόλιν Κολακείαν, ἣν Μηλιεῖς
ἐνέμοντο, ὥς φησι Θεόπομπος ἐν τῇ τριακοστῇ.

Κόλακας δ' εἶναί φησι Φύλαρχος καὶ τοὺς ἐν
Λήμνῳ κατοικοῦντας Ἀθηναίων ἐν τῇ τρισκαίδε-
κάτῃ τῶν ἱστοριῶν χάριν γὰρ ἀποδιδόντας τοῖς
55 Σελεύκου καὶ Ἀντιόχου ἀπογόνους, ἐπεὶ αὐτοὺς ὁ
Σέλευκος πικρῶς ἐπιστατουμένους ὑπὸ Λυσιμάχου
οὐ μόνον ἐξείλετο, ἀλλὰ καὶ τὰς πόλεις αὐτοῖς
ἀπέδωκεν ἀμφοτέρας, οἱ Λημνόθεν Ἀθηναῖοι οὐ
μόνον ναοὺς κατεσκεύασαν τοῦ Σελεύκου, ἀλλὰ
καὶ τοῦ υἱοῦ Ἀντιόχου· καὶ τὸν ἐπιχεόμενον
κύαθον ἐν ταῖς συνουσίαις Σελεύκου σωτήρος
καλοῦσι.

Ταύτην δὲ τὴν κολακείαν τινὲς ἐκτρεπόμενοι
τοῦνομα ἀρέσκειαν προσαγορεύουσιν, ὥς καὶ Ἀνα-
ξανδρίδης ἐν Σαμιά·

b τὸ γὰρ κολακεύειν νῦν ἀρέσκειν¹ ὄνομ' ἔχει.

οὐκ ἐπίστανται δὲ οἱ τὴν κολακείαν μεταχειριζό-
μενοι ὥς ἐστὶν αὕτη ἡ τέχνη ὀλιγοχρόνιος Ἀλεξίς
γοῦν φησιν ἐν Ψευδομένῳ

κόλακος δὲ βίος μικρὸν χρόνον ἀνθεῖ·
οὐδεὶς γὰρ χαίρει πολιοκροτάφῳ παρασίτῳ.

Κλέαρχος δ' ὁ Σολεὺς ἐν τῷ πρώτῳ τῶν Ἑρωτικῶν·
“κόλαξ μὲν οὐδεὶς,” φησί, “διαρκεῖ πρὸς φιλίαν.
c καταναλίσκει γὰρ ὁ χρόνος τὸ τοῦ προσποιήματος

¹ ἀρέσκειν Canter. ἀρέσκειαν AC.

that to-day an evil condition has made its insidious way into the mob, our judgements are awry, and anything to please is the rule' For this reason the Thessalians were quite right in demolishing the town called Flattery inhabited by the Mahians, as Theopompus says in the thirtieth book ^a

"Flatterers, again, were the Athenians who settled in Lemnos, as Phylarchus declares in the thirteenth book of his *Histories*.^b For by way of showing their gratitude to the descendants of Seleucus and Antiochus, after Seleucus had rescued ^c them from the bitter tyranny of Lysimachus and had also restored to them both of their cities, the Athenians of Lemnos erected temples, not merely to Seleucus, but also to his son Antiochus, and the added measure of wine poured out in their social gatherings they name for 'Seleucus the Saviour'

"This 'flattery' certain persons, by a perverse use of the term, call 'willingness to oblige' ^d So also Anaxandrides in *The Lady from Samos* ^e 'For this business of flattering now goes by the name of being obliging.' But the persons who engage in flattery are not aware that this profession is short-lived Alexis, at any rate, says in *The Deceiver* ^f 'A flatterer's life blooms only a little while; for nobody delights in a parasite whose temples are grey.' Clearchus of Soli says, in the first book of his *Love Stories* ^g: 'No flatterer lasts long when it comes to affection For time undermines the falsehood which

^a *F.H.G.* i. 310.

^b *Ibid.* 341.

^c 281 B.C.

^d For similar euphemisms see Thuc. iii. 82. 4 (in time of war), Plat. *Rep.* 560 E (in a democracy generally), Aristot. *Nic. Eth.* 1108 a 28, Athen. 258 c.

^e Kock ii. 155.

^f *Ibid.* 392.

^g *F.H.G.* ii. 313.

αὐτῶν ψεῦδος. ὁ δ' ἐραστὴς κόλαξ ἐστὶ φιλίας δι' ὥραν ἢ κάλλος." τῶν δὲ Δημητρίου τοῦ βασιλέως κολάκων οἱ περὶ Ἀδείμαντον τὸν Λαμψακηνὸν νεῶν κατασκευασάμενοι καὶ ἀγάλματα ἰδρυσάμενοι Θριῆσιν ὠνόμασαν Φίλας Ἀφροδίτης καὶ τὸν τόπον Φιλαῖον ἐκάλεσαν ἀπὸ τῆς Δημητρίου¹ Φίλας, ὥς φησι Διονύσιος ὁ τοῦ Τρύφωνος ἐν τῷ δεκάτῳ περὶ ὀνομάτων

Κλέαρχος δ' ὁ Σολεὺς ἐν τῷ ἐπιγραφομένῳ Γεργιθίῳ καὶ πόθεν ἡ ἀρχὴ τοῦ ὀνόματος τῶν κολάκων παρῆλθε διηγεῖται καὶ αὐτὸν τὸν Γεργίθιον ὑποτιθέμενος, ἀφ' οὗ τὸ βιβλίον ἔχει τὴν ἐπιγραφὴν, ἓνα γεγονότα τῶν Ἀλεξάνδρου κολάκων. διηγεῖται δὲ οὕτως, τὴν κολακείαν ταπεινὰ ποιεῖν τὰ ἦθη τῶν κολάκων καταφρονητικῶν ὄντων τῶν περὶ αὐτοὺς. σημεῖον δὲ τὸ πᾶν ὑπομένειν εἰδότας οἷα τολμῶσι τὰ δὲ τῶν κολακευομένων ἐμφυσημένων τῇ κολακείᾳ, χαύνους καὶ κενοὺς ποιοῦντα, πάντων ἐν ὑπεροχῇ παρ' αὐτοῖς ὑπολαμβάνεσθαι κατασκευάζεσθαι.² ἐξῆς τε διηγούμενος περὶ τινος μειρακίου Παφίου μὲν τὸ γένος, βασιλέως δὲ τὴν τύχην " τοῦτο, φησί, τὸ μειράκιον (οὐ λέγων αὐτοῦ τοῦνομα) κατέκειτο δι' ὑπερβάλλουσαν τρυφὴν ἐπὶ ἀργυρόποδος κλίνης ὑπεστρωμένης Σαρδιανῇ ψιλοτάπιδι τῶν πάνυ πολυτελῶν ἐπεβέβλητο δ' αὐτῷ πορφυροῦν ἀμφίταπον ἀμοργίνῳ καλύμματι περι-

¹ μητρὸς ἀφ' ἡ Δημητρίου deleted by Heiwerden

² These words, which do not even make a sentence, are obviously corrupt, and their meaning can only be guessed

lies in their pretence. And the lover is a flatterer seeking affection through youthful charm or beauty.' Among the flatterers, then, of King Demetrius, those associated with Adeimantus of Lampsacus^a erected a temple and set up statues at Thuria, naming them from Aphrodite Phila, they also called the place Philaeum after Phila, the wife of Demetrius, as Dionysius the son^b of Tryphon says in the tenth book of his *Onomasticon*.

"Again, Clearchus of Soli, in the work entitled *Gergithius*,^c explains how it came about that the name of flatterer originated. He begins by representing Gergithius himself, from whom the book has its title, as having been one of Alexander's parasites. And then he goes on to explain that flattery renders base the characters of flatterers, since their associates look on them with contempt. And the proof is that flatterers will submit to anything, though well aware of the nature of the acts which people dare to perpetrate against them. Further, those who listen to flattery become inflated with it, and that makes them frivolous and conceited, and causes them to entertain an exaggerated opinion of their own endowments^d. Well, Clearchus goes on to tell about a lad who was a native of Paphos and a prince in rank. 'This lad,' he says, not mentioning his name, 'used to indulge in overweening luxury, lying at full length on a silver-footed couch spread with a smooth carpet^e of the most expensive kinds produced in Sardis. Over him was laid a purple robe with heavy nap on both sides, encased in a covering made of mallow

^a Cf 253 a.

^b Or, possibly, pupil.

^c F H G II 310, the quotation extends to 257 c.

^d See critical note.

^e For ψελαί, "smooth" meaning "carpet," see 197 b.

ειλημμένον προσκεφάλαια δ' εἶχε τρία μὲν ὑπὸ
 τῇ κεφαλῇ βύσσινά παραλουργῇ, δι' ὧν ἡμύνετο τὸ
 καῦμα,¹ δύο δ' ὑπὸ τοῖς ποσὶ ὑσγίνοβαφῇ τῶν
 Δωρικῶν καλουμένων· ἐφ' ὧν κατέκειτο ἐν λευκῇ
 f χλανίδι.² παραδεδεγμένοι δ' εἰσὶ πάντες οἱ κατὰ
 τὴν Κύπρον μόναρχοι τὸ τῶν εὐγενῶν κολάκων
 γένος ὡς χρήσιμον· πάνυ γὰρ τὸ κτῆμα τυραννικόν
 ἐστὶ καὶ τούτων οἷον Ἀρεοπαγιτῶν τινων οὔτε
 τὸ πλῆθος οὔτε τὰς ὄψεις ἔξω τῶν ἐπιφανεστάτων
 οἶδεν οὐδεὶς. διηρημένων δὲ διχῇ κατὰ συγγένειαν
 τῶν ἐν τῇ Σαλαμῖνι κολάκων, ἀφ' ὧν εἰσιν οἱ κατὰ
 τὴν ἄλλην Κύπρον κόλακες, τοὺς μὲν Γεργίνους,
 6 τοὺς δὲ Προμάλαγγας³ προσαγορεύουσιν ὧν οἱ
 μὲν Γεργίνοι συναναμιγνύμενοι τοῖς κατὰ τὴν
 πόλιν ἐν τε τοῖς ἐργαστηρίοις καὶ ταῖς ἀγοραῖς
 ὠτακουστούσι κατασκόπων ἔχοντες τάξιν, ὃ τι δ'
 ἂν ἀκούσωσιν ἀναφέρουσιν ἐκάστης ἡμέρας πρὸς
 τοὺς καλουμένους ἀνακτας οἱ δὲ Προμάλαγγες
 ζητοῦσιν ἂν τι⁴ τῶν ὑπὸ τῶν Γεργίνων προσαγ-
 γελθέντων ἄξιον⁵ εἶναι ζητήσεως δόξῃ, ὄντες τινὲς
 ἐρευνηταί. καὶ τούτων οὕτως ἔντεχνος καὶ πιθανή
 πρὸς ἅπαντας ἢ ἔντευξις ὥστ' ἔμοιγε δοκεῖ,
 h καθάπερ καὶ αὐτοὶ φασί, παρ' ἐκείνων εἰς τοὺς
 ἔξω τόπους διαδεδοσθαι τὸ σπέρμα τῶν ἐλλογίμων
 κολάκων· καὶ γὰρ οὐχ οἷον μετρίως ἐπὶ τῷ πράγ-
 ματι σεμνύνονται διὰ τὸ τετιμῆσθαι παρὰ τοῖς
 βασιλεῦσιν, ἀλλὰ καὶ λέγουσιν ὅτι τῶν Γεργίνων

¹ καῦμα Casaubon. κάλυμμα AC.

² ἐν λευκῇ χλανίδι Casaubon. λευκῇ χλαμύδι A.

³ προμαλάγγους AC, but cf. Προμάλαγγες below.

⁴ ἂν τι Kaibel ἀντὶ AC.

⁵ ὅτι ἂν before ἄξιον deleted by Meyer

fibres ^a Under his head he had three cushions of fine linen edged with purple, by means of which he avoided the heat ; ^b at his feet he had two crimson cushions of the kind called Doric ; on these he lay at full length dressed in a white shirt All the rulers in Cyprus have accepted the custom of having about them the class of " aristocratic parasites " as an institution useful to them For to possess them is very much in the manner of despots Of these parasites, like some Areopagites, no one knows the number or how they look, excepting the most conspicuous The parasites in Salamis, ^c from whom are derived all the others in Cyprus, are divided into classes according to family, and are called in the one case *Gergini*, in the other *Promalanges* Of these two classes the *Gergini* mingle with the people in the city, in their workshops or in the markets, and listen like spies to what they say, and they make daily reports of what they hear to the bosses, as they are called The *Promalanges* in turn make scrutiny, if anything reported by the *Gergini* appears to deserve scrutiny, being a kind of investigators And the intercourse of these persons with all others is so skilful and plausible, that I am convinced, as they themselves declare, that the seed of those " aristocratic parasites " has been from them dispersed in foreign parts ; what is more, they take no ordinary pride in the profession, merely because they enjoy honours at the hands of the kings, but they also say that one of the *Gergini* was a descendant of those

^a Οἱ, " silk " Cf Aristoph *Nub* 10 ἐν πέντε σισύραις ἐγλεκτορδουλημένος, " wrapped in five goatskin rugs," of a young dandy.

^b Substituting one for the other as they grew too warm. See critical note.

^c Not the island, but the city in Cyprus.

τις ἀπόγονος ὦν τῶν Τρώων ἐκείνων οὗς Τεῦκρος
 ἀπὸ τῶν αἰχμαλώτων κατακτησάμενος εἰς Κύπρον
 ἔχων ἀπώκησεν, οὗτος διὰ τῆς παραλίας μετ'
 ὀλίγων στείλας ἐπὶ τῆς Αἰολίδος κατὰ πύστιν ἅμα
 καὶ οἰκισμὸν τῆς τῶν προγόνων χώρας πόλιν
 οἰκίσειε περὶ τὴν Τρωικὴν Ἰδην συμπαραλαβὼν
 c τινὰς τῶν Μυσῶν, ἣ πάλαι μὲν ἀπὸ τοῦ γένους
 Γέργινα, νῦν δὲ Γέργιθα κέκληται τούτου γάρ,
 ὡς ἔοικε, τοῦ στόλου τινὲς ἀποσπασθέντες ἐν τῇ
 Κυμαία κατέσχον ἐκ Κύπρου τὸ γένος ὄντες, ἀλλ'
 οὐκ ἐκ τῆς Θετταλικῆς Τρίκκης, καθάπερ τινὲς
 εἰρήκασιν, ὦν ἱατρεῦσαι τὴν ἄγνοιαν οὐδ' Ἀσκλη-
 πιάδαις τοῦτό γε νομίζω δεδόσθαι γεγόνασιν δὲ
 παρ' ἡμῖν καὶ ἐπὶ Γλοῦ τοῦ Καρὸς¹ καὶ γυναικες
 ὑπὸ τὰς ἀνάσας αἱ προσαγορευθεῖσαι κολακίδες.
 d ἀφ' ὧν ὑπολιπεῖς τινες εἰς τὸ πέραν ἀφικόμεναι
 μετάπεμπτοι πρὸς τε τὰς Ἀρταβάζου καὶ τὰς
 Μέντορος γυναικας κλιμακίδες² μετωνομάσθησαν
 ἀπὸ τοιαύτης πράξεως· ταῖς μεταπεμφαμέναις
 ἀρεσκευόμεναι κλίμακα κατεσκευάζον ἐξ ἑαυτῶν
 οὕτως ὥστ' ἐπὶ τοῖς νώτοις αὐτῶν τὴν ἀνάβασιν
 γίνεσθαι καὶ τὴν κατάβασιν ταῖς ἐπὶ τῶν ἀμαξῶν
 ὄχουμέναις. εἰς τοῦτο τρυφῆς, ἵνα μὴ ἀθλιότητος
 εἶπω, προηγάγοντο τεχνώμεναι τὰς ἀφρονεστάτας.
 e τοιγαροῦν αὗται μὲν ἐκ τῶν λίαν μαλακῶν ὑπὸ τῆς
 τύχης μεταβιβασθεῖσαι σκληρῶς ἐβίωσαν ἐπὶ γήρως,
 αἱ δέ, τῶν παρ' ἡμῖν ταῦτα διαδεξαμένων, ἐκπεσοῦ-
 σαι τῆς ἐξουσίας κατήρην εἰς Μακεδονίαν καὶ τὰς

¹ Γλοῦ τοῦ Καρὸς Casaubon. γλουτουκαρὸς A.

² κλιμαλίδες C: κεμακίδες A

Trojans whom Teucer received as his share of the captives and with whom he colonized Cyprus; and that he, sailing with a few men along the coast in the direction of Aeolis, in order to explore and settle in the land of their forefathers, founded a city in the region of the Trojan Ida, taking along some of the Mysians with them; this city was in old times called Gergina after their race, but to-day is called Gergitha. Some members of that expedition, it appears, were separated from it and settled in Cumae, since the inhabitants there are of Cyprian race; they did not come from the Thessalian Tricca, as some aver whose ignorance, I fancy, it is not given even to the sons of Asclepius to cure.^a There have also been in our part of the world, in the days of Glus the Carian, women called *Kolakides*,^b subject to female despots. A remnant of these crossed over to the mainland, being summoned to come to the wives of Artabazus and of Mentor, and had their names changed to "Ladder-lasses" from the following practice^c: in their desire to please the women who summoned them, they made ladders of themselves so that the women riding in carts could mount or dismount on their backs. To that pitch of luxury, not to call it abjectness, did they by their devices bring these very stupid women. Therefore they, borne by the turn of fate out of their luxurious circumstances, lived lives of hard necessity in their old age; while the other women, who have taken over these manners that were in vogue in our country, were brought to Macedonia after they had fallen from their high

^a The ironical criticism is suggested by the fact that Tricca was the birthplace of Asclepius.

^b *Quasi* "Flatteresses"

^c Cf. Plutarch, *De Adul.* 50 E.

τῶν ἐκεῖ κυρίας τε καὶ βασιλίδας ὃν τρόπον ταῖς ὁμιλίαις διέθεσαν οὐδὲ λέγειν καλόν, πλὴν ὅτι μαγεύομεναι καὶ μαγεύουσαι ταυροπόλοι καὶ τριοδίτιδες¹ αὐται πρὸς ἀλήθειαν ἐγένοντο, πλήρεις f πάντων ἀποκαθαρμάτων. τοσοῦτων ἔοικε καὶ τοιούτων ἢ κολακεία κακῶν αἰτία γενέσθαι τοῖς διὰ τὸ² κολακεύεσθαι προσδεξαμένοις αὐτήν.”

Προελθὼν δὲ πάλιν ὁ Κλέαρχος καὶ τάδε φησίν·
 “ἀλλ’ ἤδη τῇ τούτων χρεῖα μέμψαιτ’ ἂν τις τὸ μειράκιον, ὥσπερ εἶπον. οἱ μὲν γὰρ παῖδες μικρὸν ἄπωθεν τῆς κλίνης ἐν χιτωνίσκοις ἕστασαν τριῶν δ’ ὄντων ἀνδρῶν, δι’ οὓς δὴ νῦν ὁ πᾶς λόγος ἐνέστηκε, καὶ τούτων ὄντων ἐπωνύμων παρ’ ἡμῖν ὁ μὲν εἰς ἐπὶ τῆς κλίνης πρὸς ποδῶν καθήστο τοὺς τοῦ μειρακίου πόδας ἐπὶ τοῖς αὐτοῦ γόνασι λεπτῶ
 157 ληδίῳ συνημφιακῶς ὁ δὲ ἐποίει δήπου καὶ μὴ λέγοντος οὐκ ἄδηλον· καλεῖται δ’ οὗτος ὑπὸ τῶν ἐγχωρίων Παράβυστος διὰ τὸ καὶ τῶν μὴ παραδεχομένων ὅμως τεχνικώτατα κολακεύων παρεμπίπτειν ἐς τὰς ὁμιλίας. ἄτερος δ’ ἦν ἐπὶ τινος δίφρου κειμένου παρ’ αὐτὴν τὴν κλίνην καὶ τοῦ νεανίσκου τὴν χεῖρα παρεικότος ἐκκρεμάμενος ταύτης³ καὶ προσπεπτωκῶς κατέψηχέ τε καὶ τῶν δακτύλων ἕκαστον ἐν μέρει διαλαμβάνων εἰλκέ τε καὶ ἐξέτεινεν· ὥστε τὸν πρῶτον αὐτὸν ἐπονομάσαντα Σικύαν
 b εὐστόχως εἰρηκέναι δοκεῖν. ὁ δὲ τρίτος ὁ Θῆρ ὁ γενναιοτάτος, ὅσπερ ἦν τῆς ὑπηρεσίας πρωταγω-

¹ τριοδίτιδες Lobeck • τριοδοιτινες AC

² τὸ Kaibel τοῦ A.

³ ταύτης Casaubon • ταύτη AC.

⁴ Referring *scilicet* to the ancient customs of the Taurobomum in honour of Artemis Tauropolos, apparently involving

estate, and it is not even decent to say how they affected by their intercourse the princesses and other women of rank in Macedonia; this much may be said, that by the reciprocal practice of their magic enchantments they became veritable "bull-chasers" and street-walkers, replete with every abomination.^a Thus flattery is the cause of many terrible evils to those who complacently allow it for the pleasure of being flattered.

"Proceeding, Clearchus again has this to say: 'But by this time one could find fault with the lad whom I have mentioned^b for his indulgence in these blandishments. For his slaves stood at a little distance from his couch, clad in short tunics, and there were three men, who are in fact the occasion of this entire discussion, and who have given rise to certain names which we use.^c One was seated at the foot of the couch, with the legs of the lad in his lap wrapped in a thin cloth; what he was doing is of course plain even without the telling. He is called by the natives "Stuffed-in,"^d because even when they do not invite him he none the less manages most skilfully by his flattery to force himself into their parties. The second man was on a stool which lay right by the couch, and while the young man let his hand drop he clung to it, and as he embraced it he separated the fingers and stroked each of them in turn, pulling and stretching them out; the man, therefore, who first gave him the name of "Cucumber" appears to have spoken aptly. The third man, the noblest of all, was the "Beast," who was the chief also licentious rites such as were practised in honour of Cotyto.

^a Apparently referring to some Cyprian authority consulted by Clearchus. ^b 255 d-e. ^d Cf. 243 d

νιστής, προσεστηκὼς αὐτῷ κατὰ κεφαλὴν μετείχε
τῶν βυσσίνων προσκεφαλαίων ἀποκεκλιμένος εἰς
αὐτὰ πάνυ φιλικῶς καὶ τῇ μὲν ἀριστερᾷ τὸ τοῦ
μειρακίου τριχωμάτιον ἐπικοσμών, τῇ δεξιᾷ δὲ
Φωκαικὸν ψῦγμά¹ τι διακινῶν καὶ² αἰωρῶν ἡδὺς
ἦν, ἀλλ' οὖν καὶ μυίας ἀποσοβῶν³ διὸ ἐμοὶ
δοκεῖν⁴ αὐτῷ δαίμων τις ἐλευθέριος νεμεσήσας
ἐφίησι τῷ μειρακίῳ μυῖαν, οὐκ ἄλλην ἢ ῥεῖνην
c ἦς⁵ καὶ τὴν Ἀθηνᾶν φησιν Ὅμηρος ἐνεῖναι τῷ
Μενελάῳ τὸ θάρσος· οὕτως ἦν ἐρρωμένη καὶ
ἄφοβος τὴν ψυχὴν. δηχθέντος δὲ τοῦ μειρακίου
τηλικούτου ἀνέκραγεν ἄνθρωπος ὑπὲρ ἐκείνου καὶ
οὕτως ἠγανάκτησεν ὥστε διὰ τὴν πρὸς μίαν
ἔχθραν ἀπάσας ἐκ τῆς οἰκίας ἤλαυνεν. ὅθεν καὶ
φανερὸς ἐγένετο πρὸς τούτῳ τεταχὼς αὐτόν''

Ἄλλ' οὐ Λεύκων τοιοῦτος ἦν ὁ Ποντικὸς τύ-
ραννος, ὃς ἐπεὶ συχνοὺς τῶν φίλων ἤσθετο σεσυλη-
μένους ὑπὸ τῶν περὶ αὐτόν τινος⁶ κολάκων, συν-
ιδὼν τὸν ἄνθρωπον διαβάλλοντά τινα τῶν λοιπῶν
d φίλων "ἀπέκτεινα ἄν, εἰπέν, σε νῆ τοὺς θεοὺς, εἰ
μὴ πονηρῶν ἀνδρῶν ἢ τυραννὶς ἐδεῖτο." Ἀντι-
φάνης δ' ὁ κωμωδιοποιὸς ἐν Στρατιώτῃ τὰ ὅμοια
λέγει περὶ τῆς τῶν ἐν Κύπρῳ βασιλέων τρυφῆς.
ποιεῖ δὲ τινα ἀναπνυθανόμενον στρατιώτου τάδε·

ἐν Κύπρῳ φής, εἰπέ μοι, διήγετε
πολὺν χρόνον, B τὸν πάνθ' ἕως ἦν ὁ πόλεμος.
A. ἐν τίνι τόπῳ μάλιστα, λέγε γάρ. B. ἐν Πάφῳ·

¹ ψῦγμα Casaubon : ψῆγμα AC.

² καὶ Kaibel ὥς AC.

³ ἀλλ' οὖν καὶ μυίας ἀποσοβῶν Kaibel · ἀλλ' οὐκ ἀποσοβῶν AC.

⁴ δοκεῖν Kaibel · δοκεῖν ἂν AC.

⁵ ἦς Casaubon ὥς AC.

actor in this degrading service. He stood next to the lad's head and shared in his cushions of fine linen, bending over into them very affectionately. With his left hand he added ornaments to the boy's locks, while with his right he ingratiated himself by moving back and forth and raising up and down a Phocæan fan, at the same time keeping off the flies^a. Wherefore, in my opinion, some god of decency got angry at him, and sent a fly against the lad—no other than that fly whose boldness, as Homer says,^b Athena inspired in Menelaus; so lusty it was and fearless of soul. Well, when the lad was stung the fellow cried out so loudly and became so angry in his behalf that for hatred of the one fly he proceeded to drive all the flies outdoors. Whence it became clear that he had posted himself for that duty.

“Leucon, however, the tyrant of Pontus, was not of that sort^c; for when he observed that many of his friends had been robbed by one of the parasites at his court, and seeing at a glance that the fellow was falsely accusing one of his other friends, he said, ‘By the gods, I should have killed you if a tyrant's government did not need rascals.’ The comic poet Antiphanes, in *The Soldier*, has similar things to say about the luxury of the Cyprian kings. He represents a character inquiring thus of a soldier^d. ‘A. Tell me, you say that you stayed a long time in Cyprus? B. All the time the war lasted. A. In what place were you most? Tell me. B. In Paphos, where there was

^a See critical notes.

^b *Il.* xvii. 570.

^c viz, like the Paphian prince just described.

^d Kock ii 97.

^e *τινος* added by (Schweighauser, after *ὑπὸ*) Kaibel.

e οὐ πρᾶγμα τρυφερὸν διαφερόντως ἦν ἰδεῖν,
 ἄλλως τ'¹ ἄπιστον A ποῖον; B. ἐρριπίζετο
 ὑπὸ τῶν περιστερῶν, ὑπ' ἄλλου δ' οὐδενὸς
 δειπνῶν ὁ βασιλεύς A. πῶς; ἑάσας τ' ἄλλα² γὰρ
 ἐρήσομαί σε τοῦθ'. B. ὅπως³, ἡλείφετο
 ἐκ τῆς Συρίας ἥκοντι τοιούτῳ μύρῳ
 καρποῦ σύχνη⁴ οἴου⁴ φασὶ τὰς περιστεράς
 τρώγειν. διὰ τὴν ὁσμὴν δὲ τούτου πετόμεναι
 f παρήσαν οἰαί τ' ἦσαν ἐπικαθίζάνειν
 ἐπὶ τὴν κεφαλὴν· παῖδες δὲ παρακαθήμενοι
 ἐσόβουν. ἀπαίρουσαι⁵ δὲ μικρόν, οὐ πολὺ,
 τὸ μῆτ' ἐκείσε μήτε δεῦρο παντελῶς,
 οὕτως ἀνερριπίζον ὥστε σύμμετρον
 αὐτῷ τὸ πνεῦμα, μὴ περίσκληρον ποιεῖν.

158 “Εἴη οὖν ἂν ὁ τοῦ προειρημένου μεираκίου
 κόλαξ μαλακοκόλαξ, ὥς φησιν ὁ Κλέαρχος· πρὸς
 γάρ τοι τῷ οὕτῳ⁷ κολακεύειν καὶ τὸ σχῆμα τῶν
 κολακευομένων ἐπακολουθῶν ἀποπλάττεται παρ-
 αγκωνίζων καὶ σπαργανῶν ἑαυτὸν τοῖς τριβωναρίοις
 ὅθεν αὐτὸν οἱ μὲν παραγκωνιστήν, οἱ δὲ σχηματο-
 θήκην καλοῦσι κατ' ἀλήθειαν γὰρ ὁ κόλαξ ἔοικεν
 εἶναι τῷ Πρωτεῖ ὁ αὐτός. γίννεται γοῦν παντο-
 दाπὸς οὐ μόνον κατὰ τὴν μορφήν, ἀλλὰ καὶ κατὰ
 b τοὺς λόγους οὕτω ποικιλόφωνός τις ἐστίν Ἀνδρο-
 κύδης δ' ὁ ἱατρὸς ἔλεγε τὴν κολακείαν ἔχειν τὴν
 ἐπωνυμίαν ἀπὸ τοῦ προσκολλᾶσθαι ταῖς ὁμιλίαις·
 ἐμοὶ δὲ δοκεῖ διὰ τὴν εὐκολίαν τε καὶ⁸ τὴν εὐ-

¹ τ' Dindorf. γ' AC.

² τᾶλλα recent · τᾶμα AC.

³ τοῦθ'. B ὅπως Cobet: τοῦτο· πῶς AC.

⁴ σύχνη οἴου Kock (οἶον Porson): συχνοῦ δν AC.

⁵ ἀπαίρουσαι Herwerden. ἐπαίρουσαι AC.

⁶ τὸ Lumb: τοῦ AC.

a practice extraordinarily luxurious to behold, and incredible besides A. What was it? B. The king, when he dined, was fanned by pigeons, ay, by nothing else A. How could that be? I will let other questions go and ask you that. B. How, you ask? He would smear himself with Syrian perfume made of the kind of fruit which, they say, pigeons eat greedily Attracted by the smell of this they came flying, ready to perch on his head; but slaves who sat by shooed them off. They would rise a little, not much—neither wholly this way nor yonder, as the saying is—and so would fan him in such a way that they made a breeze for him which was moderate and not too rough.'

" 'The parasite of the lad mentioned above,' as Clearchus says,^a 'must have been a voluptuous parasite. But there are other names for him; for, in addition to playing the flatterer as described, he obsequiously imitates the posture of those whom he flatters, now crossing his arms, now wrapping himself closely in his ragged cloak Whence some call him "arm-crosser," others, "posture-magazine." In fact, the parasite, in one and the same person, is the very image of Proteus. At any rate, he assumes every kind of shape and of speech as well, so varied are his tones. The physician Androcydes used to say that flattery gets its name from the way in which the flatterer (*kolax*) glues himself (*kollasthai*) to the company; but I^b think that it comes from the easy good-nature (*eukolia*), that is to say,

^a *F.H.G.* ii. 312.

^b Clearchus, borrowing from Plato. See critical note.

⁷ πρὸς γὰρ τοι τῇ οὕτω Lumb: πρὸς γὰρ τῇ τοιοῦτῃ AC

⁸ τῇν . . . καὶ added by Gulick (cf. Plato, *Laws*, 942 D).

χέρειαν ὅτι πάντα ὑποδύεται, ὡς δὴ τις ὑποστατικὸς νωταγωγῶν τῷ τῆς ψυχῆς ἦθει καὶ οὐ βαρυνόμενος οὐδενὶ τῶν αἰσχυρῶν." οὐκ ἂν διαμάρτοι δέ τις τὸν τοῦ μεираκίου τούτου τοῦ Κυπρίου βίον ὑγρὸν ὀνομάζων· οὐ πολλοὺς καὶ διδασκάλους φησὶν εἶναι Ἀθήνησιν Ἀλεξίς ἐν Πυραύνῳ λέγων οὕτως·

- c πείραν ἐπεθύμουν θατέρου βίου λαβεῖν,
ὃν πάντες εἰώθασιν ὀνομάζειν ὑγρὸν.
τρεις ἐν Κεραμεικῷ περιπατήσας ἡμέρας
διδασκάλους ἐξεύρον οὐ λέγω βίου
ἴσως τριάκοντ' ἀφ' ἑνὸς ἐργαστηρίου
καὶ Κρωβυλος ἐν Ἀπολιπούσῃ.

πάλιν ἡ τοῦ βίου
ὑγρότης μέ σου τέθλιφε¹· τὴν ἀσωτίαν
ὑγρότητα γὰρ νῦν προσαγορεύουσιν τινες.

- d Ἀντιφάνης δ' ἐν Λημνίαις τέχνην τινὰ εἶναι
ὑποτίθεται τὴν κολακείαν² ἔν οἷς λέγει·

εἴτ' ἔστιν ἢ γένοιτ' ἂν ἡδίων τέχνη
ἢ πρόσδοδος ἄλλη τοῦ κολακεύειν εὐφυῶς;
ὁ ζωγράφος πονεῖ τι καὶ πικραίνεται,
ὁ γεωργός³
.³ ἐν ὅσοις ἐστὶ κινδύνους πάλιν
πρόσεστι πᾶσιν ἐπιμέλεια καὶ πόνος.

- ἡμῖν δὲ μετὰ γέλωτος ὁ βίος καὶ τρυφῆς·
οὐ γὰρ τὸ μέγιστον ἔργον ἐστὶ παιδιὰ,
e ἄδρὸν γελάσαι, σκῶψαί τιν', ἐμπιεῖν⁴ πολύν,
οὐχ ἡδύ; ἐμοὶ μὲν μετὰ τὸ πλουτεῖν δεύτερον

¹ σου τέθλιφε Herwerden. τοῦ σου τέθαιφε A.

² εἶναι repeated after κολακείαν deleted by Kaibel

³ Lacuna marked by Jacobs.

dexterity, with which he submits to any treatment, being the sort of person who takes on his own shoulders the burden of another's character, never festive under anything, no matter how degrading.' And so one would not go wrong if he called the manner of that Cyprian lad's life soft. There are many instructors in it at Athens, as Alexis in *The Fire-lighter*^a declares in these words: 'I wanted to get a taste of that other mode of life which is popularly called soft. After strolling about the Cerameicus for three days, I discovered instructors in the life I mean, perhaps thirty in a single shop.' And Crobylus, in *The Woman who left her Husband*^b. 'Once more the softness of your mode of life has troubled me; for to-day some people call prodigality softness.'

"Antiphanes, in *The Lemnian Women*,^c assumes the existence of the flatterer's profession where he says: 'And so, is there, or can there be, a profession or other source of profit, pleasanter than the gentle practice of flattery? Your painter works on something and only vexes himself. Your farmer . . . (And see) in what dangers (the soldier), again, must be involved. They are all beset with care and trouble. But *our* lives are lived amid mirth and luxury; our hardest job is child's-play—loud laughter, a joke at somebody's expense, a deep draught of wine—is it not pleasant? In my eyes it is second only to being rich.' Menander has drawn

^a Kock ii. 372.

^b Kock iii. 380; for the euphemism in the text cf. Athen. 255 a and note d.

^c Kock ii. 70.

κεχαρακτήρικε δὲ ὡς ἔνι μάλιστα ἐπιμελῶς τὸν
κόλακα Μένανδρος ἐν τῷ ὁμωνύμῳ δράματι, ὡς
καὶ τὸν παράσιτον Δίφιλος ἐν Τελεσίᾳ "Αλεξίς
δ' ἐν Καταψευδομένῳ λέγοντά τινα κόλακα τοιαῦτα
παρεισάγων φησίν·

εὐδαίμων ἐγώ, μὰ τὸν Δία
f τὸν Ὀλύμπιον καὶ τὴν Ἀθηνᾶν, οὐχ ὅτι
ἐν τοῖς γάμοισιν, ἄνδρες, εὐωχῆσομαι,
ἀλλ' ὅτι διαρραγήσομ', ἂν θεὸς θέλῃ·
τούτου δέ μοι γένοιτο τοῦ θανάτου τυχεῖν.

δοκεῖ δέ μοι οὗτος, ἄνδρες φίλοι, ὁ καλὸς γάστρις
οὐκ ἂν ὠκνηκέναι εἰπεῖν καὶ τὰ ἐξ Ὀμφάλης
Ἴωνος τοῦ τραγωδιοποιοῦ·

ἐνιαυσίαν γὰρ δεῖ με τὴν ἑορτὴν¹ ἄγειν.²

Ἰππίας δ' ὁ Ἐρυθραῖος ἐν τῇ δευτέρᾳ τῶν περὶ
τῆς πατρίδος ἱστοριῶν διηγούμενος ὡς ἡ Κνωποῦ
59 βασιλεία ὑπὸ τῶν ἐκείνου κόλακων κατελύθη φησὶν
καὶ ταῦτα· "Κνωπῷ μαντευομένῳ περὶ σωτηρίας
ὁ θεὸς ἔχρησε θύειν Ἑρμῇ δολίῳ. καὶ μετὰ ταῦτα
ὁρμήσαντος αὐτοῦ εἰς Δελφοὺς οἱ τὴν βασιλείαν
αὐτοῦ καταλῦσαι βουλόμενοι ἔν' ὀλιγαρχίαν κατα-
στήσωνται (ἦσαν δ' οὗτοι Ὀρτύγης καὶ Ἴρος καὶ
Ἐχαρος, οἱ ἐκαλοῦντο διὰ τὸ περὶ τὰς θεραπείας
εἶναι τῶν ἐπιφανῶν πρόκυνες³ καὶ κόλακες) συμ-
πλέοντες οὖν τῷ Κνωπῷ, ὡς ἤδη πόρρῳ τῆς γῆς
ἦσαν, δήσαντες τὸν Κνωπὸν ἔρριψαν εἰς τὸ πέλαγος
b καὶ καταχθέντες εἰς Χίον καὶ δύναμιν παρὰ τῶν

¹ ὁρτὴν Dindorf

² ἄγειν Bentley: λέγειν AC. After ἄγειν occurs the gloss
οἶον καθημερινήν, deleted by Dindorf

the character of a flatterer with the utmost possible skill in the play which bears that name,^a just as Diphilus has drawn the parasite in *Telesias*. And Alexis, representing a flatterer as uttering similar sentiments to those above, says in *The Falsifier* ^b : ' Happy am I, so help me Olympian Zeus and Athena, because at the wedding, gentlemen, I shall not feast, but burst, if Heaven so please. May it be my luck to get that mode of death ' It seems to me, dear friends, that this doughty glutton would not have hesitated to repeat the line from the tragedian Ion's *Omphalê* ^c : ' 'Tis mine to celebrate the holiday for a whole year.'

" Hippias of Erythrae, in the second book of his *Inquiries* (concerning his native country), relating how the monarchy of Cnopus was destroyed by his flatterers, says this ^d also : ' As Cnopus was consulting an oracle about his personal safety, the god told him to offer sacrifices to Hermes the Crafty. After this he set out for Delphi, accompanied on the voyage by those who wanted to destroy his monarchy in order to establish an oligarchy. These men were Ortyges, Irus, and Echarus, who bore the title Fawning Dogs, i.e. Flatterers, because of the attentions they bestowed on eminent persons. When, I say, they were at a great distance from the land on their voyage, they tied up Cnopus hand and foot and threw him into the sea ; and landing at Chios, where they obtained forces from the tyrants there,

^a Cf Athen 659 d, Ter. *Eunuch* prol. 30 " Colax Menandrist : in east parasitus colax et miles gloriosus "

^b Kock II 381. ^c *T G F.* 2 736. ^d *F. H G.* IV. 431.

ἐκεῖ τυράννων λαβόντες Ἀμφίκλου καὶ Πολυ-
 τέκνου νυκτὸς κατέπλευσαν εἰς τὰς Ἐρυθράς. κατὰ
 τὸ αὐτὸ καὶ τὸ τοῦ Κνωποῦ σῶμα ἐξεβράσθη τῆς
 Ἐρυθραίας¹ κατὰ τὴν ἀκτὴν ἣ νῦν Λεόποδον
 καλεῖται. τῆς δὲ γυναικὸς τοῦ Κνωποῦ Κλεονίκης
 περὶ τὴν τοῦ σώματος κηδείαν γινομένης (ἦν δὲ
 ἑορτὴ καὶ πανήγυρις ἀγομένη Ἀρτέμιδι Στρο-
 φαίᾳ²) ἐξαίφνης ἀκούεται σάλπιγγος βοή· καὶ
 καταληφθέντος τοῦ ἄστεος ὑπὸ τῶν περὶ τὸν
 Ὀρτύγην πολλοὶ μὲν ἀναιροῦνται τῶν τοῦ Κνωποῦ
 φίλων καὶ ἡ Κλεονίκη μαθοῦσα φεύγει εἰς Κολο-
 φῶνα οἱ δὲ περὶ τὸν Ὀρτύγην τύραννοι ἔχοντες
 τὴν ἐκ Χίου δύναμιν τοὺς ἐνισταμένους αὐτῶν
 τοῖς πράγμασι διέφθειρον καὶ τοὺς νόμους κατα-
 λύσαντες αὐτοὶ διεῖπον τὰ κατὰ τὴν πόλιν ἐντὸς
 τείχους οὐδένα δεχόμενοι τῶν δημοτῶν ἕξω δὲ
 πρὸ τῶν πυλῶν δικαστήριον κατασκευάσαντες τὰς
 κρίσεις ἐποιοῦντο, ἀλουργὰ μὲν ἀμπεχόμενοι περι-
 βόλαια καὶ χιτῶνας ἐνδεδυκότες περιπορφύρους
 δ ὑπεδέδεντο δὲ καὶ πολυσχιδῇ σανδάλια τοῦ θέρους,
 τοῦ δὲ χειμῶνος ἐν γυναικείοις ὑποδήμασι διετέ-
 λουν περιπατοῦντες κόμας τε ἔτρεφον καὶ πλοκα-
 μίδας ἔχειν ἤσκουν, διειλημμένοι τὰς κεφαλὰς
 διαδήμασι μηλίνοις καὶ πορφυροῖς· εἶχον δὲ καὶ
 κόσμον ὀλόχρυσον ὁμοίως ταῖς γυναιξίν. ἡνάγ-
 καζόν τε τῶν πολιτῶν τοὺς μὲν διφροφορεῖν, τοὺς
 δὲ ῥαβδουχεῖν, τοὺς δὲ τὰς ὁδοὺς ἀνακαθαίρειν
 καὶ τῶν μὲν τοὺς νείεις εἰς τὰς κοινὰς συνουσίας
 μετεπέμποντο, τοῖς δὲ τὰς ἰδίας γυναικάς καὶ τὰς
 θυγατέρας ἄγειν παρήγγελον· τοὺς δ' ἀπειθοῦντας
 ε ταῖς ἐσχάταις τιμωρίαις περιέβαλλον. εἰ δέ τις

¹ τῆς Ἐρυθραίας Kontos · ταῖς ἐρυθραῖς AC.

Amphiclus and Polytecnius, they sailed back by night to Erythrae. About the same time the body of Cnopus was cast up on the beach of Erythrae which to-day is called Leopodium. While the wife of Cnopus, Cleonice, was engaged in the mourning-rites for the body (it was a holiday, and an assemblage had gathered in honour of Artemis Stiophaea), the sound of a trumpet was suddenly heard; the town had been seized by the partisans of Ortyges and many of Cnopus's friends were killed; Cleonice, learning this, fled to Colophon. Ortyges and the other usurpers, having at their disposal the forces from Chios, destroyed those who opposed their interest, and after abolishing the city's laws they managed the city's affairs, allowing none of the populace^a to come inside the walls. On the contrary, they set up a court and tried cases outside the gates, wrapped in purple cloaks and dressed in tunics with purple borders. They also shod their feet in summer with sandals of many lacings, while in winter they always made a practice of walking about in feminine foot-gear; they affected long hair and took pains to have it curly; their heads were distinguished by yellow and purple fillets; they also wore solid gold jewelry, like women. Further, they compelled the citizens to serve them in some cases as their stool-bearers, in others as wand-bearers; others still they compelled to clean the streets thoroughly. They summoned the sons of some to their joint gatherings, others they commanded to bring their own wives and daughters; and they visited with extreme penalties those who disobeyed. If any member of

^a Lit., townsmen, or democratic party.

² Στροφαία Spanheim στοφέα AC.

τῶν ἐκ τῆς ἐταιρίας αὐτῶν ἀποθάνοι, συνάγοντες τοὺς πολίτας μετὰ γυναικῶν καὶ τέκνων ἡνάγκαζον θρηνεῖν τοὺς ἀποθανόντας καὶ στερνοτυπεῖσθαι μετὰ βίας καὶ βοᾶν ὅξυ καὶ μέγα ταῖς φωναῖς ἐφεστηκότος μαστιγοφόρου τοῦ ταῦτα ποιεῖν ἀναγκάζοντος, ἕως Ἰππότης ὁ Κνωποῦ ἀδελφὸς μετὰ δυνάμεως ἐπελθὼν ταῖς Ἐρυθραῖς ἐορτῆς οὔσης τῶν Ἐρυθραίων προσβοηθούντων ἐπῆλθε τοῖς τυράννοις καὶ πολλοὺς αἰκισάμενος τῶν περὶ αὐτοὺς Ὀρτύγην μὲν φεύγοντα συνεκέντησε καὶ τοὺς μετὰ τούτου, τὰς δὲ γυναῖκας αὐτῶν καὶ τὰ τέκνα δεινῶς αἰκισάμενος τὴν πατρίδα ἡλευθέρωσεν.”

Ἐκ τούτων οὖν ἀπάντων ἔστι συνιδεῖν, ἄνδρες φίλοι, ὅσων κακῶν αἰτία γίνεται κολακεία τῷ βίῳ καὶ Θεόπομπος γὰρ ἐν τῇ θ' τῶν Φιλιππικῶν φησιν. “ Ἀγαθοκλέα δοῦλον γενόμενον καὶ τῶν ἐκ 160 Θετταλίας πενεστῶν Φίλιππος μέγα παρ' αὐτῷ δυνάμενον διὰ τὴν κολακείαν καὶ ὅτι ἐν τοῖς συμποσίοις συνὼν αὐτῷ ὠρχεῖτο καὶ γέλωτα παρεσκεύαζεν ἀπέστειλε διαφθεροῦντα Περραιβοὺς καὶ τῶν ἐκεῖ πραγμάτων ἐπιμελησόμενον. τοιούτους δ' εἶχεν αἰεὶ περὶ αὐτὸν ἀνθρώπους ὁ Μακεδὼν, οἷς διὰ φιλοποσίαν καὶ βωμολοχίαν πλείω χρόνον ὥς τὰ πολλὰ συνδιέτριβε καὶ συνήδρευε περὶ τῶν μεγίστων βουλευόμενος.” ἱστορεῖ δὲ περὶ αὐτοῦ καὶ τάδε Ἡγήσανδρος ὁ Δελφός ὡς τοῖς Ἀθήνησιν b εἰς τὸ Διομέων Ἡράκλειον ἀθροιζομένοις τοῖς τὰ γέλοια λέγουσιν ἀπέστελλεν ἱκανὸν κερμάτιον καὶ

^a F H G. 1 301; cf Athen 167 a-b

^b A class of serfs like the Helots of Sparta, see 263 e.

their clique died, they would collect the citizens with their wives and children and compel them to sing dithyrambs for the dead, to beat their breasts under compulsion, and to cry shrilly and loudly with their voices, while a lash-bearer who forced them to do this stood over them. This went on until Hippotes, the brother of Cnopus, came upon Erythrae with an armed force during a festival, and reinforced by the Erythraeans attacked the tyrants, and after putting to the torture many of their partisans, they stabbed Ortyges to death while he was attempting to escape, but their wives and children they tortured terribly, and so set free their native land.

"In the light of all these facts, therefore, it is easy for us, my friends, to see how great are the evils in life caused by flattery. Theopompus also testifies to this in the ninth book of his *History of Philip*.^a He says. 'Agathocles had been a slave, one of the Thessalian penestae.^b He enjoyed great power with Philip on account of his flattery and because, when he was with him at drinking-bouts, he danced and caused mirth. Philip dispatched him to destroy the Perrhaebi and to take charge of affairs in that quarter. For the Macedonian always had that kind of men about him, in whose company he usually spent the greater part of his time because of their love of drinking and their vulgarity, and with them he used to hold deliberations on the most important matters.' Concerning him Hegesander of Delphi relates also this,^c that he used to send a large quantity of small coin^d to the wits assembled in the precinct of Diomean Heracles in Athens, and would order certain

^c *F.H.G.* IV 413.

^d *κεφάλαιον* is purposely contemptuous.

προσέτασσε τισιν ἀναγράφοντας τὰ λεγόμενα ὑπ' αὐτῶν ἀποστέλλειν πρὸς αὐτόν. Θεόπομπος δ' ἐν ἕκτη καὶ εἰκοστῇ ἱστοριῶν “ τοὺς Θεσσαλοὺς, φησίν, εἰδὼς ὁ Φίλιππος ἀκολάστους ὄντας καὶ περὶ τὸν βίον ἀσελγείς συνουσίας αὐτῶν κατεσκεύαζε καὶ πάντα τρόπον ἀρέσκειν αὐτοῖς ἐπειράτο, ὀρχούμενος¹ καὶ κωμάζων καὶ πᾶσαν ἀκολασίαν
 c ὑπομένων· ἦν δὲ καὶ φύσει βωμολόχος καὶ καθ' ἐκάστην ἡμέραν μεθυσκόμενος καὶ χαίρων τῶν ἐπιτηδευμάτων τοῖς πρὸς ταῦτα συντείνουσι καὶ τῶν ἀνθρώπων τοῖς εὐφύεσι καλουμένοις καὶ τὰ γέλοια λέγουσι καὶ ποιοῦσι· πλείους τε τῶν Θεεταλῶν τῶν αὐτῷ πλησιασάντων ἤρει² μᾶλλον ἐν ταῖς συνουσίαις ἢ ταῖς δωρεαῖς.” τὰ παραπλήσια ἐποίει καὶ ὁ Σικελιώτης Διονύσιος, ὡς Εὐβουλος ὁ κωμωδιοποιὸς παρίστησιν ἐν τῷ τοῦ τυράννου ὁμωνύμῳ δράματι·

ἀλλ' ἔστι τοῖς σεμνοῖς μὲν αὐθαδέστερος
 d καὶ τοῖς κόλαξι πᾶσι, τοῖς σκώπτουσι δὲ ἑαυτὸν³ εὐόργητος· ἡγείται δὲ⁴ δὴ τούτους μόνους ἐλευθέρους, κἂν δοῦλος ᾗ

Ἀλλὰ μὴν καὶ τοὺς ἀποβάλλοντας τὰς οὐσίας εἰς μέθας καὶ κύβους καὶ τὴν τοιαύτην ἀκολασίαν οὐ μόνον ὁ Διονύσιος ἀνελάμβανεν, ἀλλὰ καὶ ὁ Φίλιππος. ἱστορεῖ δὲ περὶ ἐκατέρου Θεόπομπος ἐν μὲν τῇ ἐνάτῃ καὶ τεσσαρακοστῇ γράφων οὕτως· “ Φίλιππος τοὺς μὲν κοσμίους τὰ ἦθη καὶ
 e τοὺς τῶν ἰδίων ἐπιμελουμένους ἀπεδοκίμαζε, τοὺς δὲ πολυτελεῖς καὶ ζῶντας ἐν κύβοις καὶ πότοις ἐπαινῶν ἐτίμα. τοιγαροῦν οὐ μόνον αὐτοὺς τοιαῦτ'

persons to write down what they said and report it to him Theopompus, again, in the twenty-sixth book of the *Histories*,^a says that Philip, knowing that the Thessalians were licentious and wanton in their mode of life, got up parties for them and tried to amuse them in every way, dancing and noting and submitting to every kind of licentiousness; he was himself naturally vulgar, getting drunk every day and delighting in those pursuits which tended in that direction and in those men, the so-called gallants, who said and did laughable things. And so he won most Thessalians who consorted with him by parties rather than by presents' The Siceliot Dionysius behaved similarly, as the comic poet Eubulus represents him in the play bearing the same name as the tyrant^b : ' Yet, toward the dignified and toward all flatterers he is rather stern, but toward those who jest at his expense he is good-tempered, and so he thinks that only these are free men, even if they be slaves.'

" Nevertheless Dionysius was not the only one who patronized those who wasted their property in drunken revels and gambling and similar licence, but Philip did it as well Theopompus gives an account of both, writing as follows in the forty-ninth book^c : ' Philip spurned those who were of decent character and who were careful of their property' but he honoured with praise the *ἀναιδέων* and those who spent their lives in dicing and drinking. Therefore he

^a *F H G* 1. 308

^b Kock ii. 173.

^c *F H G*. 1. 320; see Polybius viii. 11 7.

¹ ὀρχούμενος C καὶ γὰρ ὀρχούμενος A.
² C ἥρειτο A. ³ ἐαυτὸν Casaubon. αὐτὸν AC.
⁴ δὲ added by Schweighauser

ἔχειν παρεσκεύαζεν, ἀλλὰ καὶ τῆς ἄλλης ἀδικίας καὶ βδελυρίας ἀθλητὰς ἐποίησεν τί γὰρ τῶν αἰσχυρῶν ἢ δεινῶν αὐτοῖς οὐ προσῆν ἢ τί τῶν καλῶν καὶ σπουδαίων οὐκ ἀπῆν, οὐχ¹ οἱ μὲν ξυρούμενοι καὶ λεαινόμενοι διετέλουν ἄνδρες ὄντες, οἱ δ' ἀλλήλοις ἐτόλμων ἐπανίστασθαι πώγωνας
 f ἔχουσι; καὶ περιήγοντο μὲν δύο καὶ τρεῖς ἑταιρου-
 μένους,² αὐτοὶ δὲ τὰς αὐτὰς ἐκείνοις χρήσεις
 ἑτέροις παρείχον ὅθεν δικαίως ἂν τις αὐτοὺς οὐχ
 ἑταίρους ἀλλ' ἑταίρας ὑπέλαβεν οὐδὲ στρατιώτας
 ἀλλὰ χαμαιτύπας³ προσηγόρευσεν· ἀνδροφόνοι γὰρ
 τὴν φύσιν ὄντες ἀνδρόπορνοι τὸν τρόπον ἦσαν.
 πρὸς δὲ τούτοις ἀντὶ μὲν τοῦ νήφειν τὸ μεθύειν
 ἡγάπων, ἀντὶ δὲ τοῦ κοσμίως ζῆν ἀρπάζειν καὶ
 φονεύειν ἐζήτουν. καὶ τὸ μὲν ἀληθεύειν καὶ ταῖς
 1 ὁμολογίαις ἐμμένειν οὐκ οἰκεῖον αὐτῶν ἐνόμιζον,
 τὸ δ' ἐπιорκεῖν καὶ φενακίζειν ἐν τῷ σεμνοτάτῳ⁴
 ὑπελάμβανον. καὶ τῶν μὲν ὑπαρχόντων ἡμέλουν,
 τῶν δὲ ἀπόντων ἐπεθύμουν; καὶ ταῦτα μέρος τι
 τῆς Εὐρώπης ἔχοντες. οἶομαι γὰρ τοὺς ἑταίρους
 οὐ πλείονας ὄντας κατ' ἐκείνον τὸν χρόνον ὀκτακο-
 σίων οὐκ ἐλάττω καρπίζεσθαι γῆν ἢ μυρίους τῶν
 Ἑλλήνων τοὺς τὴν ἀρίστην καὶ πλείστην χώραν
 κεκτημένους" καὶ περὶ Διονυσίου δὲ τὰ παρα-
 πλήσια ἱστορεῖ ἐν τῇ πρώτῃ πρὸς ταῖς εἴκοσι
 "Διονύσιος ὁ Σικελίας τύραννος τοὺς ἀποβάλ-
 b λοντας τὰς οὐσίας εἰς μέθας καὶ κύβους καὶ τὴν

¹ οὐχ AC. ὡν Polybius ² τοὺς ἑταιρευομένους Polybius

³ χαμαιτύπους (masc.) Polybius

⁴ ἐν τῷ σεμνοτάτῳ AC: ἐν τοῖς σεμνοτάτοις Kaibel But cf. Andocides i 42, Lysias xxxii 13

took pains that they should have these amusements, and even made them competitors in every kind of wickedness and disgusting conduct. For what scandalous or appalling act was not in their programme? Or what honourable and upright act was not missing? Did they not in some cases, grown men though they were, go shaved and deplated, in other cases even go so far as to consort infamously with each other, though they were bearded? In fact each had in his train two or three prostitute companions, and they themselves granted to others the same favours. Hence one may rightly assume that they were not companions, but 'mistresses,' and might rightly call them not soldiers, but harlots, for they were man-killers by nature, man-harlots by habit. In addition, they loved drunkenness instead of soberness, they were eager to plunder and murder instead of living decent lives. Truth-telling and keeping promises they regarded as no part of their duty, whereas they readily assumed the odium of perjury and cheating in the most august sanctuary.^a Careless of what they had, they itched for what they had not,^b though they owned a whole section of Europe. For I believe that though these companions numbered at that time not more than eight hundred, yet they enjoyed the profits of as much land as any ten thousand Greeks possessing the richest and most extensive territory.' And with reference to Dionysius, Theopompus gives a similar account in the twenty-first book^c: 'Dionysius, the tyrant of Sicily, patronized those who wasted their property in drunken revels and gambling and similar licence;

^b A proverb; Lysias xii. 78 τῶν μὲν παρόντων καταφρονῶν τῶν δὲ ἀπόντων ἐπιθυμῶν.
^c F.H.G. i. 303.

τοιαύτην ἀκολασίαν¹ ἡβούλετο γὰρ ἅπαντας εἶναι διεφθαρμένους καὶ φαύλους· οὓς καὶ εὖ περιείπε.”

Καὶ Δημήτριος δ' ὁ Πολιορκητῆς φιλόγελως ἦν, ὡς ἱστορεῖ Φύλαρχος ἐν τῇ δεκάτῃ² τῶν ἱστοριῶν. ἐν δὲ τῇ τεσσαρεσκαιδεκάτῃ γράφει οὕτως “περιεώρα³ Δημήτριος τοὺς κολακεύοντας αὐτὸν ἐν τοῖς συμποσίοις καὶ ἐπιχεομένους Δημητρίου μὲν μόνου βασιλέως, Πτολεμαίου δέ⁴ ναύαρχου, Λυσιμάχου δὲ γαζοφύλακος, Σελεύκου δ' ἐλεφαντάρχου. καὶ ταῦτα αὐτῷ⁵ οὐ τὸ τυχὸν συνῆγε
c μῖσος.” Ἡρόδοτος δὲ φησιν “Ἀμασιν Αἰγυπτίων βασιλέα παιγνιήμονα ἔοντα σκώπτειν τοὺς συμποτάς, καὶ “ὅτε ἰδιώτης, φησὶν, ἦν, φιλοπότης ὑπῆρχε καὶ φιλοσκώμμων καὶ οὐ κατεσπουδασμένος ἀνὴρ.” Νικόλαος δ' ἐν τῇ ἐβδόμῃ καὶ ἑκατοστῇ⁶ τῶν ἱστοριῶν Σύλλαν φησὶ τὸν Ῥωμαίων στρατηγὸν οὕτω χαίρειν μίμοις καὶ γελωτοποιοῖς φιλόγελων γενόμενον, ὡς καὶ πολλὰ γῆς μέτρα αὐτοῖς χαρίζεσθαι τῆς δημοσίας. ἐμφανίζουσι δ' αὐτοῦ τὸ περὶ ταῦτα ἱλαρὸν αἰ ὑπ' αὐτοῦ γραφεῖσαι σατυρικαὶ κωμωδίαὶ τῇ πατρίῳ φωνῇ
d “Τιρυνθίους δὲ φησι Θεόφραστος ἐν τῷ περὶ κωμωδίας φιλόγελως ὄντας, ἀχρείους δὲ πρὸς τὰ σπουδαιότερα τῶν πραγμάτων καταφυγεῖν ἐπὶ τὸ ἐν Δελφοῖς μαντεῖον ἀπαλλαγῆναι βουλομένους τοῦ πάθους, καὶ τὸν θεὸν ἀνελεῖν αὐτοῖς, ἣν θύοντες τῷ Ποσειδῶνι ταῦρον ἀγელαστὶ τοῦτον

¹ sc ἀνελάμβανεν

² ἔκτῃ, Athen 614 e.

³ περιεώρα Schweighauser ὥσπερ εώρα Λ.

⁴ μόνου repeated after δὲ deleted by Dindorf

⁵ αὐτῷ Casaubon . οὕτως AC.

⁶ ἑκατοστῇ Valesius : εἰκοστῇ A.

for he wanted all to be utterly abandoned and degenerate, and these he treated well'

"Demetrius Poliorcetes was also fond of merry-making, as Phylarchus relates in the tenth book of his *Histories*^a And in the fourteenth he writes as follows^b : 'Demetrius used to allow those who wanted to flatter him at drinking-bouts even to drink to him as sole king, whereas to Ptolemy they drank as commander of the fleet, to Lysimachus as custodian of the treasury, and to Seleucus as master of the elephants And this drew upon him no little hatred.' Herodotus says^c that Amasis, king of Egypt, was playful and jested at his boon-companions, and even, he says, 'when he was a private citizen, he was a drink-lover and a joke-lover, and not a man of serious purpose.' And Nicolas, in the one hundred and seventh book of the *Histories*,^d says that the Roman commander Sulla took such delight in mimes and clowns, being fond of merry-making, that he lavished many acres of public lands upon them. The satirical comedies written by him in his native tongue reveal his delight in these things^e

"Theophrastus, in his work *On Comedy*,^f says that the people of Tiryns were so mirth-loving that they were useless in more serious business, and so they had recourse to the oracle at Delphi, desiring to be rid of that disability. The god gave answer to them that they should be freed if they sacrificed a

^a *F.H.G.* i. 339 ; cf. Athen. 614 e.

^b *F.H.G.* i. 341.

^c ii. 173, 174.

^d *F.H.G.* iii. 416.

^e Teuffel, *Gesch. d. rom. Literatur*, 157. 3, thinks that this statement is due to some misunderstanding, since it was in Sulla's time, but not by him, that the Atellanæ began to be written.

^f Frag. 124 Wimmer.

ἐμβάλωσιν εἰς τὴν θάλατταν, παύσεσθαι. οἱ δὲ
 δεδιότες μὴ διαμάρτωσι τοῦ λογίου τοὺς παῖδας
 ε ἐκώλυσαν παρεῖναι τῇ θυσίᾳ. μαθὼν οὖν εἰς καὶ
 συγκαταμιχθεὶς, ἐπείπερ ἐβόων ἀπελαύνοντες αὐτόν,
 “ τί δῆτ’ , ἔφη· δεδοίκατε μὴ τὸ σφάγιον ὑμῶν
 ἀνατρέψω; ” γελασάντων δὲ ἔμαθον ἔργῳ τὸν
 θεὸν δείξαντα ὡς ἄρα τὸ πολυχρόνιον ἦθος ἀμή-
 χανόν ἐστι θεραπευθῆναι. Σωσικράτης δ’ ἐν α’
 Κρητικῶν ἰδιὸν τί φησι περὶ τοὺς Φαιστίους ὑπάρ-
 χειν. δοκοῦσι γὰρ ἀσκεῖν ἐκ παιδαρίων εὐθύς τὸ
 γέλοια λέγειν διὸ καὶ συμβέβηκεν αὐτοὺς ἀπο-
 φθέγγεσθαι πολλάκις εὐκαίρως διὰ τὴν ἐξ ἀρχῆς
 συνήθειαν. ὥστε πάντας τοὺς κατὰ Κρήτην τού-
 τοις ἀνατιθέναι τὸ γέλοιον.

f Τῇ δ’ ἀλαζονείᾳ μετὰ τὴν κολακείαν χώραν
 δίδωσιν Ἀναξανδρίδης ὁ κωμωδιοποιὸς ἐν Φαρ-
 μακομάντει λέγων οὕτως·

ὅτι εἴμ’ ἀλαζὼν τοῦτ’ ἐπιτιμᾶς; ἀλλὰ τί,
 νικᾷ¹ γὰρ αὕτη τὰς τέχνας πάσας πολὺ
 μετὰ τὴν κολακείαν· ἥδε μὲν γὰρ διαφέρει.

ψωμοκόλακος δὲ μνημονεύει Ἀριστοφάνης² ἐν
 Γηρυτάδῃ οὕτως·

ψίθυρός τ’ ἐκαλοῦ καὶ ψωμοκόλαξ.

καὶ Σαννυρίων Ἰοῖ³.

φθείρεσθ’ ἐπίτριπτοι ψωμοκόλακες.

262 Φιλήμων Ἀνανεουμένη·

ψωμοκόλαξ δ’ ἔσθ’ οὗτος.

¹ ἀλλὰ τί, νικᾷ Casaubon : ἀλλὰ τινι καὶ Α, ὑπερτείνει αὕτη C.
 176

bull to Poseidon by casting it into the sea without a smile. Fearing that they might fail to realize the promise of the oracle, they forbade the children to attend the sacrifice. But one boy learned what was going on, and mingling with the crowd he cried out just as they were shouting and trying to drive him away, 'What's the matter with you? Are you afraid that I shall upset your victim?' They burst into laughter at this, and so learned in fact that the god meant to show them that an inveterate habit is desperately hard to cure. Sosicrates, in the first book of his *Cretan History*,^a says that the people of Phaestus enjoy a peculiar distinction. For it is known that they cultivate the habit of saying laughable things from their earliest boyhood; hence it has come to pass that they often say things that are pat because of their early habit. And so all the inhabitants of Crete ascribe mirth to them.

"A station next to flattery is given to bragging by the comic poet Anaxandrides in *The Drug-Prophet*^b when he says 'Do you find fault because I am a braggart? But why? That art, surely, can beat all the other arts by a long distance, next to flattery, this, to be sure is superior.' A 'crumb-flatterer' is mentioned by Aristophanes in *Gerytades* thus: 'You used to be called a slanderer and a crumb-flatterer.' Also by Sannynon in *Io*^c: 'To perdition with you, you sneaking crumb-flatterers!' Philemon in *She who renewed her Youth*^d: 'This fellow is a

^a *F H.G.* iv. 500

^b Kock ii. 157.

^c One who flatters to get a morsel of bread, Kock i. 432.

^d Kock i. 795

^e Kock ii. 480.

² Casaubon: ἀντιφάνης AC.

³ 'Ιοί Porson: ποί AC.

Φιλιππίδης δ' ἐν Ἀνανεώσει·

ψωμοκολακεύων καὶ παρεισιῶν αἰεί

κυρίως δ' ὁ κόλαξ ἐπὶ τούτου κείται· κόλον γὰρ ἢ τροφή, ὅθεν καὶ ὁ βουκόλος καὶ ὁ δύσκολος, ὅς ἐστι δυσάρεστος καὶ σικχός, κοιλία τε ἢ τὴν τροφήν δεχομένη. ψωμοκόλαφον δ' εἶρηκε Δίφιλος ἐν Θησεῖ οὕτως·

σέ μὲν καλοῦσι ψωμοκόλαφον δραπέτην^α

- b Τοσαῦτα τοῦ Δημοκρίτου εἰπόντος καὶ πιεῖν αἰτήσαντος ἐν τῷ Σαυρία βομβυλιῷ ὁ Οὐλπιανὸς ἔφη· “καὶ τίς ὁ Σαυρίας οὗτος,” καὶ μέλλοντος ἀπεραντολογίας πολλὰς διεξιέναι παρεφάνη πλῆθος οἰκετῶν τὰ πρὸς τὴν ἐδωδὴν εἰσκομίζοντες. περὶ ὧν πάλιν ὁ Δημόκριτος κατὰ τὸ ἀκόλουθον ἔφη “αἰεί ποτε ἐγώ, ἄνδρες φίλοι, τεθαύμακα τὸ τῶν δούλων γένος ὥς ἐστιν ἐγκρατὲς τοσαύταις ἐγκαλινδούμενον λιχνείαις τρύτας γὰρ ὑπερορῶσιν οὐ μόνον διὰ φόβον ἀλλὰ καὶ κατὰ διδασκαλίαν,
- c οὐ τὴν ἐν Δουλοδιδασκάλῳ Φερεκράτους, ἀλλὰ ἐθισθέντες οὐχ ὥς ἀπειρημένου τοῦ τοιούτου, καθάπερ ἐν Κῷ τῇ νήσῳ ὅταν τῇ Ἡρᾷ θύωσι φησὶ γὰρ Μακαρεὺς ἐν τῇ τρίτῃ Κωακῶν¹ ὅτι ὁπόταν τῇ Ἡρᾷ θύωσιν οἱ Κῶοι οὔτε εἴσεισιν εἰς τὸ ἱερὸν δοῦλος οὔτε γεύεταιί τινος τῶν παρεσκευασμένων. καὶ Ἀντιφάνης δ' ἐν Δυσπράτῳ φησὶν·

¹ Κωακῶν Casaubon κολάκων Α.

^a Kock iii 303.

^b It is hardly necessary to say that these etymologies are wrong.

^c One who submits to blows and other indignities for the sake of food, cf. 250 a, Kock ii. 557.

crumb-flatterer' And Philpides in *The Fountain of Youth* ^a. 'Always crumb-flattering and sneaking in.' This is the proper use of the word *kolar* ('flatterer'); for *kolon* means food, whence come the *boukolos* ('cow-feeder') and also the *dyskolos* ('peevish man'), since the latter is hard to please and squeamish, further *kolia* ('hollow,' 'belly') is the receptacle for food ^b. The word 'crumb-cuffed' ^c is used by Diphilus in *Theseus* thus 'You they call a crumb-cuffed runaway.' "

When Democritus had concluded this exposition ^d and had demanded a drink in the "gugler" ^e of Saurias, Ulpian asked, "And who is this Saurias?" and was on the point of detailing much interminable information when there appeared beside us a crowd of servants bringing in the things to eat. Once more Democritus, continuing his talk, spoke up, his subject being servants "I, dear friends, have always wondered to see how abstemious slaves are as a class, considering that they move among so many tempting dainties. They treat them lightly, not merely through fear but also through training, though not the training described in Pherecrates's *Slave-teacher*, but rather acquired by habit. Nor is it because of an express prohibition, as on the island of Cos at the festival of Hera, for Macareus, in the third book of his *Coan History*, ^f says that whenever the people of Cos sacrifice to Hera a slave may neither enter the temple nor taste any of the food that is provided. So Antiphanes says in *Hard to Sell* ^g: '(It is our fate) to

^a Begun at 248 c.

^e The *βομβυλῖος* was a narrow-necked bottle from which the liquid trickled with a gurgling sound; see Athen. xi. 784 d.

^f *F.H.G.* iv. 442.

^g Kock ii. 47; the title refers to a bad slave.

ὄρᾱν τε κείμενα
 ἄμητας ἡμιβρώτας ὀρνίθειά τε,
 ὧν οὐδὲ λειφθέντων θέμις δούλῳ φαγεῖν,
 ὥς φασιν αἱ γυναῖκες

δ' Ἐπικράτης δ' ἐν Δυσπράτῳ ἀγανακτοῦντα ποιεῖ
 τινα τῶν οἰκετῶν καὶ λέγοντα·

τί γὰρ
 ἔχθιον ἢ “παῖ παῖ” καλεῖσθαι παρὰ πότον,
 καὶ ταῦτ' ἀγενεῖω μεираκυλλίῳ τινί,
 ἢ¹ τὴν ἀμίδα φέρειν ὄρᾱν τε κείμενα
 ἄμητας ἡμιβρώτας ὀρνίθειά τε,
 ὧν οὐδὲ λειφθέντων θέμις δούλῳ φαγεῖν,
 ὥς φασιν αἱ γυναῖκες ὃ δὲ χολᾶν² ποιεῖ,
 γάστριν καλοῦσι καὶ λάμυρον ὃς ἂν φάγῃ
 ἡμῶν τι τούτων.

ε ἐκ τῆς παραθέσεως τῶν ἱαμβείων δῆλός ἐστιν ὁ
 Ἐπικράτης τὰ τοῦ Ἀντιφάνους μετενεγκών.

Διευχίδας δ' ἐν τοῖς Μεγαρίκοις . . . τὰς καλου-
 μένας, φησίν, Ἀραιὰς (μεταξὺ δὲ τῆς Κνιδίας³ καὶ
 τῆς Σύμης εἰσὶ) γενομένης διαφορᾶς τοῖς συνεξορ-
 μήσασι τῷ Τριόπᾳ μετὰ τὸν ἐκείνου θάνατον, καὶ
 τῶν μὲν εἰς τὸ Δώτιον⁴ ἀναχωρησάντων, . . . οἱ
 μὲν μετὰ Φόρβαντος μέιναντες εἰς Ἴηλυσὸν ἦλθον,
 οἱ δὲ μετὰ Περιέργου τὴν Καμιρίδα κατέσχον
 f τότε λέγεται καταράσασθαι⁵ τὸν Περιέργον τῷ
 Φόρβαντι καὶ διὰ τοῦτο τὰς νήσους Ἀραιὰς
 κληθῆναι. ναυαγῆσας δ' ὁ Φόρβας καὶ Παρθενία
 ἢ τοῦ Φόρβαντος καὶ τοῦ Περιέργου ἀδελφὴ δι-
 ενήξαντο εἰς Ἴηλυσὸν περὶ τὸν καλούμενον τόπον
 Σχεδίαν καὶ αὐτοῖς περιτυχὼν Θαμνεύς, ὃς ἐτύγ-
 χανε κατὰ τὴν Σχεδίαν κυνηγετῶν, ἦγεν ὥς

see things lying spilt before us—half-eaten milk-cakes and bits of chicken which, though left over, no slave may touch, as the women tell us' And Epicrates, in *Hard to Sell*,^a makes a slave indignantly say: 'What is more hateful than to be summoned with Slave, Slave! to where they are drinking, to serve, moreover, some beardless stripling or fetch him the chamber-pot, and to see things lying spilt before us—half-eaten milk-cakes and bits of chicken which, though left over, no slave may touch, as the women tell us. But what makes us rage is to have them call anyone of us who eats any of these things an impudent glutton!' From a comparison of these iambs it is plain that Epicrates borrowed the lines from Antiphanes

"Dieuchidas in his *Megarian History*^b says that (in the islands) called *Araeae*, which lie between the territory of Cnidus and Syme, a quarrel arose among the companions of Triopas after his death, and some withdrew to Dotium. . . . Some, remaining with Phorbas, went to Ialysus, while others under Periergus landed in the territory of Camirus. It is said that on that occasion Periergus cursed Phorbas, and for that reason the islands are called *Araeae*.^c But Phorbas was shipwrecked, and he and Parthenia, the sister of Phorbas and Periergus, swam across to Ialysus, near the place called Schedia. There they were met by Thamneus, who happened to be hunting in Schedia,

^a Kock ii. 284; cf. Aristoph. *Ran.* 541-3

^b *F.H.G.* iv. 389.

^c From *ἀραῖ*, "curses"

¹ ἦ added by Porson

² *χολᾶν* Porson · *χοαῖν* A.

³ *Κνιδίας* Casaubon: *κνίδας* A.

⁴ *Δώτιον* Schweighauser *δωμότιον* A.

⁵ *καταράσασθαι* edd.: *καταράσεσθαι* A.

ξενίσων εἰς οἶκον καὶ τὸν οἰκέτην ἀπέστειλεν
 ἀπαγγελοῦντα τῇ γυναικὶ τὰπιτήδεια παρασκευά-
 13 ζειν ὡς ἄγοντος αὐτοῦ ξένους ἔλθων δ' εἰς οἶκον
 ὡς οὐδὲν εὔρε παρασκευασμένον αὐτὸς ἐπιβαλὼν
 τὸν σῆτον ἐπὶ τὸν ἀλετῶνα καὶ τᾶλλα τὰκόλουθα
 ἐπιτελέσας¹ ἐξένισεν αὐτούς καὶ ὁ Φόρβας οὕτως
 ἐπὶ τῷ ξενισμῷ ἦσθη ὡς καὶ τὸν βίον τελευτῶν
 ἐπέσκηψε τοῖς φίλοις δι' ἐλευθέρων τοὺς ἐναγι-
 σμοὺς ἐπιτελεῖν αὐτῷ καὶ τὸ ἔθος διαμένειν ἐν
 τῇ θυσίᾳ τοῦ Φόρβαντος. ἐλεύθεροι γάρ εἰσιν οἱ
 διακονοῦντες, δούλῳ δὲ προσελθεῖν οὐκ ἔστιν ὅσιον
 ἐπεὶ δὲ καὶ τοῦτ' ἔστι τῶν ὑπὸ τοῦ Οὐλπιανοῦ
 b προβεβλημένων, τὸ² περὶ τοὺς οἰκέτας, φέρε εἴπω-
 μέν τι καὶ ἡμεῖς ἀναπεμπασάμενοι περὶ αὐτῶν ἐξ
 ὧν πάσαι τυγχάνομεν ἀνεγνωκότες. Φερεκράτης
 μὲν γὰρ ἐν Ἀγρίοις φησίν·

οὐ γὰρ ἦν τότε οὔτε Μάνης οὔτε Σηκίς οὐδενὶ
 δοῦλος, ἀλλ' αὐτὰς ἔδει μοχθεῖν ἅπαντ' ἐν οἰκίᾳ³
 εἶτα πρὸς τούτοισιν ἦλουν⁴ ὄρθρῳ τὰ σιτία,
 ὥστε τὴν κώμην ὑπηχεῖν θιγγανουσῶν⁵ τὰς μύλας.

καὶ Ἀναξανδρίδης δὲ ἐν Ἀγχίση φησίν·

c οὐκ ἔστι δούλων, ὠγάθ', οὐδαμοῦ πόλις,
 τύχη δὲ πάντῃ⁶ μεταφέρει τὰ σώματα.
 πολλοὶ δὲ νῦν μὲν εἰσιν οὐκ ἐλεύθεροι,
 εἰς αὖριον δὲ Σουνιεῖς, εἴτ' εἰς τρίτην

¹ ἐπιτελέσας Kaibel. ἐπειτα ἀλέσας AC.

² καὶ before τὸ deleted by Meineke.

³ ἅπαντ' ἐν οἰκίᾳ Canter: ἅπαντα τὰν τῇ οἰκίᾳ A.

⁴ ἦλουν Pierson: ἦλυν A: ἦλων C.

⁵ θιγγανουσῶν is suspected because it does not take the accusative, and is weak in sense. But Kock's περιαγουσῶν is weaker τυμπανιζουσῶν μύλαις?

and he invited them to come home for entertainment, dispatching a slave to tell his wife to get food ready, since he was bringing guests. But when he arrived home and found that nothing had been prepared, he placed the grain on the mill himself, and having performed all other duties proper to the occasion, he entertained them. Phorbas was so delighted with this hospitality that when he was dying he solemnly commanded his friends that they should perform the funeral rites in his honour only through the medium of freemen, and so this custom remained in the case of the festival of Phorbas. For only freemen are the servitors, and it is unholy for a slave to come near. And since this is one of Ulpian's questions, I mean that having to do with servants, let us also, I pray you, consider and recite something of what we, as it happens, read about them long ago. Weil. Pherecrates says in *The Savages*^a. 'In those days nobody had a slave, a Sambo or a Dinah, but the women had to toil by themselves over all the housework. And what is more, they would grind the corn at early dawn, so that the village rang with the touch^b of the handmills.' And Anaxandrides in *Anchises*^c says 'Slaves, my good sir, have no citizenship anywhere, yet Fortune shifts their bodies in all kinds of ways. To-day there are many men who are not free, but to-morrow they will be registered at Sunium,^d and on

^a Kock i. 147, below, 267 e. Cf. "When Adam delved and Eve span, who was then the gentleman?"

^b See critical note.

^c Kock ii. 137.

^d The most remote deme in Attica, a preliminary step to full citizenship.

ἀγορᾷ κέχρηται. τὸν γὰρ οἶακα στρέφει
δαίμων ἐκάστω.

Ποσειδώνιος δέ φησιν ὁ ἀπὸ τῆς στοᾶς ἐν τῇ
τῶν ἱστοριῶν ἐνδεκάτῃ “ πολλοὺς τινὰς ἑαυτῶν οὐ
δυναμένους προίστασθαι διὰ τὸ τῆς διανοίας ἀσθε-
νὲς ἐπιδοῦναι ἑαυτοὺς εἰς τὴν τῶν συνετωτέρων
1 ὑπηρεσίαν, ὅπως παρ’ ἐκείνων τυγχάνοντες τῆς
εἰς τὰ ἀναγκαῖα ἐπιμελείας αὐτοὶ πάλιν ἀποδιδῶσιν
ἐκείνοις δι’ αὐτῶν ἅπερ ἂν ὦσιν ὑπηρετεῖν δυνατοί
καὶ τούτῳ τῷ τρόπῳ Μαριανδυνοὶ μὲν Ἡρακλεώ-
ταις ὑπετάγησαν, διὰ τέλους ὑποσχόμενοι θητεύ-
σειν παρέχουσιν αὐτοῖς τὰ δέοντα, προσδιαστειλά-
μενοι μηδενὸς αὐτῶν ἔσεσθαι πρᾶσιν ἔξω τῆς
Ἡρακλεωτῶν χώρας, ἀλλ’ ἐν αὐτῇ μένειν¹ τῇ ἰδίᾳ
χώρα.” τάχ’ οὖν διὰ τοῦτο καὶ Εὐφορίων ὁ
ἐποποιὸς τοὺς Μαριανδυνοὺς δωροφόρους κέκληκε

3 δωροφόροι καλεοίαθ’ ὑποφρίσσοντες ἄνακτας.
λέγει δὲ καὶ Καλλίστρατος ὁ Ἀριστοφάνειος ὅτι
τοὺς Μαριανδυνοὺς ὠνόμαζον μὲν δωροφόρους
ἀφαιροῦντες τὸ πικρὸν τῆς ἐπὶ² τῶν οἰκετῶν προσ-
ηγορίας, καθάπερ Σπαρτιᾶται μὲν ἐποίησαν ἐπὶ
τῶν εἰλώτων, Θερταλοὶ δ’ ἐπὶ τῶν πενεστών,
Κρήτες δ’ ἐπὶ τῶν κλαρωτῶν. καλοῦσι δὲ οἱ
5 Κρήτες τοὺς μὲν κατὰ πόλιν οἰκέτας χρυσιωγήτους,
ἀμφαμιώτας³ δὲ τοὺς κατ’ ἀγρὸν ἐγχωρίους μὲν
ὄντας, δουλωθέντας δὲ κατὰ πόλεμον· διὰ τὸ
κληρωθῆναι δὲ κλαρώτας. ὁ Ἐφορος δ’ ἐν γ’

¹ μένειν Gulick· μόνον A

² ἐπὶ Lumb: ἀπὸ A (bracketed by Kaibel).

³ ἀμφαμιώτας here and in Eustath. 1024. 35: ἀφαμιώτας
below, Hesych., Strabo 701.

the day after they have full admittance to the market-place. A divinity guides each man's helm.'

"Poseidonius (he of the Porch) says, in the eleventh book of his *Histories*^a : 'Many persons being unable to manage themselves on account of the weakness of their intellect, give themselves voluntarily to the service of more intelligent men, in order that they may secure from them provision for their daily needs, and in turn may themselves render to their patrons, through their own labours, whatever they are capable of in the way of service. And so in this manner the Mariandynians put themselves in subjection to the Heracleots, promising to serve them continually so long as the Heracleots provided for their needs, though they stipulated in addition that there should be no selling of any of them beyond the Heracleot territory, but that they should stay right in their own territory.' Perhaps, therefore, it is for that reason that the epic poet Euphronion calls the Mariandynians tribute-bearers^b : 'Tribute-bearers shall they be called, secretly dreading their masters.' And Callistratus also, the disciple of Aristophanes, says^c that they called the Mariandynians tribute-bearers to take away the sting in the term slave, as the Spartiates did in the case of the Helots, the Thessalians in the case of the Penestae,^d the Cretans in the case of the Clarotae. But Cretans call their urban slaves 'money-bought,' their rural slaves 'amphamiots,' since these are natives, though enslaved by war. The Clarotae are so called because they are allotted.^e Ephorus, in the third book of

^a *F.H.G.* iii. 257.

^b Frag. 73 Meineke, 78 Powell.

^c *F.H.G.* iv. 355.

^d See Athen. 260 a.

^e From ἀλλήρος, "lot."

ἱστοριῶν “ κλαρώτας, φησί, Κρήτες καλοῦσι τοὺς δούλους ἀπὸ τοῦ γενομένου περὶ αὐτῶν κλήρου τούτοις δ’ εἰσὶ νενομισμένοι τινὲς ἑορταὶ ἐν Κυδωνία, ἐν αἷς οὐκ εἰσίσαισιν εἰς τὴν πόλιν ἐλεύθεροι, ἀλλ’ οἱ δούλοι πάντων κρατοῦσι καὶ κύριοι μαστιγοῦν εἰσι τοὺς ἐλευθέρους.” Σωσικράτης δ’ ἐν δευτέρῳ Κρητικῶν “ τὴν μὲν κοινήν, φησί, δουλείαν οἱ Κρήτες καλοῦσι μνοίαν, τὴν δὲ ἰδίαν ἀφαμιώτας, τοὺς δὲ ὑπηκόους περιοίκους¹” τὰ παραπλήσια ἱστορεῖ καὶ Δωσιάδας ἐν δ’ Κρητικῶν. Θετταλῶν δὲ λεγόντων πενέστας τοὺς μὴ γόνῳ δούλους, διὰ πολέμου² δ’ ἡλωκότας, Θεόπομπος ὁ κωμικὸς ἀποχρησάμενος τῇ φωνῇ φησι·

δεσπότην πενέστου ῥυσὰ βουλευτήρια

Φιλοκράτης δ’ ἐν β’ Θετταλικῶν (εἰ γνήσια τὰ συγγράμματα) καλεῖσθαί φησι τοὺς πενέστας καὶ Θετταλοικέτας Ἀρχέμαχος δ’ ἐν τῇ τρίτῃ Εὐβοικῶν “ Βοιωτῶν, φησὶν, τῶν τὴν Ἀρναίαν κατοικησάντων οἱ μὴ ἀπάραντες εἰς τὴν Βοιωτίαν, ἀλλ’ ἐμφιλοχωρήσαντες παρέδωκαν ἑαυτοὺς τοῖς Θεσσαλοῖς δουλεύειν καθ’ ὁμολογίας, ἐφ’ ᾧ οὔτε ἐξάξουσιν αὐτοὺς ἐκ τῆς χώρας οὔτε ἀποκτενοῦσιν, αὐτοὶ δὲ τὴν χώραν αὐτοῖς ἐργαζόμενοι τὰς συντάξεις ἀποδώσουσιν· οὗτοι οὖν οἱ κατὰ τὰς ὁμολογίας καταμείναντες καὶ παραδόντες ἑαυτοὺς ἐκλήθησαν

¹ ὑπηκόους περιοίκους Dobree: περιοίλους ὑπηκόους A.

² C. διὰ πόλεμον A.

^a F.H.G. i 242.

^b F.H.G. iv. 501.

^c Ibid. 399

^d Kock i 752. πενέστης properly means “labouring-man”, here, if the reading is right, it seems to mean “poor.” It is unsafe to see in an isolated verse the prophecy

the *Histories*,^a says 'Cretans call their slaves Clarotae from the lot which is cast for them. For these certain festivals are regularly held in the district of Cydon, during which no free persons enter the city, but the slaves are masters of everything and have power to flog the freemen' Sositrates, in the second book of his *Cretan History*.^b says that 'the Cretans call their public slaves *mnōia*, their private slaves *aphamiotae*, their subject population *perioeci*.' Dosiadas records the like also in the fourth book of his *Cretan History*.^c Thesalians call by the name of penestae those who are not slaves from birth, but taken prisoners in war; and the comic poet Theopompus stretches the meaning of the word when he says ^d 'The wrinkled councillors of Master Poorman' Philocrates, in the second book of the *Thessalica* ^e (if this history be genuine), says that the penestae are also called Thessaly-slaves. Archemachus, in the third book of the *Euboica*,^f says that 'of the Boeotians who settled the country round Arne, those who did not depart into Boeotia but came to love the new country, gave themselves up as slaves to the Thesalians according to a stipulation by which the latter were neither to carry them out of the country nor put them to death, while they themselves were to till the land for the Thesalians and render them the contributions due. These persons, therefore, who stayed behind according to this agreement and surrendered themselves were originally called *menestae* ("stayers"), though to-day they are called *penestae*.

of a Labour Parliament Cf. Aesch. *Pers* 175 σύμβουλοι
 λόγου τοῦδ' ἐμοὶ γένεσθε, Περσῶν γηραλέα πιστώματα.

^a *F.H.G* IV. 477

^f *Ibid* 314.

τότε μὲν μενέσται, νῦν δὲ πενέσται καὶ πολλοὶ τῶν κυρίων ἑαυτῶν εἰσιν εὐπορώτεροι” καὶ Εὐριπίδης δὲ ἐν Φρίξῳ λάτριας¹ αὐτοὺς ὀνομάζει διὰ τούτων·

λάτρις πενέστης ἄμὸς ἀρχαίων δόμων

Τίμαιος δ’ ὁ Ταυρομενίτης ἐν τῇ ἐνάτῃ τῶν ἱστοριῶν “ οὐκ ἦν, φησί, πάτριον τοῖς Ἕλλησιν ὑπὸ ἀργυρωνήτων τὸ παλαιὸν διακονεῖσθαι,” γράφων οὕτως “ καθόλου δὲ ἡτιῶντο τὸν Ἀριστοτέλη διημαρτηκέναι τῶν Λοκρικῶν ἐθῶν οὐδὲ γὰρ κεκτῆσθαι νόμον εἶναι τοῖς Λοκροῖς, ὁμοίως δὲ οὐδὲ Φωκεῦσιν, οὔτε θεραπαίνας οὔτε οἰκέτας πλὴν ἐγγύη² τῶν χρόνων ἀλλὰ πρώτη τῇ Φιλομήλου γυναικὶ τοῦ καταλαβόντος Δελφούς δύο θεραπαίνας ἀκολουθῆσαι παραπλησίως δὲ καὶ Μνάσωνα τὸν Ἀριστοτέλους ἐταῖρον χιλίους οἰκέτας κτησάμενον διαβληθῆναι παρὰ τοῖς Φωκεῦσιν ὡς τοσοῦτους τῶν πολιτῶν τὴν ἀναγκαίαι τροφὴν ἀφηρημένον εἶθίσθαι γὰρ ἐν ταῖς οἰκειακαῖς³ διακονεῖν τοὺς νεωτέρους τοῖς πρεσβυτέροις.”

Πλάτων δ’ ἐν ἕκτῳ Νόμων φησί “ τὰ τῶν οἰκετῶν χαλεπὰ πάντῃ σχεδὸν γὰρ πάντων Ἑλλήνων ἢ Λακεδαιμονίων εἰλωτεία πλείστην ἀπορίαν παράσχοιτ’ ἂν καὶ ἔριν τοῖς μὲν ὡς εὖ, τοῖς δ’ ὡς οὐκ εὖ γεγυυῖά ἐστιν ἐλάττω δὲ ἢ Ἑρακλεωτῶν δουλεία τῆς τῶν Μαριανδυνῶν καταδουλώσεως ἔριν ἂν ἔχοι, τὸ Θετταλῶν τ’ αὖ πενεστικὸν ἔθνος. εἰς

¹ λάτρις (=λάτρεϊς) C.

² ἐγγύη Lumb· ἐγγὺς AC.

³ A (sc χρείαις Hemsterhuys) οἰκίαις C

^a T G F² 630.

^b F H G. 1. 207, cf. Athen. 272 b.

^c Page 497 Rose

And many of them are better off than their own masters.' Euripides, to cite him also, calls them *latreïs* ('servants') in *Phrixus*,^a thus: 'Servant-toiler of my ancient home'

"Timaeus of Tauromenium, in the ninth book of the *Histories*,^b says that it was not customary in ancient times for the Greeks to be served by purchased slaves. He writes as follows: 'People accused Aristotle^c of having been mistaken about all customs of the Locrians. In particular, it was not customary for the Locrians, any more than for the Phocians, even to possess maidservants or male slaves except on a guarantee for the agreed periods. On the contrary, the wife of Philomelus, who took Delphi, was the first woman to be attended by two maidservants. Similarly Mnason, the friend of Aristotle, who had acquired a thousand slaves, became obnoxious to the Phocians because he had deprived so many citizens of the necessary means of sustenance, for, it is said, it was customary in domestic matters for the younger members of the family to serve their elders.'

"Plato, in the sixth book of the *Laws*,^d says: 'But the question of slaves is difficult in every way. Of all Greek forms of slavery, the Helot system of Sparta is perhaps the one which might arouse most doubt and dispute, some maintaining that it is good, others that it is not. Less dispute might arise in the case of the Heracleot system of enslaving the Marian-dynians, and again in the case of the penestae class among the Thessalians. Looking at these and all

^a 776 B; 778 A, Plato has just said that the other kinds of property are easy to understand and acquire. In this paraphrase *δὲ* is omitted after *τὰ*, and there are other omissions. One would never guess, from this excerpt, that Plato does full justice to the good qualities of slaves.

ATHENAEUS

ἀ καὶ πάντα ἀποβλέψαντας ἡμᾶς τί χρή ποιεῖν περὶ κτήσεως οἰκετῶν, οὐ γὰρ ὑγιὲς οὐδὲν ψυχῆς δούλης οὐ δεῖ γὰρ οὐδὲν¹ πιστεύειν αὐτοῖς τὸν νοῦν κεκτημένον. ὁ δὲ σοφώτατος τῶν ποιητῶν φησιν·

ἡμῖσι γάρ τε νόου ἀπαμείρεται εὐρύοπα Ζεὺς
ἀνδρῶν οὓς ἂν δῇ² κατὰ δούλιον ἡμαρ ἔλῃσι.

χαλεπὸν οὖν τὸ κτῆμα ἔργῳ πολλάκις ἐπιδέδεικται περὶ τε τὰς Μεσσηνίων συχνὰς ἀποστάσεις καὶ περὶ τὰς τῶν ἐκ μιᾶς φωνῆς πολλοὺς οἰκέτας κτωμένων πόλεις ὅσα κακὰ συμβαίνει, καὶ ἔτι τὰ τῶν λεγομένων περιδίνων περὶ τὴν Ἰταλίαν παντοδαπὰ κλοπῶν³ ἔργα καὶ παθήματα πρὸς ἃ τις ἂν πάντα
βλέψας διαπορήσειε τί χρή δρᾶν περὶ ἀπάντων τῶν τοιούτων. δύο δὲ λείπεσθον μηχαναί, μὴ πατριώ-
τας ἀλλήλων εἶναι τοὺς μέλλοντας δουλεύσειν ἀσυμφῶνους τε ὅτι μάλιστα εἰς δύναμιν, τρέφειν δ' αὐτοὺς ὀρθῶς μὴ μόνον ἐκείνων ἕνεκα, πλέον δ' ἑαυτῶν προτιμῶντας ὑβρίζειν τε ἥκιστα εἰς αὐτοὺς κολάζειν δὲ ἐν δίκῃ δούλους δεῖ καὶ μὴ νουθετοῦντας ὥς ἐλευθέρους θρύπτεσθαι ποιεῖν, τὴν δὲ οἰκέτου πρόσρῃσιν χρή σχεδὸν ἐπίταξιν πᾶσαν γίνεσθαι,
μὴ προσπαίζοντας μηδαμῇ μηδαμῶς οἰκέταις, μήτ' οὖν θηλείαις μήτε ἄρρεσιν ἃ δὴ πρὸς δούλους φιλοῦσι πολλοὶ σφόδρα ἀνοήτως θρύπτοντες χαλεπώτερον ἀπεργάζεσθαι τὸν βίον ἐκείνοις τε ἄρχεσθαι καὶ ἑαυτοῖς ἄρχειν''

Πρώτους δ' ἐγὼ τῶν Ἑλλήνων οἶδα ἀργυρωνή-
τοις δούλοις χρησαμένους Χίους, ὡς ἱστορεῖ Θεό-
πομπος ἐν τῇ ἐβδόμῃ καὶ δεκάτῃ τῶν ἱστοριῶν·

¹ ὑγιὲς repeated after οὐδὲν in A.

² ἤδη A.

³ κλοπῶν wrongly deleted by Naber and Kaibel.

other systems, what are we to do in the matter of slave property? For there is nothing sound in a slave's soul, and no one in possession of his senses ought to trust them in anything. The wisest of poets says ^a. "Far-seeing Zeus takes away half the understanding of men whom the day of slavery deposes." Difficult, therefore, is this form of property, as has often been demonstrated in fact by the many insurrections of the Messenians, and the great evils which occur in states possessing many slaves who speak the same language, and again the manifold deeds of robbery and sufferings in Italy, inflicted by the Rovers, as they are called. With an eye to all this, one might be puzzled to know what to do in the case of all such people. Two courses are left open—those who are to be slaves must not come from the same country, nor, so far as possible, speak the same language, secondly, we must treat them properly, not merely for their sakes, but even more out of respect to ourselves, and so never do violence to them. One must punish one's slaves according to their deserts, not admonishing them as one would freemen and so making them conceited; practically every address to a slave should be a command, and one should on no account joke with them in any way, whether they be females or males. This is the kind of conduct toward slaves which many persons adopt, thus very foolishly, by making them conceited, rendering life more difficult for them in serving, and for their masters in ruling.'

"The first Greeks, so far as I know, who made use of purchased slaves were the Chians. This is recorded by Theopompus in the seventeenth book of his

“ Χῖοι πρῶτοι τῶν Ἑλλήνων μετὰ Θετταλοὺς καὶ Λακεδαιμονίους ἐχρήσαντο δούλοις, τὴν μέντοι κτῆσιν αὐτῶν οὐ τὸν αὐτὸν τρόπον ἐκείνοις . . .¹ Λακεδαιμόνιοι μὲν γὰρ καὶ Θετταλοὶ φανήσονται κατασκευασάμενοι τὴν δουλείαν ἐκ τῶν Ἑλλήνων τῶν οἰκούντων πρότερον τὴν χώραν ἣν ἐκείνοι νῦν ἔχουσιν, οἱ μὲν Ἀχαιῶν, Θετταλοὶ δὲ Περραιβῶν καὶ Μαγνήτων, καὶ προσηγόρευσαν τοὺς καταδουλωθέντας οἱ μὲν εἰλωτας, οἱ δὲ πενέστας. Χῖοι δὲ βαρβάρους κέκτηνται τοὺς οἰκέτας καὶ τιμὴν αὐτῶν καταβάλλοντες.” ὁ μὲν οὖν Θεόπομπος ταῦθ’ ἱστόρησεν· ἐγὼ δὲ τοῖς Χίοις ἡγοῦμαι διὰ τοῦτο νεμεσῆσαι τὸ δαιμόνιον· χρόνοις γὰρ ὕστερον ἐξεπολεμήθησαν διὰ δούλους. Νυμφόδωρος γοῦν ὁ Συρακόσιος ἐν τῷ τῆς Ἀσίας Παράπλῳ τὰδ’ ἱστορεῖ περὶ αὐτῶν· “ τῶν Χίων οἱ δούλοι ἀποδιδράσκουσιν αὐτοὺς καὶ εἰς τὰ ὄρη ὀρμώμενοι τὰς ἀγροικίας αὐτῶν² κακοποιοῦσι πολλοὶ συναθροισθέντες ἢ γὰρ νῆσός ἐστι τραχεῖα καὶ κατάδενδρος μικρὸν δὲ πρὸ ἡμῶν οἰκέτην τινὰ³ μυθολογοῦσιν αὐτοὶ οἱ Χῖοι ἀποδράντα ἐν τοῖς ὄρεσι τὰς διατριβὰς ποιεῖσθαι, ἀνδρεῖον δὲ τινα ὄντα καὶ τὰ πολέμια ἐπιτυχεῖ⁴ τῶν δραπετῶν ἀφηγεῖσθαι ὡς ἂν βασιλέα στρατεύματος. καὶ πολλάκις τῶν Χίων ἐπιστρατεύσαντων ἐπ’ αὐτὸν καὶ οὐδὲν ἀνύσαι δυναμένων ἐπεὶ αὐτοὺς ἑώρα μάτην ἀπολλυμένους ὁ Δρίμακος (τοῦτο γὰρ ἦν ὄνομα τῷ δραπετῇ) λέγει πρὸς

¹ In the lacuna a verb like ἐποίησαντο is to be supplied.

² αὐτῶν Casaubon: αὐτῶν AC.

³ ὄν after τινὰ in A (om. C) probably belonged to the original narrative before curtailment.

⁴ ἐπιτυχεῖ Schweighauser: τῇ ψυχῇ A.

Histories ^a 'The Chians were the first Greeks, after the Thessalians and Lacedaemonians, to use slaves, but they did not acquire them in the same way. For the Lacedaemonians and Thessalians, as will be seen, constituted their slave-class out of the Greeks who had earlier inhabited the territories which they themselves possess to-day, the Lacedaemonians taking the land of the Achaeans, the Thessalians, that of the Peirhaebians and Magnesians. The people reduced to slavery were in the first instance called helots, in the second penestae. But the slaves whom the Chians own are derived from non-Greek peoples, and they pay a price for them.' This, then, is the account given by Theopompus. But I believe that the Deity became wroth at the Chians for this practice, since, at a later time, they were disastrously involved in war on account of their slaves. Nymphodorus of Syracuse, at any rate, records the following narrative about them in his *Voyage in Asia* ^b. 'The slaves of the Chians ran away from them, and gathering in great numbers started for the mountains (since the island is rough and wooded), inflicting injury on the country-houses of their masters. A little before our time, a certain slave, as the Chians themselves tell the story, ran away and made his abode in the mountains. Being a brave man and successful in warfare, he led the fugitive slaves as a king leads an army. The Chians often sent expeditions to attack him, but were quite unable to effect anything. When Drimacus (for that was the fugitive's name) saw that they were throwing their lives away without result,

^a *F.H.G.* i. 300.

^b *F.H.G.* ii. 378; a more exact rendering of the title would be *Voyage along the Coast of Asia*.

ὑτοὺς τάδε· “ ὑμῖν, ὦ Χίοι τε καὶ κύριοι, τὸ μὲν
 ἰνόμενον πρᾶγμα παρὰ τῶν οἰκετῶν οὐδέποτε μὴ
 αὐσηται· πῶς γὰρ ὅποτε κατὰ χρησμόν γίνεται
 εοῦ δόντος, ἀλλ’ ἐὰν ἐμοὶ σπείσησθε¹ καὶ ἔατε
 μᾶς ἡσυχίαν ἄγειν, ἐγὼ ὑμῖν ἔσομαι πολλῶν
 ἰγαθῶν ἀρχηγός.” σπεισαμένων οὖν τῶν Χίων
 πρὸς αὐτὸν καὶ ἀνοχὰς ποιησαμένων χρόνον τινὰ
 κατασκευάζεται μέτρα καὶ σταθμὰ καὶ σφραγίδα
 δίαν. καὶ δείξας τοῖς Χίοις εἶπε διότι “ λήψομαι
 ἰ τι ἂν² παρὰ τινος ὑμῶν λαμβάνω τούτοις τοῖς
 μέτροις καὶ σταθμοῖς καὶ λαβὼν τὰ ἱκανὰ ταύτῃ
 γῇ σφραγίδι τὰ ταμιεῖα³ σφραγισάμενος καταλείψω
 τοὺς δ’ ἀποδιδράσκοντας ὑμῶν δούλους ἀνακρίνας
 τὴν αἰτίαν ἐὰν μὲν μοι δοκῶσιν ἀνήκεστόν τι
 παθόντες ἀποδεδρακέναι, ἔξω μετ’ ἐμαντοῦ, ἐὰν
 δὲ μηδὲν λέγωσι δίκαιον, ἀποπέμψω πρὸς τοὺς
 δεσπότας.” ὀρῶντες οὖν οἱ λοιποὶ οἰκέται τοὺς
 Χίους ἡδέως τὸ πρᾶγμα προσδεξαμένους πολλῶ
 ἔλαττον ἀπεδίδρασκον φοβούμενοι τὴν ἐκείνου
 κρίσιν· καὶ οἱ ὄντες δὲ μετ’ αὐτοῦ δραπεταὶ πολὺ
 μᾶλλον ἐφοβοῦντο ἐκείνον ἢ τοὺς ἰδίους αὐτῶν δε-
 σπότας καὶ πάντ’ αὐτῷ τὰ δέοντ’ ἐποιοῦν, πειθαρχοῦντες ὥς ἂν στρατηγῷ ἐτιμωρεῖτό τε γὰρ τοὺς
 ἀτακτοῦντας καὶ οὐθενὶ ἐπέτρεπε συλᾶν ἀγρὸν οὐδ’
 ἄλλο ἀδικεῖν οὐδὲ ἐν ἄνευ τῆς αὐτοῦ γνώμης.
 ἐλάμβανε δὲ ταῖς ἐορταῖς ἐπιπορευόμενος ἐκ τῶν
 ἀγρῶν οἶνον καὶ ἱερεῖα τὰ καλῶς ἔχοντα ὅσα μὴ
 αὐτοὶ⁴ δοίησαν οἱ κύριοι καὶ εἴ τινα αἰσθοίτο ἐπι-

¹ σπείσησθε Meineke : πεισθήσεσθε AC.

² ὅ τι ἂν Schweighauser : ὅταν AC.

³ ταμιεῖα Schweighauser . τιμιεῖα A, ταμεῖα C.

⁴ μὴ αὐτοὶ Wilamowitz : δ’ ἂν αὐτοῖς AC.

he said to them : " Chians and masters ! The trouble you are in because of your slaves will never stop. Why should it, when it happens according to an oracle given by the god ? If, however, you will make a treaty with me and let us alone in peace and quiet, I will initiate many blessings for you." So the Chians made a treaty and an armistice with him for a certain period, and he devised measures, weights, and a special seal. Showing the seal to the Chians he said " Whatever I take from any one of you, I will take according to these measures and weights, and after taking what I require I will seal up your storehouses with this seal and leave them unharmed. Those of your slaves who run away I will examine to find out the reason, and if in my judgement they have run away because they have suffered something irreparable, I will keep them with me, but if they can urge no justification, I will send them back to their masters." The other slaves, therefore, seeing that the Chians willingly accepted this condition, were much less inclined to run away, because they dreaded the trial before him ; while the run-aways in his band feared him far more than their own masters, and did everything that he required, obeying him as they would a military officer. For he not only punished the disobedient, but he also would allow none to plunder a field or commit any other act of injury whatever without his consent. On festival days he would sally forth and take from the fields wine and unblemished victims, except what was voluntarily given him by the masters ; and if he

βουλεύοντα αὐτῷ ἢ ἐνέδρας κατασκευάζοντα ἐτιμωρεῖτο. εἴτ' (ἐκήρυξε γὰρ ἡ πόλις χρήματα δώσειν πολλὰ τῷ αὐτὸν λαβόντι ἢ τὴν κεφαλὴν κομίσαντι) οὗτος ὁ Δρίμακος πρεσβύτερος γενόμενος καλέσας τὸν ἐρώμενον τὸν ἑαυτοῦ εἰς τινα τόπον λέγει αὐτῷ ὅτι “ ἐγὼ σε πάντων ἀνθρώπων ἡγάπησα μάλιστα καὶ σύ μοι εἰ καὶ παῖς καὶ υἱὸς καὶ τὰ ἄλλα πάντα· ἐμοὶ μὲν οὖν χρόνος ἱκανὸς βεβίωται, σὺ δὲ νέος εἰ καὶ ἀκμὴν ἔχεις τοῦ ζῆν. τί οὖν ἐστίν, ἄνδρα σε δεῖ γενέσθαι καλὸν καὶ ἀγαθόν ἐπεὶ γὰρ ἡ πόλις τῶν Χίων δίδωσι τῷ ἐμὲ ἀποκτείναντι χρήματα πολλὰ καὶ ἐλευθερίαν ὑπισχνεῖται, δεῖ σε ἀφελόντα μου τὴν κεφαλὴν εἰς Χίον ἀπενεγκεῖν καὶ λαβόντα παρὰ τῆς πόλεως τὰ χρήματα εὐδαιμονεῖν.” ἀντιλέγοντος δὲ τοῦ νεανίσκου πείθει αὐτὸν τοῦτο ποιῆσαι. καὶ ὃς ἀφελόμενος αὐτοῦ τὴν κεφαλὴν λαμβάνει παρὰ τῶν Χίων τὰ ἐπικηρυχθέντα χρήματα καὶ θάψας τὸ σῶμα τοῦ δραπέτου εἰς τὴν ἰδίαν ἐχώρησε καὶ οἱ Χίοι πάλιν ὑπὸ τῶν οἰκετῶν ἀδικούμενοι καὶ διαρπαζόμενοι μνησθέντες τῆς τοῦ τετελευτηκότος ἐπιεικείας ἡρώων ιδρύσαντο κατὰ τὴν χώραν καὶ ἐπωνόμασαν ἡρώος εὐμενοῦς· καὶ αὐτῷ ἔτι καὶ νῦν οἱ δραπεταὶ ἀποφέρουσιν ἀπαρχὰς πάντων ὧν ἂν ὑφέλονται.¹ φασὶ δὲ καὶ καθ' ὕπνου ἐπιφαινόμενον πολλοῖς τῶν Χίων προσημαίνειν οἰκετῶν ἐπιβουλάς· καὶ οἷς ἂν ἐπιφανῇ² οὗτοι θύουσιν αὐτῷ ἐλθόντες ἐπὶ τὸν τόπον οὗ τὸ ἡρώον ἐστίν αὐτοῦ.” ὁ μὲν οὖν Νυμφόδωρος ταῦτα ἰστόρησεν· ἐν πολλοῖς δὲ ἀντιγράφοις ἐξ ὀνόματος αὐτὸν καλοῦ-

¹ ὧν ἂν ὑφέλονται Schweighauser ὧν ἀφέλονται A.

² ἐπιφανῇ Schweighauser: ἐπεφάνη AC.

discovered that anyone was plotting against him or laying an ambush he took vengeance on him. Now the State had proclaimed that it would give a large reward to the man who took him alive or brought in his head, and finally, when this Dimacus had grown old, he summoned his favourite boy to a certain place and said · “ I have loved you more than anyone else in the world, you are my favourite, my son, everything that I have. But I have lived long enough, whereas you are young and in the flower of life. What, then, remains ? You must become a good and noble man.^a Since, now, the Chian State offers a large sum to the man who kills me, and promises him freedom, you must cut off my head and carry it to Chios ; then you shall receive the money from the State and live in wealth ” The lad remonstrated, but was finally persuaded ; and cutting off the head of Dimacus he received from the Chians the reward that had been proclaimed, and after burying the body of the runaway he removed to his own country. And once more the Chians suffered injuries at the hands of their slaves, and when they were plundered they remembered the probity of the dead runaway, and founded a shrine in his country, giving it the name of the Kindly Hero. In his honour, to this very day, fugitive slaves render the first-fruits of everything that they purloin. They say also that he appears to many Chians in their sleep and warns them of plots among their slaves ; and those persons to whom he appears go to the place where his shrine is and make offerings to him ’ This, then, is the story told by Nymphodorus. But in many copies, as I have

^a i.e., have a liberal education and become a gentleman.

μενον οὐχ εὖρον. οὐδένα δὲ ὑμῶν ἀγνοεῖν οἶμαι οὐδὲ ἂν ὁ καλὸς Ἡρόδοτος ἱστορήσῃ περὶ Πανωνίου τοῦ Χίου καὶ ὧν ἐκεῖνος ἔπαθεν δικαίως ἐλευθέρων παίδων ἐκτομὰς ποιησάμενος καὶ τούτους ἀποδόμενος. Νικόλαος δ' ὁ περιπατητικὸς καὶ Ποσειδώνιος ὁ στωικὸς ἐν ταῖς ἱστορίαις ἐκάτερος τοὺς Χίους φασὶν ἐξανδραποδισθέντας f ὑπὸ Μιθριδάτου τοῦ Καππάδοκος παραδοθῆναι τοῖς ἰδίῳις δούλοις δεδεμένους, ἔν' εἰς τὴν Κόλχων γῆν κατοικισθῶσιν· οὕτως αὐτοῖς ἀληθῶς τὸ δαιμόνιον ἐμήνισε πρῶτοις χρησαμένοις ὠνητοῖς ἀνδραπόδοις τῶν πολλῶν αὐτουργῶν ὄντων κατὰ τὰς διακονίας. μήποτ' οὖν διὰ ταῦτα καὶ ἡ παροιμία "Χίος δεσπότην ὠνήσατο," ἢ κέχρηται Εὐπολις ἐν Φίλοις.

Ἀθηναῖοι δὲ καὶ τῆς τῶν δούλων προνοοῦντες τύχης ἐνομοθέτησαν καὶ ὑπὲρ δούλων γραφὰς ὕβρεως εἶναι. Ὑπερείδης γοῦν ὁ ῥήτωρ ἐν τῷ 267 κατὰ Μαντιθέου αἰκίας φησὶν "ἔθεσαν οὐ μόνον ὑπὲρ τῶν ἐλευθέρων, ἀλλὰ καὶ ἐάν τις εἰς δούλου σῶμα ὕβριση γραφὰς εἶναι κατὰ τοῦ ὕβρίσαντος." τὰ ὅμοια εἴρηκε καὶ Λυκοῦργος ἐν τῷ κατὰ Λυκόφρονος πρῶτῳ καὶ Δημοσθένης ἐν τῷ κατὰ Μειδίου. Μάλακος δ' ἐν τοῖς Σιφνίων ὥροις ἱστορεῖ ὡς τὴν Ἐφέσον δούλοι τῶν Σαρμίων ὥκισαν¹ χίλιοι τὸν ἀριθμὸν ὄντες, οἳ καὶ τὸ πρῶτον ἀποστάντες εἰς τὸ ἐν τῇ νήσῳ ὄρος κακὰ πολλὰ h ἐποιοῦν τοὺς Σαρμίους· ἔπει δὲ ἔκτω μετὰ ταῦτα

¹ ὥκισαν Schweighauser : ὥλησαν AC.

^a VIII. 105.

^c Ibid. 265.

^b F.H.G. III. 415.

^d In 86 B.C.

found, the man is not mentioned by name. I imagine that none of you is ignorant, either, of the story told by the noble Herodotus^a concerning Panionius of Chios and the just deserts which he suffered for having made eunuchs of freeborn boys, and selling them. Nicolas the Peripatetic^b and Poseidonius the Stoic^c both say in their *Histories* that the Chians were enslaved by Mithradates the Cappadocian^d and handed over in chains to their own slaves, to be transported to Colchis; so truly did the Deity vent his wrath upon them for being the first to use purchased slaves, although most people did their own work when it came to menial services. Perhaps, therefore, it was because of these experiences that the proverb arose, 'A Chian hath bought him a master,' used by Eupolis in *The Friends*^e

"The Athenians took measures to protect the condition of their slaves, and passed laws to legalize suits for outrage even in behalf of slaves. The orator Hypereides, for example, says in the speech *Against Mantitheus*,^f which involves a case of assault. 'Not only in behalf of free persons, but even when a man outrages the body of a slave, they decreed that actions should lie against the man who committed the outrage.' The like is stated by Lycurgus in the first speech *Against Lycophron*^g and by Demosthenes in that *Against Meidias*.^h Malacus, in his *Annals of Siphnos*,ⁱ records that Ephesus was settled by slaves of the Samians, to the number of a thousand, who at first had retired to the mountain on the island and done much mischief to the Samians. Five years after

^a Kock i. 332; the Ionic form of the verb is noteworthy.

^f Frag. 123 Blass.

^h Chap. 46.

^g Frag. 72 Turnebus.

ⁱ *F.H.G.* iv. 442.

ἐκ μαντείας οἱ Σάμιοι ἐσπείσαντο τοῖς οἰκέταις ἐπὶ συνθήκαις, καὶ ἀθῶοι ἐξελθόντες τῆς νήσου ἐκπλεύσαντες κατέσχον τὴν Ἑφεσον· καὶ οἱ Ἑφέσιοι ἐκ τούτων ἐγένοντο

Διαφέρειν δέ φησι Χρύσιππος δοῦλον οἰκέτου γράφων ἐν δευτέρῳ περὶ ὁμονοίας διὰ τὸ τοὺς ἀπελευθέρους μὲν δούλους ἔτι εἶναι, οἰκέτας δὲ τοὺς μὴ τῆς κτήσεως ἀφειμένους. “ὁ γὰρ οἰκέτης, φησί, δούλος ἐστὶ κτήσει κατατεταγμένος.” καλοῦνται δ’ οἱ δούλοι, ὥς μὲν Κλείταρχός φησιν ἐν ταῖς Γλώσσαις, ἄζοι καὶ θεράποντες καὶ ἀκόλουθοι καὶ διάκονοι καὶ ὑπηρέται, ἔτι δ’ ἐπάμονες¹ καὶ λάτρεις Ἀμερίας δὲ ἐρκίτας φησὶ καλεῖσθαι τοὺς κατὰ τοὺς ἀγροὺς οἰκέτας Ἑρμῶν δὲ ἐν Κρητικαῖς Γλώτταις μνώτας² τοὺς ἐγγενεῖς³ οἰκέτας, Σέλευκος δ’ ἄζους τὰς θεραπαίνας καὶ τοὺς θεράποντας, ἀποφράσῃν δὲ τὴν δούλην καὶ βολίζην, σίνδρωνα δὲ τὸν δουλέκδουλον, ἀμφίπολον δὲ τὴν περὶ τὴν δέσποιναν θεράπαιναν, πρόπολον δὲ τὴν προπορευομένην. Πρόξενος δ’ ἐν δευτέρῳ Λακωνικῆς πολιτείας ἐπικαλεῖσθαι φησιν χαλκίδας παρὰ Λακεδαιμονίοις τὰς θεραπαίνας. Ἴων δ’ ὁ Χῖος ἐν Λαέρτῃ τὸν οἰκέτην ἐπὶ δούλου τέθεικεν εἰπών

ἴθι⁴ μοι, δόμον, οἰκέτα, κλείσον ὑπόπτερος,
μή τις ἔλθῃ βροτῶν

¹ δ’ ἐπάμονες Valckenaer. δὲ πάλμονες AC

² C μνώτας A. Cf. μνοία 263 f.

³ ἐγγενεῖς Eustath. 1024 37. εὐγενεῖς A.

⁴ Wagner· ἰοι A.

^a This distinction, found again only in Thomas Magister 644, is not observed in classical writers. δοῦλος is the generic term for any kind of bondman, and it is here implied

this the Samians, in obedience to an oracle, made a conditional treaty with the slaves, and they departed unharmed from the island, sailing forth to Ephesus, where they landed. The Ephesians sprang from them.

"Chrysippus, writing *On Concord*, says in the second book that a slave differs from a domestic in that freedmen are still slaves, whereas those who have not been released from ownership are domestics.^a 'For,' says he, 'the domestic is a slave appointed thereto by ownership.' According to Cleitarchus in his *Glossary*, slaves are known as 'attendants,'^b 'care-takers,' 'followers,'^c 'ministers,' 'henchmen,' or again 'footmen'^c and 'menials.' Amerias says that rural slaves are called 'enclosure-men.' Hermon^d in the *Cretan Glossary* defines *mnotae* as indigenous slaves, while Seleucus says that *azoi* ('attendants') are handmaids and caretakers, *apophrases* and *bolizes* are female slaves in general. *sindron* is one born of a slave, *amphipolos* is the maid who waits on the mistress, *propolos* the maid who walks before her. Proxenus, in the second book of his *Lacoman Constitution*,^e says that the epithet *chalcides* was given to maid-servants among the Lacedaemonians. Ion of Chios, in *Laertes*,^f has applied the word 'domestic' to a slave in the line 'Go, domestic, on winged foot and lock the house lest any mortal enter.' And Achaeus, that the social stigma remained after manumission; *οιλάτης* is a house-slave. Cf. Plato, *Legg.* 763 A, 777 A.

^b Especially in temple worship.

^c Etymologically *αλόλουθοι* and *ἐπάμονες* mean the same thing.

^d Hermonax.

^e *F.H.G.* II. 463. The exact meaning of *chalcis* is unknown; in *Il.* XIV 291, it is a bird of prey, in *Athen.* 328 c, a fish which some identify with the herring or the pilchard.

^f *T.G.F.*² 734.

Ἀχαιὸς δ' ἐν Ὀμφάλῃ περὶ τοῦ σατύρου λέγων
φησίν·

ὥς εὐδουλος, ὥς εὖοικος ἦν,

ιδίως λέγων ὥς χρηστὸς ἐς τοὺς δούλους ἐστὶ καὶ
e τοὺς οἰκέτας. ὅτι δὲ οἰκέτης ἐστὶν ὁ κατὰ τὴν
οἰκίαν διατρίβων καὶ ἐλεύθερος ἢ κοινόν

Οἱ δὲ τῆς ἀρχαίας κωμωδίας ποιηταὶ περὶ τοῦ
ἀρχαίου βίου διαλεγόμενοι ὅτι οὐκ ἦν τότε δούλων
χρεία τοιάδε ἐκτίθενται· Κρατῖνος μὲν ἐν Πλούτοις

οἷς δὴ βασιλεὺς Κρόνος ἦν τὸ παλαιόν,
ὅτε τοῖς ἄρτοις ἡστραγάλιζον, μᾶζαι δ' ἐν ταῖσι
παλαιόστραις

Αἰγυναῖαι κατεβέβληντο δρυπεπεῖς βώλοις τε κο-
μῶσαι.

Κράτης δ' ἐν Θηρίοις·

ἔπειτα δοῦλον οὐδὲ εἰς κερκτῆσεν¹ οὐδὲ δούλην,
ἀλλ' αὐτὸς αὐτῷ δῆτ' ἀνὴρ γέρων διακονήσει,
f B. οὐ δῆθ' ὁδοιποροῦντα¹ γὰρ τὰ² πάντ' ἐγὼ
ποιήσω.

A. τί δῆτα τοῦτ' αὐτοῖς πλέον; B. πρόσεισιν αὖθ'
ἕκαστον

τῶν σκευαρίων ὅταν καλῇ τι παρατίθου,³ τράπεζα·
αὕτη,⁴ παρασκεύαζε σαυτήν.⁵ μάττε, θυλακίσκε.
ἔγχει, κύαθε. ποῦσθ' ἢ κύλιξ; διάνιζ' ἰοῦσα
σαυτήν.⁶

ἀνάβαινε, μᾶζα. τὴν χύτραν χρῆν⁷ ἐξερᾶν τὰ⁸
τεῦτλα.

¹ Casaubon · ὁδοιποροῦ τὰ A.

² τὰ Elmsley : ταῦτα A.

³ Elmsley : παρατιθῶ A.

speaking in *Omphale*^a of the satyr says : ' How kind was he to his slaves, to his domestics ' thereby properly meaning that he is good to his slaves and domestics. But that ' domestic ' may mean anyone living in the house, even if he be a free person, is generally known.^b

"The poets of the Old Comedy, when they tell us about life in primitive times, set forth such lines as the following to show that in those days no use was made of slaves^c Cratinus, for example, in *The Plutus*^d. ' Their king was Cronus in the old days, when they used to shoot dice with bread-loaves, and in the wrestling-schools fees were paid with Aeginetan^e barley-cakes, juicy ripe and swelling in lumps.'^f Crates in *Wild Animals*^g : ' A So then, no man shall own any slave, male or female, but, old though he may be, must he serve himself with his own hands? B Not at all, for I shall make all his utensils capable of walking A. But what good, pray, will that do him? B. Each article of furniture will come to him when he calls it Place yourself here, table! You, I mean, get yourself ready! Knead, my little troughy. Fill up, my ladle! Where's the cup? Go and wash yourself. Walk this way, my barley-cake. The pot should disgorge

^a *T G F.*² 754.

^b See Herod. viii. 106.

^c Cf. above, 263 b.

^d Kock i. 64.

^e Alluding to the sound coinage of Aegina, cf. 141 c, 143 b, 225 b.

^f A sacrificial cake called *βωλῖς* is mentioned by Hesychius.

^g Kock i. 133, a prophecy of the electric age!

⁴ A: αὐτῇ C.

⁵ C: σαντόν A

⁶ Dindorf: λιανίζουσα σεαυτήν A: νίξε σεαυτήν C.

⁷ Elmsley: χρῆ AC.

⁸ *cζεράν τὰ Schweighauser: ἐξάραντα A: ἐξ ἄραι τὰ C.*

ἰχθύ, βάδιζ'. ἀλλ' οὐδέπω 'πὶ θάτερ' ὀπτός εἰμι.
οὐκουν μεταστρέψας σεαυτὸν ἀλλὶ πάσεις ἀλείφων,

8 ἐξῆς δὲ μετὰ ταῦτα ὁ τὸν ἐναντίον τούτῳ παρα-
λαμβάνων λόγον φησίν·

ἀλλ' ἀντίθες τοι· ἐγὼ γὰρ αὐτὰ τᾶμπαλιν²
τὰ θερμὰ λουτρὰ πρῶτον ἄξω τοῖς ἐμοῖς
ἐπὶ κιόνων, ὥσπερ διὰ τοῦ Παιωνίου,
ἀπὸ³ τῆς θαλάττης, ὥσθ' ἐκάστῳ ρεύσεται
εἰς τὴν πύελον· ἐρεῖ δὲ θῦδωρ "ἀνέχετε."⁴
εἴτ'⁵ ἀλάβαστος εὐθέως ἥξει μύρου
αὐτόματος, ὁ σπόγγος τε καὶ τὰ σάνδαλα

Βέλτιον δὲ τούτων Τηλεκλείδης Ἀμφικτύοσι·

b λέξω τοίνυν βίον ἐξ ἀρχῆς ὃν ἐγὼ θνητοῖσι παρ-
εἶχον·

εἰρήνη μὲν πρῶτον ἀπάντων ἦν ὥσπερ ὕδωρ κατὰ
χειρός.

ἡ γῆ δ' ἔφερ' οὐ δέος οὐδὲ νόσους, ἀλλ' αὐτόματ'
ἦν τὰ δέοντα

οἶνω γὰρ ἅπασ' ἔρρει χαράδρα, μᾶζαι δ' ἄρτοις
ἐμάχοντο

περὶ τοῖς στόμασιν τῶν ἀνθρώπων ἱκετεύουσαι
καταπίνειν,

εἴ τι φιλοῖεν τὰς λευκοτάτας. οἱ δ' ἰχθύες οἴκαδ'
ἰόντες

c ἐξοπτῶντες σφᾶς αὐτοὺς ἂν παρέκειντ' ἐπὶ ταῖσι
τραπέζαις

ζωμοῦ δ' ἔρρει παρὰ τὰς κλῖνας ποταμὸς κρέα
θερμὰ κυλίνδων·

ὑποτριμματίων δ' ὄχετοὶ τούτων τοῖς βουλομένοισι
παρήσαν,

the beets Fish, get up! 'But I'm not yet done on the other side!' Well, turn yourself over, won't you? and baste yourself with oil and salt' Immediately after these lines the one who plays opposite him takes up the word and says "Well, then, match that with this I in turn will first draw, for the benefit of my friends. warm baths from the sea on columns, like those in the doctor's office, so that they shall flow of their own accord into every man's basin, and the water will say, Stop me! And the ointment-bottle, full of perfume, will come immediately, of its own accord, and so will the sponge and the sandals.'

"Better still than this is the way in which Telecleides sets it forth in *The Amphictyons*^b. 'I will, then, tell of the life of old which I provided for mortals. First, there was peace over all, like water over the hands.^c The earth produced no terror and no disease; on the other hand, things needful came of their own accord Every torrent flowed with wine, barley-cakes strove with wheat-loaves for men's lips, beseeching that they be swallowed if men loved the whitest. Fishes would come to the house and bake themselves, then serve themselves on the tables. A river of broth, whirling hot slices of meat, would flow by the couches; conduits full of piquant sauces for the meat were close

^a Kock 1. 134.

^b *Ibid.* 209; cf. Athen. 64 f, 644 f.

^c A proverb of anything easy to get, cf. 156 e

¹ 'πὶ Erfudt: τὰπὶ AC.

² Casaubon: πᾶμπαν A

³ Bergk: ἐπὶ A.

⁴ Dindorf: ἀνεχεται A: ἀναχαιτε C

⁵ Bergk: ἐπειτα AC.

ὥστ' ἀφθονία τὴν ἔνθεσιν ἦν ἄρδονθ' ἀπαλὴν
καταπίνειν.

λεκανίσκαισιν δ' ἂν ψαιστὰ¹ παρῆν ἡδυσματίοις
κατάπαστα,

ὅπταί δὲ κίχλαι μετ' ἀμητίσκων εἰς τὸν φάρυγ'²
εἰσεπέτοντο·

Δ τῶν δὲ πλακούντων ὥστιζομένων περὶ τὴν γνάθον
ἦν ἀλαλητός.

μήτρας δὲ τόμοις καὶ χναυματίοις οἱ παῖδες ἂν
ἡστραγάλιζον³

οἱ δ' ἄνθρωποι πίνοντες ἦσαν τότε καὶ μέγα χρήμα
γιγάντων.

Πρὸς τῆς Δήμητρος ὑμῖν, ὦ ἐταῖροι, εἰ ταῦτα
οὕτως ἐγίνετο, χρεῖα τίς ἡμῖν ἦν οἰκετῶν; ἀλλὰ
γὰρ αὐτουργοὺς εἶναι ἐθίζοντες ἡμᾶς οἱ ἀρχαῖοι
διὰ τῶν ποιημάτων ἐπαίδευον εὐωχοῦντες λόγοις.
ἐγὼ δ' ἐπειδὴ ὥσπερ λαμπάδιον κατασείσαντος
Λ τοῦ θαυμασιωτάτου Κρατίνου τὰ προκείμενα ἔπη
καὶ οἱ⁴ μετ' αὐτὸν γενόμενοι μιμησάμενοι ἐπ-
εξεργάσαντο, ἐχρησάμην τῇ τάξει τῶν δραμάτων
ὥς ἐδιδάχθη· καὶ εἰ μὴ ἐνοχλῶ τι ὑμῖν (τῶν γὰρ
κυνικῶν φροντὶς οὐδὲ ἡ σμικροτάτη), ἀπομνη-
μονεύσω κατὰ τὴν τάξιν καὶ τὰ τοῖς ἄλλοις
εἰρημένα ποιηταῖς ὧν εἷς ἐστὶν ὁ Ἀττικώτατος
Φερεκράτης, ὃς ἐν μὲν τοῖς Μεταλλεῦσί φησιν·

πλούτῳ δ' ἐκεῖν' ἦν πάντα συμπεφυρμένα,
ἐν πᾶσιν ἀγαθοῖς πάντα τρόπον εἰργασμένα.

ποταμοὶ μὲν ἀθάρης καὶ μέλανος ζωμοῦ πλέω

† διὰ τῶν στενωπῶν τονθολυγούντες ἔρρεον
αὐταῖσι μυστίλαισι καὶ ναστῶν τρύφή,

at hand for the asking, so that there was plenty for moistening a mouthful and swallowing it tender. On dishes there would be honey-cakes all sprinkled with spices, and roast thrushes served up with milk-cakes were flying into the gullet. The flat-cakes jostled each other at the jaws and set up a racket, the slaves would shoot dice with slices of paunch and tid-bits. Men were fat in those days and every bit mighty giants.'

"In Demeter's name, I ask you, comrades, if things were like that what need had we of servants? It was to give us practice in doing our own work that the ancients tried to educate us in their verse, feasting us on words. The altogether admirable Cratinus gave the signal with his torch, as it were, in the verses I have cited, and his successors imitated and rounded out his ideas to completeness. I, therefore, have adopted, in citing the dramas, the order in which they were brought out. And if I don't bore you (as for the Cynics, I don't care the smallest bit for what they think), I will recite in chronological order what other poets have said, beginning with the most Athenian of all, Pherecrates, who says in *The Miners*^a 'A. All things in the world yonder were mixed with wealth and fashioned with every blessing in every way. Rivers full of porridge and black broth flowed babbling through the channels spoons^b and all, and lumps of

^a Kock i. 174, cf. Pollux vi. 58. A woman returning from the underworld relates what she saw there.

^b For the pieces of bread used as spoons see 126 a-f.

¹ ἀν ψαιστὰ Meineke: ἀνάπαιστα A.

² φάρνγ' Schweighauser: φάρνγγ AC.

³ ἀν ἡστραγάλιζον Schweighauser: ἀνεστραγάλιζον A.

⁴ ὥς after οἱ deleted by Kibel.

- ὥστ' εὐμαρῇ γε καὶ αυτομάτην¹ τὴν ἔνθεσιν
 χωρεῖν λιπαρὰν κατὰ τοῦ λάρυγγος τοῖς νεκροῖς.
 φύσκει δὲ καὶ σίζοντες² ἀλλάντων τόμοι
 παρὰ τοῖς ποταμοῖσιν ἐξεκέχυντ'³ ἀντ' ὀστράκων
 καὶ μὴν παρῇν τεμάχη μὲν ἐξωπτημένα,
 καταχυσματίοισι παντοδαποῖσιν εὐτρεπῇ
 69 σκελίδες δ' ὀλόκνημοι πλησίον τακερώταται
 ἐπὶ πινακίσκοις καὶ διέφθ' ἀκροκώλια
 ἥδιστον ἀπατμίζοντα⁴ καὶ χόλικες βοὸς
 καὶ πλευρὰ δελφάκει' ἐπεξανθισμένα
 χναυρότατα παρέκειτ' ἐπ' ἀμύλοις καθήμενα.
 παρῇν δὲ χόνδρος γάλακι⁵ κατανευιμμένους
 ἐν καταχύτλοις λεκάναισι καὶ πνοῦ τόμοι⁶
 B. οἴμ' ὥς ἀπολεῖς μ' ἐνταῦθα διατρίβουσ' ἔτι,
 παρὸν κολυμβᾶν ὥς ἔχειτ' εἰς τὸν Τάρταρον.
 b A. τί δῆτα λέξεις, τὰπίλοιπ' ἦνπερ πύθῃ;
 ὅπται κίχλαι γὰρ εἰς ἀνάβραστ'⁷ ἥρτυμένοι
 περὶ τὸ στόμ' ἐπέτοντ' ἀντιβολουῖσαι καταπιεῖν
 ὑπὸ μυρρίναισι κἀνεμώναις κεχυμένας⁸
 τὰ δὲ μῆλ' ἐκρέματο⁹ τὰ καλὰ τῶν καλῶν ἰδεῖν¹⁰
 ὑπὲρ κεφαλῆς, ἐξ οὐδενὸς πεφυκότα.
 κόραι δ' ἐν ἀμπεχόναις τριχάπτοις ἀρτίως
 ἥβυλλιῶσαι καὶ τὰ ρόδα κεκαρμένα
 πλήρεις κύλικας οἴνου μέλανος ἀνθοσμίου
 c ἥντλουν διὰ χώνης τοῖσι βουλομένοις πιεῖν.

¹ εὐμαρῇ γε καὶ αυτομάτην Casaubon: εὐμαρῇ ἦγεν αὐτοματ' εἰς A (καὶ αυτομάτοις Kaibel). ² σίζοντες Herwerden. ζέοντες AC.

³ ποταμοῖσιν ἐξεκέχυντ' Herwerden: ποταμοῖς σίζοντες ἐλέχυντ' AC. ⁴ Dindorf: ἀτμίζοντα AC.

⁵ Gulick: γάλακτι AC (γάλατι Dindorf, but cf. *Anec* *Topon.* iv. 338). ⁶ πνοῦ τόμοι Villebrun: πνοτομοὶ A

⁷ Meineke: ἀναβρασεῖς ἀναβρασεῖς ἀναβραστ' A: ἀνάβρασι (without εἰς) C.

cheese-cakes too. Hence the morsel could slip easily and oilily of its own accord down the throats of the dead. Blood-puddings there were, and hot slices of sausage lay scattered by the river banks like oysters. Yes, and there were roasted fillets nicely dressed with all sorts of spiced sauces ^a. Close at hand, too, on platters, were whole hams ^b with shin and all, most tender, and trotters well boiled which gave forth a pleasant steam: ox-guts and pork-ribs most daintily browned sat perched on cakes of finest meal. And there was polenta with its snowy covering of milk showered over it in pans, and beestings in slices. B. Oh, you'll be the death of me if you dally any longer here, when the whole pack of you should dive at once into Tartarus. A. What will you say, I wonder, when you have heard the rest? For roast thrushes, dressed for a *réchauffé*, flew round our mouths entreating us to swallow them as we lay stretched among the myrtles and anemones. And the apples! The fairest of the fair to see ^c hung over our heads, though there was nothing on which they grew. Girls in silk shawls ^d just reaching the flower of youth, and shorn of the hair on their bodies, drew through a funnel full cups of red wine with fine bouquet for all who

^a Here Pollux adds the line, τεύτλοισι τ' ἐγγέλεια συγκελευμένα, "and eels smothered in beets."

^b Here and at 96 a I have rendered *σχελίδες* by "hams," in view of *ὀλόκημοι*, though the grammarians say they were ribs of beef. ^c See critical note.

^d Cf Photius, *τριχαπτον, τὸ βομβύκινον ὕφασμα ἱμάτων πολυτίμητον*. If this is right, we have here the earliest mention of silk among the Greeks. Cf p. 153 note a.

⁸ Kock: *λεχυμένοι* AC.

⁹ Porson: *ἐκρέμαντο* AC.

¹⁰ For *τῶν καλῶν ἰδεῖν* Kock proposed *τῶν Κυδωνίων*, "quinces."

καὶ τῶνδ' ἐκάστοτ'¹ εἰ φάγοι τις ἢ πίοι,
διπλάσι' ἐγίγνεται' εὐθὺς ἐξ ἀρχῆς πάλιν.

Κὰν τοῖς Πέρσαις δέ φησιν·

τίς δ' ἔσθ' ἡμῖν τῶν σῶν ἀροτῶν ἢ ζυγοποιῶν
ἔτι χρεῖα

ἢ δρεπανουργῶν ἢ χαλκοτύπων ἢ σπέρματος ἢ
χαρακισμοῦ,

αὐτόματοι γὰρ διὰ τῶν τριόδων ποταμοὶ λιπαροῖς
ἐπιπάστοις

1 ζωμοῦ μέλανος καὶ Ἀχιλλεῖοις μάζαις κοχυδοῦντες
ἐπιβλύξ

ἀπὸ τῶν πηγῶν τῶν τοῦ Πλούτου ῥεύσονται, σφῶν
ἀρύτεσθαι

ὁ Ζεὺς δ' ὕων οἴνῳ καπνία κατὰ τοῦ κεράμου
βαλανεύσει,

ἀπὸ τῶν δὲ τεγῶν ὀχετοὶ βοτρυῶν μετὰ ναστίσκων²
πολυτύρων

~~ὀχετεύσαντες τὰς τρυφὰς~~ σὺν ἔτνει καὶ λειριοπολφα-
νεμώναις

τὰ δὲ δὴ δένδρη τὰν τοῖς ὄρεσιν χορδαῖς ὀπταῖς
ἐριφείοις

e φυλλοροήσει καὶ τευθιδίοις ἀπαλοῖσι⁴ κίχλαις τ'
ἀναβράστοις

Τί δεῖ πρὸς τούτοις ἔτι παρατίθεσθαι τὰ ἐκ
Ταγνηιστῶν τοῦ χαρίεντος Ἀριστοφάνους, πάντες
γὰρ τῆς καταχίνης⁵ αὐτοῦ πλήρεις ἐστέ. τῶν δὲ
Μεταγένους ἐκ Θουριοπερσῶν μνημονεύσας κατα-
παύσω τὸν λόγον, μακρὰ χαίρειν εἰπὼν ταῖς Νικο-
φῶντος Σειρήσιν, ἐν αἷς τάδε γέγραπται·

wished to drink. And whenever one had eaten or drunk of these things, straightway there came forth once more twice as much again¹

“And in *The Persians*^a also Pherecrates says: ‘What need have we any longer of your ploughmen or yoke-makers, your armourers or coppersmiths² or of seed or vine-propping³? Why? Rivers of black broth, gushing forth copiously of their own accord over the cross-roads with rich spice-cakes and barley-cakes of finest meal,^b will flow from the springs of Plutus all ready to be ladled up. And Zeus will rain smoky wine^c and drench your tiles like a bath-man, and from the roofs conduits of grapes, in company with cheese-cakes, stuffed with cheese, will draw off rills of hot pease-porridge and polenta made of lilies and anemones. The trees on the mountains will put forth leaves of roast kids’ guts, tender cuttle-fish, and boiled thrushes.’

“Why need I further cite, in addition to these lines, the verses from *Masters of the Frying-pan*^d by the witty Aristophanes? For you are all suffeted with his malicious mockery. But after quoting from *The Thurio-Persians* of Metagenes I will bring my talk to a close, first dismissing with scorn *The Sirens*^e of Nicophon, in which the following stands written:

^a Kock l. 182.

^b For Ἀχιλλείους μάζαις see 114 f

^c See 131 f.

^d Kock l. 523.

^e *Ibid* 777; Athen. 368 b

¹ ἐλάσσοι¹ Jacobs: ἑλαστος AC.

² μετὰ ναστίσκων Schweighauser: μετ’ ἀμητίσκων καὶ ναστίσκων A.

³ Villebrun · θερμοὶ AC.

⁴ Dobree: ἀπαλοῖς A.

⁵ Schweighauser: κατ’ ἀχαρνέϊς A.

νειφέτω μὲν ἀλφίτοις
 ψακαζέτω δ' ἄρτοισιν, ὕέτω δ' ἔτνει,
 ζωμός δια τῶν ὁδῶν κυλινδείτω κρέα,
 πλακοῦς ἑαυτὸν ἐσθίειν κελευέτω

ἢ ἀλλ' ὃ γε Μεταγένης τάδε φησὶν

ὁ μὲν ποταμός ὁ Κράθις ἡμῖν καταφέρει
 μάζας μεγίστας αὐτομάτας μεμαγμένας,
 ὁ δ' ἕτερος¹ ὠθεῖ κῦμα ναστῶν καὶ κρεῶν
 ἐφθῶν τε βατίδων εἰλυομένων αὐτόσε²
 τὰ δὲ μικρὰ ταυτὶ ποτάμι' ἐνμεντευθεν³
 ρεῖ⁴ τευθίσιν ὀπταῖς καὶ φάγροις καὶ καράβοις,
 ἐντευθενὶ δ' ἀλλᾶσι καὶ περικόμμασι,
 270 τῇδὲ δ' ἀφύαισι,⁵ τῇδε δ'⁶ αὖ ταγηνίαις.
 τεμάχῃ δ'⁷ ἄνωθεν αὐτόματα πεπνιγμένα
 εἰς τὸ στόμ' ἄττει, τὰ δὲ παρ' αὐτῷ τῷ πόδε.
 ἄμυλοι δὲ περινέουσιν⁸ ἡμῖν ἐν κύκλῳ.

οἶδα δὲ ὅτι καὶ οἱ Θουριοπέρσαι καὶ τὸ τοῦ Νικο-
 φῶντος δράμα ἀδίδακτά ἐστι, διόπερ καὶ τελευ-
 ταίων αὐτῶν ἐμνήσθην."

Ταῦτα τοῦ Δημοκρίτου σαφῶς καὶ τορῶς διεξ-
 ελθόντος ἐπῆνουν μὲν οἱ δαιταλεῖς, ὁ δὲ Κύνουλκος
 β ἔφη· "ἄνδρες σύσσιτοι, σφόδρα με λιμώττοντα
 οὐκ ἀηδῶς ὁ Δημόκριτος εἰστίασεν ποταμοὺς
 διαπεραιάμενος ἀμβροσίας καὶ νέκταρος, ὅφ' ὦν
 'ἀρδευθεὶς τὴν ψυχὴν πάνυ πειναλέος γεγέννημαι'
 λόγους αὐτὸ μόνον καταβροχθίσας ὥστε ἤδη παυ-
 σάμενοί ποτε τῆς τοσαύτης ἀπεραντολογίας κατὰ⁹

¹ After ἕτερος AC have γε ὁ σύβαρις καλούμενος ποταμός, which raises the suspicion that ποταμός ὁ Κράθις is also a gloss which has supplanted other words

² εἰλυομένων αὐτόσε Dindorf: εἰλιωμεν αὐτοσσε A.

' Let it snow barley-meal, sprinkle wheat-loaves, rain pease-porridge ; let broth roll its lumps of meat through the streets, let a flat-cake give orders to be eaten.' Well, as I was saying, Metagenes has the following ^a : ' The river Ciathis brings down for us huge barley-cakes which have kneaded themselves, while the other river ^b thrusts its billow of cheese-cakes and meat and boiled rays wriggling to us here. These little rivulets flow on one side with baked cuttle-fish, braize, and crayfish, on the other side with sausages and hashed meat ; here anchovies, vonden pancakes. And cutlets automatically stewed dart downwards into the mouth, others upwards at our very feet, while cakes of fine meal swim round us in a circle.' I am aware that *The Thurio-Persians*, as well as Nicophon's play, was never produced, which is why I mentioned it last "

This clear and distinct exposition by Democritus was applauded by the Dinnervillians, but Cynulcus said : " Messmates, although I am quite famished, Democritus has feasted me not unpleasantly by so thoroughly discussing rivers of ambrosia and nectar ; though ' my soul has been moistened, yet am I very hungry,' ^d for I have swallowed nothing but words. Wherefore let us at last cease from such interminable harangues and take up instead certain viands of such

^a Kock l. 706

^b The Sybaris, see critical note, and cf Ovid, *Met.* xv. 315, Theocritus, v 124-127

^c Begun at 262 b.

^d An unidentified hexameter (omitting τήν), Demiańczuk, *Suppl. Comic* 114

³ Elmsley : ἐν μὲν εὐτεῦθεν AC.

⁴ Elmsley : ῥεει AC.

⁵ Villebrun : ἀφύλισι A.

⁶ Elmsley : τήν δε A.

⁷ Schweighauser : λ' A.

⁸ Jacobitz : περιβάουσιν A.

⁹ καὶ before κατὰ deleted by Dindorf.

τὸν Παιανιέα ῥήτορα τοιούτων τινῶν μεταλάβωμεν
 ἃ μήτ' ἰσχὺν ἐντίθησι μήτ' ἀποθνήσκειν ἔα

ἐν κενῇ γὰρ γαστρὶ τῶν καλῶν ἔρωσ
 οὐκ ἔστι πεινώσιν γὰρ ἡ Κύπρις πικρά,

Ἀχαιοὶ φησιν ἐν Αἰθωνί σατυρικῶ παρ' οὗ ὁ
 σοφὸς Εὐριπίδης λαβὼν ἔφη·

ἐν πλησμονῇ τοι Κύπρις, ἐν πεινώντι δ' οὗ"
 πρὸς ὃν ὁ Οὐλπιανὸς αἰεί ποτε διαπολεμῶν ἔφη·

‘ πλήρης μὲν λαχάνων ἀγορή, πλήρης δὲ καὶ
 ἄρτων,

σὺ δέ, ὦ κύον, αἰεὶ λιμώτεις καὶ οὐκ ἔας ἡμᾶς
 λόγων καλῶν καὶ ἀφθόνων μεταλαμβάνειν, μᾶλλον
 δὲ σιτεῖσθαι· τροφή γὰρ ψυχῆς λόγοι καλοί"
 καὶ ἅμα στραφεῖς πρὸς τὸν οἰκέτην “ Λεῦκε, ἔφη,
 καὶ ἐκφατίσματά τινα ἄρτων ἔχης, δὸς τοῖς
 κυσί.” καὶ ὁ Κύνουλκος “ εἰ μὲν εἰς ἀκροάσεις
 λόγων, ἔφη, παρεκεκλήμην, ἡπιστάμην ἥκειν ἀγο-
 ρᾶς πληθυνούσης (οὕτως γάρ τις τῶν σοφῶν τὴν
 τῶν δείξεων ὥραν ἐκάλει, καὶ αὐτὸν οἱ πολλοὶ διὰ
 τοῦτο Πληθαγόραν ὠνόμαζον)· εἰ δὲ λουσάμενοι
 λογάρια δειπνοῦμεν,

μακρὰς¹ τίθημι συμβολὰς ἀκροώμενος

¹ μακρὰς Cobet· μικρὰς AC

^a Demosth. iii. 33

^b T.G.F.² 748; the title, *Fierly* or *Ravenous*, may refer to Odysseus.

^c T.G.F.² 647, cf Athen. 28 f (Antiphanes), and Somerset Maugham in *Caroline*: “No man wants to make love before luncheon.”

^d An anonymous hexameter verse.

a nature as (to quote the orator from Paeania) ^a 'neither increase one's strength nor yet allow one to die.' 'For in an empty belly no love of the beautiful can reside, since Cypris is a cruel goddess to them that hunger.' Achaëus says in the satyric drama *Aethon*.^b From him the wise Euripides has borrowed the idea and has said ^c 'For Love dwells where plenty is, but in a hungry man, no ' ' ' ' In answer to Cynulcus, Ulpian, who was always quarrelling with him, said " 'Full of greens is the market-place, full, too, of bread ' ^d But you, Cynic, are always famished, and won't allow us full and noble discussion, but prefer that we should eat For noble discussion is the food of the soul " With this he turned to his slave and said, "Leucus, if you have any bread scraps from the manger, ^e give them to these Dogs " And Cynulcus answered "If I had been invited to a feast of reason merely, I should have known enough to arrive at the hour of full market ^f (by this term one of the sophists denominated the hour of lectures, and the vulgar named him Full-market " on that account) : but if we have bathed ^h only to come to a dinner of cheap talk, then, to quote Menander, ⁱ 'I pay a contribution too high for the privilege of listening'

^a Cf. Athen. 540 c *ἐκφατνιζομένων σωφισμάτων*

^f Middle of the forenoon, when the sophists and others had the opportunity to meet the largest audience; so Socrates, Xen *Mem.* i 1. 10. Cynulcus takes up the taunt of Ulpian, who has just invited him to go to the market where he can get *greens*.

^g One of the best puns in Athenaeus. The word *Plethagoras* is built like *Pythagoras*, *Protagoras*, and plays on the two meanings of *ἀγορά*, "market" and "speech." Here Full-Market = Full-Speech, vain and windy.

^h Equivalent to "put on our best clothes."

ⁱ Kock iii. 212; see critical note.

κατὰ τὸν Μένανδρον διὸ παραχωρῶ σοι, ὦ γάστρων, τῆς τοιαύτης ἐμπορεῖσθαι σιτήσεως·

c πεινῶντι γὰρ ἀνδρὶ μᾶζα τιμιωτέρα χρυσοῦ τε κἀλέφαντος,

κατὰ τὸν τοῦ Ἑρετριέως Ἀχαιοῦ Κύκνον·

Καὶ ἅμα ταῦτα λέγων οἷος¹ ἦν ἀπανίστασθαι ἐπιστραφεῖς δὲ καὶ θεασάμενος πλήθος ἰχθύων καὶ ἄλλων παιτοδαπῶν ὄψων παρασκευὴν εἰσκυκλουμένην τύψας τῇ χειρὶ τὸ προσκεφάλαιον ἀνέκραγεν

f “τέτλαθι δὴ, πενίη, καὶ ἀνάσχεο μωρολογούντων ὄψων γὰρ πλήθός σε δαμᾷ καὶ λιμὸς ἀτερπής ἐγὼ γὰρ ἤδη ὑπὸ τῆς ἐνδείας οὐ διθυράμβους φθέγγομαι κατὰ τὸν Σωκράτην, ἀλλ’ ἤδη καὶ ἔπη· “λιμῶδες” γὰρ ὄντως “ἡ ῥαψωδία” κατὰ γὰρ Ἀμειψίαν, ὃς ἐν Σφενδόιῃ ἔφη περὶ σοῦ μαντευσάμειος, ὦ Λαρήνσιε,

κοῦδ’ εἰς σοῦστίν τῶν πλουτούντων, μὰ τὸν

Ἡφαιστον, προσόμοιος,

271 καλλιτράπεζος καὶ βουλόμενος λιπαρὸν ψωμὸν καταπίνειν

ὁρῶ (γὰρ)² θαῦμ’ ἄπιστον, ἰχθύων γένη περὶ τὴν ἄκραν παίζοντα, κωβιούς, σπάρους, ψήττας, ἐρυθρίνους, κεστρέας, πέρκας, ὄνους, θύνιους, μελανούρους, σηπίας, αὐλωπίας, τρίγλας, ἐλεδώνας, σκορπίους,

φησὶν Ἡνίοχος ἐν Πολυπράγμονι δεῖ οὖν καμὲ κατὰ τὸν κωμικὸν Μεταγένην ἐπειπόντα

εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ δείπνου τετλάναι.”

Wherefore, greedy, I yield to you the right to sate yourself on that kind of food, for 'a barley-cake is worth more to a hungry man than gold and ivory,' as Achaeus of Eretria says in *Cygnus* ^a."

With these words he made as if to get up and depart, but as he turned he saw a quantity of fish and all sorts of other dressed dainties rolling in, and punching the cushion with his fist he bawled ^b "Be of good courage, poverty mine, and endure when men talk foolishness; for a multitude of dainties overpowers thee, as well as joyless hunger' Yes, I am so empty that I begin to sing, no dithyrambs, like Sociates,^c but epic verses. For 'this rhapsody' is truly 'about hunger.'^d Ameipsias, as it happens, prophesied about you, Larensis, when he said in *The Sling* ^e 'Not one of our rich men, so help me Hephaestus, is like you; you set so fine a table, you are eager to eat such rich morsels.' For 'I see a wonder incredible—all kinds of fish sporting off the cape, gobies, gilt-heads, plaice, red mullets, grey mullets, perch, cod, tunnies, black-tails, squids, sea-bass, red-hoarse, polyps, and sculpins.' So speaks Heniochus in *The Busybody* ^f I must, therefore, be of good cheer, adding another line from the comic poet Metagenes ^g. 'One omen is best, to dare fight for our dinner' "

^a *T G F.* ² 752, cf. Aristot. *Eth. Nic.* 1176 a 6 'Ἡράκλειτός φησιν ὄνους σύρματ' (hay) ἂν εἰέσθαι μᾶλλον ἢ χυρσόν.

^b A parody of *Il.* i. 586 and 61. See Kock i. 709.

^c Plato, *Phaedr.* 238 D.

^d Alluding to the first book of the *Iliad*, but substituting λιμῶδες for λοιμῶδες, "of pestilence" (pronounced at this time in the same way), Schweighäuser, however, thought it a quotation. ^e Kock i. 675. ^f Kock ii 132.

^g Kock i. 709. Cf. *Il.* xii. 243.

¹ οἷος Wilamowitz: οἷος τ' A.

² γὰρ belongs to Cynulcus, not to the quotation.

- b Σιωπήσαντος δ' αὐτοῦ ὁ Μασσούριος ἔφη·
 "ἀλλ' ἐπειδὴ ὑπολείπεται τινα περὶ τοῦ ἀμφὶ τοὺς
 οἰκέτας λόγου συμβαλοῦμαί τι καὶ αὐτὸς μέλος εἰς
 ἔρωτα τῷ σοφῷ καὶ φιλτάτῳ Δημοκρίτῳ Φίλιπ-
 πος ὁ Θεαγγελεὺς ἐν τῷ περὶ Καρῶν καὶ Λελέγων
 συγγράμματι καταλέξας τοὺς Λακεδαιμονίων ἐίλω-
 τας καὶ τοὺς Θετταλικούς πενέστας καὶ Κᾶράς
 φησι τοῖς Ἀλέξιον ὡς οἰκέταις χρήσασθαι πάλαι
 τε καὶ νῦν Φύλαρχος δ' ἐν ἕκτῃ ἱστοριῶν καὶ
 c Βυζαντίους φησὶν οὕτω Βιθυνῶν δεσπόσαι ὡς
 Λακεδαιμονίους τῶν εἰλώτων. περὶ δὲ τῶν παρὰ
 Λακεδαιμονίοις ἐπευνάκτων καλουμένων (δούλοι δ'
 εἰσὶ καὶ οὗτοι) σαφῶς ἐκτίθεται Θεόπομπος διὰ
 τῆς δευτέρας καὶ τριακοστῆς τῶν ἱστοριῶν λέγων
 οὕτως· "ἀποθανόντων πολλῶν Λακεδαιμονίων ἐν
 τῷ πρὸς Μεσσηνίους πολέμῳ οἱ περιλειφθέντες
 εὐλαβηθέντες μὴ καταφανεῖς γένωνται τοῖς ἐχθροῖς
 ἐρημωθέντες ἀνεβίβασαν τῶν εἰλώτων ἐφ' ἐκάστην
 d στιβάδα τῶν τετελευτηκότων τινάς· οὓς καὶ πολίτας
 ὕστερον ποιήσαντες προσηγόρευσαν ἐπευνάκτους,
 ὅτι κατετάχθησαν ἀντὶ τῶν τετελευτηκότων εἰς τὰς
 στιβάδας" ὁ δ' αὐτὸς ἱστορεῖ καὶ τῇ τριακοστῇ
 καὶ τρίτῃ τῶν ἱστοριῶν παρὰ Σικυωνίοις κατωνακο-
 φόρους καλεῖσθαι δούλους τινὰς παραπλησίους
 ὄντας τοῖς ἐπευνάκτοις. τὰ παραπλήσια ἱστορεῖ
 e καὶ Μέναιχμος ἐν τοῖς Σικυωνιακοῖς¹ ἔτι Θεό-

¹ Here the clause κατωνακοφόρους . ἐπευνάκτοις is repeated in AC, deleted by Meineke.

^a Philoxenus of Cythera, frag. 6, Athen. 692 d.

^b F.H.G. iv. 475.

^c F.H.G. i. 336

When Cynulcus had lapsed into silence, Masurius spoke "Since there remain some points connected with the discussion of slaves, 'I too will contribute a poem addressed to love' ^a for the benefit of the wise and very dear Democritus Philip of Theangela, in his treatise *On the Carians and Leleges*,^b after giving an account of the Lacedaemonian helots and the Thesalian penestae, says that the Carians have used the Leleges as slaves both in times past and to-day. Phylarchus, in the sixth book of the *Histories*,^c says also that the Byzantians exercised mastery over the Bithynians as the Spartans did over the helots. Concerning the men in Lacedaemon called *epeunacti* ^d (these, too, were slaves), Theopompus gives a clear account in the course of the thirty-second book of his *Histories*,^e as follows 'Since many Spartans had been killed in the war with the Messenians, the survivors feared that it might become known to the enemy that they had become depopulated, so they made some of the helots mount the bed of every man who had died. These helots, later made citizens, became known as *epeunacti* because they had been assigned to the nuptial bed to take the place of the dead' Theopompus also records, in the thirty-third book of his *Histories*,^f that among the Sicyonians there are certain slaves, called *catonacophori*,^g who are analogous to the *epeunacti*. A like account is given by Menaechmus in his *History of Sicyon*.^h Again, Theopompus, in the second book of

^a From *εὐνάσσεσθαι*, "receive into one's bed," explained in the subsequent account.

^b *F.H.G.* i. 310

^f *Ibid.* 311

^g Wearers of the *catonaci*, a rough coat edged with sheep-skin.

^h *Frag.* 2 Muller.

πομπος ἐν τῇ δευτέρᾳ τῶν Φιλιππικῶν Ἀρδιαίους¹ φησὶ κεκτῆσθαι προσπελατῶν ὥσπερ εἰλώτων τριάκοντα μυριάδας. οἱ δὲ μόθακες καλούμενοι παρὰ Λακεδαιμονίοις ἐλεύθεροι μὲν εἰσιν, οὐ μὴν Λακεδαιμόνιοι. λέγει δὲ περὶ αὐτῶν Φύλαρχος ἐν τῇ πέμπτῃ καὶ εἰκοστῇ τῶν ἱστοριῶν οὕτως “ εἰσὶ δ’ οἱ μόθακες σύντροφοι τῶν Λακεδαιμονίων· ἕκαστος γὰρ τῶν πολιτικῶν παίδων, ὡς ἂν καὶ τὰ ἴδια ἐκποιῶσιν,² οἱ μὲν ἓνα, οἱ δὲ δύο, τινὲς δὲ πλείους ποιοῦνται συιτρόφους αὐτῶν. εἰσὶν οὖν ^f οἱ μόθακες ἐλεύθεροι μὲν, οὐ μὴν Λακεδαιμονιοί γε,³ μετέχουσιν δὲ τῆς παιδείας πάσης τούτων ἓνα φασὶ γενέσθαι καὶ Λύσανδρον τὸν καταναυμαχῆσαντα τοὺς Ἀθηναίους πολίτην γενόμενον δι’ ἀνδραγαθίαν.” Μύρων δὲ ὁ Πριηνεὺς ἐν δευτέρῳ Μεσσηνιακῶν “ πολλάκις, φησὶν, ἡλευθέρωσαν Λακεδαιμόνιοι δούλους καὶ οὓς μὲν ἀφέτας ἐκάλεσαν, οὓς δὲ ἀδεσπότους, οὓς δὲ ἐρυκτῆρας, δεσποσιοναύτας δ’ ἄλλους, οὓς εἰς τοὺς στόλους κατέτασσον, ἄλλους δὲ νεοδαμώδεις, ἑτέρους ὄντας ¹² τῶν εἰλώτων.” Θεόπομπος δ’ ἐν ζ’ Ἑλληνικῶν περὶ τῶν εἰλώτων λέγων ὅτι καὶ ἐλεάται καλοῦνται γράφει οὕτως· “ τὸ δὲ τῶν εἰλώτων ἔθνος παντάπασιν ὡμῶς διάκειται καὶ πικρῶς· εἰσὶ γὰρ οἷτοι κυταδεδουλωμένοι πολὺν ἤδη χρόνον ὑπὸ τῶν Σπαρτιατῶν, οἱ μὲν αὐτῶν ἐκ Μεσσήνης ὄντες, οἱ δ’ ἐλεάται κατοικοῦντες πρότερον τὸ καλούμενον Ἔλος τῆς Λακωνικῆς ” Τίμαιος δ’ ὁ

¹ Ἀρδιαίοις Palmer αρδιαίους A

² Not corrupt, as Kaibel and others have thought, although the neuter plural with plural verb is noteworthy. See Gildersleeve, *S C G* 102, Athen. 167 e.

³ Dindorf· τε A
220

his *History of Philip*,^a says that the people of Ardia own 300,000 bondmen who are like helots. The *mothaces*, as they are called among the Spartans, are free, to be sure, but they are not Spartans. Phylarchus says of them in the twenty-fifth book of the *Histories* ^b 'The *mothaces* are foster-brothers of the Spartans, for all the sons of the citizen class, according as their private means suffice choose their own foster-brothers, some one, some two, and some again more. Hence the *mothaces* are free, to be sure, yet not altogether Spartans, though they share the training of the boys at all points. They say that Lysander, who defeated the Athenians in the naval battle,^c was one of these, but was made a citizen in recognition of his merit.' And Myron of Priene, in the second book of his *Messenian History*,^d says that 'the Spartans often freed their slaves, calling some "released," some "masterless," some "curbers," others again "master-seamen", the last they assigned to the sea forces. Others still they called "newly-enfranchised," all being different from the helots.' Theopompus, speaking of the helots in the seventh book of his *Hellenica*,^e in which he says that they are called *heleats*, writes as follows: 'The helot class is in a condition altogether cruel and bitter. They are the people who have been a very long time subjected to the slavery of the Spartiates, some of them being from Messenia, while the *heleats* formerly dwelt in what is called Helos (Marsh), in Laconia.

^a F.H.G. i. 284, Athen. 443 b.

^b F.H.G. i. 347.

^c At Aegospotami, 405 B.C.

^d F.H.G. iv. 461.

^e F.H.G. i. 280.

Ταυρομενίτης ἐκλαθόμενος αὐτοῦ (ἐλέγχει δ' αὐτὸν εἰς τοῦτο Πολύβιος ὁ Μεγαλοπολίτης διὰ τῆς δωδεκάτης τῶν ἱστοριῶν) οὐκ εἶναι ἔφη σύννηθες τοῖς Ἕλλησι δούλους κτᾶσθαι, αὐτὸς εἰπὼν ὁ Ἐπιτίμαιος (οὕτως δ' αὐτὸν καλεῖ Ἰστρος ὁ Καλλιμάχειος ἐν ταῖς πρὸς αὐτὸν ἀντιγραφαῖς), εἰπὼν γὰρ ὅτι Μνάσων ὁ Φωκεὺς πλείους ἐκέκτητο δούλους τῶν χιλίων καὶ τῇ τρίτῃ δὲ τῶν ἱστοριῶν ὁ Ἐπιτίμαιος ἔφη οὕτως εὐδαιμονῆσαι τὴν Κορινθίῳ πόλιν ὥς κτήσασθαι δούλων μυριάδας ἕξ καὶ τεσσαράκοντα· δι' ἃς ἡγοῦμαι καὶ τὴν Πυθίαν αὐτοὺς κεκληκέναι χοινικομέτρας Κτησικλῆς δ' ἐν τρίτῃ Χρονικῶν κατὰ τὴν ἑπτακαιδεκάτην¹ πρὸς ταῖς ἑκατὸν φησιν Ὀλυμπιάδα Ἀθήνησιν ἐξετασμὸν γενέσθαι ὑπὸ Δημητρίου τοῦ Φαληρέως τῶν κατοικούντων τὴν Ἀττικὴν καὶ εὔρεθῆναι Ἀθηναίους μὲν δισμυρίους πρὸς τοῖς χιλίοις, μετοίκους δὲ μυρίους, οἰκετῶν δὲ μυριάδας μ'. Νικίας δ' ὁ Νικηράτου, ὥς ὁ καλὸς ἔφη Ξενοφῶν ἐν τῷ περὶ πόρων, χιλίους ἔχων οἰκέτας ἐμίσθωσεν αὐτοὺς εἰς τὰ ἀργυρεῖα Σωσία τῷ Θρακί ἐφ' ᾧ ὀβολὸν ἐκάστου² τελεῖν τῆς ἡμέρας. Ἀριστοτέλης δ' ἐν Αἰγινητῶν πολιτείᾳ καὶ παρὰ τούτοις φησὶ γενέσθαι ἑπτὰ καὶ τεσσαράκοντα μυριάδας δούλων Ἀγυθαρχίδης δ' ὁ Κνίδιος ἐν τῇ ὀγδόῃ καὶ τριακυστῇ τῶν Εὐρωπιακῶν Δαρδανεῖς φησι δούλους

¹ ἑπτακαιδεκάτην Dindorf following St. Croix: καὶ δεκάτην A· ἐν τριτῷ καὶ δεκάτῳ πρὸς ταῖς ρ' ὀλυμπιάδι C.

² ἐκάστου Xenophon: ἑκάστον AC.

^a Polyb. xii. 6, cf. Athen. 264 c.

^b F.H.G. i. 207

^c He who criticizes others.

^a F.H.G. i. 202.

Timaeus of Tauromenium, forgetting what he himself has said (he is refuted on this point by Polybius of Megalopolis in the twelfth book of the *Histories*^a), denied^b that it was customary for the Greeks to acquire slaves, although this "Epitimaeus"^c (as Istrus, the disciple of Callimachus, calls him in his *Rejoinder to Timaeus*) has himself stated that Mnason of Phocis owned more than a thousand slaves: again, in the third book of the *Histories*,^d Epitimaeus has said that the city of Corinth was so rich that it had acquired 460,000 slaves—the reason why, in my opinion, the Pythian priestess called the Corinthians 'pint-measureis'^e Ctesicles, in the third book of his *Chronicles*,^f says that at Athens, during the one hundred and seventeenth Olympiad, a census of the inhabitants of Attica was taken by Demetrius of Phalerum, and the number of Athenians was found to be 21,000, of resident aliens 10,000, of slaves 400,000^g Nicias, the son of Niceratus, as the noble Xenophon has said in his work *On Revenues*,^h owned a thousand slaves, and let them out to Sosias of Thrace to work in the silver-mines, the pay of each being a penny a day Aristotle, in *The Constitution of Aegina*,ⁱ says that even among the Aeginetans there were 470,000 slaves. Agatharchides of Cnidus, in the thirty-eighth book of his *European History*,^j declares that the Dardanians owned so many slaves

^e The χοῖνιξ, about 1½ pints, was the daily ration of a slave

^f *F.H.G.* iv. 375.

^g This number is exaggerated, the other numbers refer to adult males. The date is uncertain (see critical note), but may possibly be 309/8 B.C., the year when Demetrius was archon.

^h 4. 14.

ⁱ Frag 427 Rose.

^j *F.H.G.* iii. 194; see critical note

κεκτηῖσθαι τὸν μὲν χιλίους, . . ¹ τὸν δὲ καὶ πλείους τούτων δ' ἕκαστον ἐν μὲν εἰρήνῃ γεωργεῖν, ἐν πολέμῳ δὲ λοχίζεσθαι ἡγεμόνα νέμοντας τὸν ἴδιον δεσπότην."

Πρὸς ταῦτα ἀπαντήσας ὁ Λαρήνσιος ἔφη "ἀλλὰ Ῥωμαίων ἕκαστος (οἶδας δ' ἀκριβῶς ταῦτα, ὧ καλὲ Μασσούριε) πλείστους ὅσους κεκτημένος οἰκέτας καὶ γὰρ μυρίους καὶ διςμυρίους καὶ ἔτι πλείους δὲ πάμπολλοι κέκτηνται, οὐκ ἐπὶ προσόδοις δέ, ὥσπερ ὁ τῶν Ἑλλήνων ζάπλουτος Νικίας, ἀλλ' οἱ πλείους τῶν Ῥωμαίων συμπροιόντας ἔχουσι τοὺς πλείστους. καὶ αἱ πολλαὶ δὲ αὐταὶ Ἀττικαὶ μυριάδες τῶν οἰκετῶν δεδεμέναι εἰργάζοντο τὰ ἰ μέταλλα Ποσειδώνιος γοῦν, οὗ συνεχῶς μέμνησαι,² ὁ φιλόσοφος καὶ ἀποστάντας φησὶν αὐτοὺς καταφονεῦσαι μὲν τοὺς ἐπὶ τῶν μετάλλων φύλακας, καταλαβέσθαι δὲ τὴν ἐπὶ Σουνίῳ ἀκρόπολιν καὶ ἐπὶ πολὺν χρόνον πορθῆσαι τὴν Ἀττικὴν. οὗτος δ' ἦν ὁ καιρὸς ὅτε καὶ ἐν Σικελίᾳ ἡ δευτέρα τῶν δούλων ἐπανάστασις ἐγένετο· πολλαὶ δὲ αὐταὶ ἐγένοντο, καὶ ἀπώλοντο οἰκετῶν ὑπὲρ τὰς ἑκατὸν μυριάδας· σύγγραμμα δὲ³ ἐκδέδωκε περὶ τῶν δουλικῶν πολέμων Καικίλιος ὁ ῥήτωρ ὁ ἀπὸ Καλῆς ἀκτῆς καὶ Σπάρτακος δὲ ὁ μονομάχος ἐκ Καπύης πόλεως Ἰταλικῆς ἀποδρὰς κατὰ τὰ Μιθριδατικά⁴ πολὺ πλῆθος ἀποστήσας οἰκετῶν (ἦν δὲ καὶ αὐτὸς οἰκέτης, Θραξ γένος) κατέδραμε πᾶσαν Ἰταλίαν
273 χρόνον οὐκ ὀλίγον πολλῶν δούλων καθ' ἐκάστην

¹ Lacuna marked by Memeke.

² Musurus μέμνηται A. ³ δὲ Kibel: τε A.

⁴ Μιθριδατικά Casaubon: μίθρια ἀττικά A.

that one man had a thousand, another even more; in time of peace every one of these tilled the land, but in time of war they were enrolled in companies with their own master as captain."

In answer to this Larensis said: "But every Roman, as you are well aware, good Masurius, owns an infinite number of slaves; in fact there are very many who own 10,000, 20,000, or even more—not to bring in revenue, as in the case of the opulent Greek Nicias; but the majority of Romans have the largest numbers to accompany them when they go out. Moreover, most of these Athenian slaves, counted in myriads, worked in the mines as prisoners. Poseidonius,^a the philosopher, at any rate (whom you have constantly quoted), says that they revolted, murdered the superintendents of the mines, seized the hill of Sunium, and for a long time plundered Attica. This was the period^b when in Sicily also the second uprising of slaves occurred. There were many of these uprisings, and more than a million slaves were killed. A treatise on the slave wars has been published by Caecilius, the orator from Cape Fair. Again, the gladiator Spartacus, escaping from the Italian city of Capua about the time of the wars with Mithradates, roused a very large number of slaves to revolt (he was a slave himself, a native of Thrace) and overran the whole of Italy for a long time, while a stream of slaves poured in to join him

^b 102-99 B.C.; it is to be noted that such insurrections did not happen until Roman times. Gulick, *Life of the Ancient Greeks*, 69-70.

ἡμέραν συρρεόντων ὡς αὐτόν· καὶ εἰ μὴ ἀπέθανεν ἐν τῇ πρὸς Λικίνιον Κράυσσον παρατάξει, οὐ τὸν τυχόντα ἂν ἰδρῶτα τοῖς ἡμεδαποῖς παρεσχέκει, ὡς ὁ κατὰ τὴν Σικελίαν Εὐνους

Σώφρονες δ' ἦσαν καὶ πάντα ἄριστοι οἱ ἀρχαῖοι Ῥωμαῖοι Σκιπίων¹ γοῦν ὁ Ἀφρικανὸς ἐπὶ κλήν ἐκπεμπόμενος ὑπὸ τῆς συγκλήτου ἐπὶ τὸ καταστήσασθαι τὰς κατὰ τὴν οἰκουμένην βασιλείας, ἵνα τοῖς προσήκουσιν ἐγχειρισθῶσιν, πέντε μόνους συνεπήγετο² οἰκέτας, ὡς ἱστορεῖ Πολύβιος καὶ
 b) Ποσειδώνιος, καὶ ἐνὸς ἀποθανόντος κατὰ τὴν ὁδοιπορίαν ἐπέστειλε τοῖς οἰκείοις ἄλλον ἀντ' ἐκείνου πριαμένους πέμψαι αὐτῷ Ἰούλιος δὲ Καῖσαρ ὁ πρῶτος πάντων ἀνθρώπων περαιωθεὶς ἐπὶ τὰς Βρεττανίδας νήσους μετὰ χιλίων σκαφῶν τρεῖς οἰκέτας τοὺς πάντας συνεπήγετο, ὡς Κόττας ἱστορεῖ ὁ τότε ὑποστρατηγῶν αὐτῷ ἐν τῷ περὶ τῆς Ῥωμαίων πολιτείας συγγράμματι, ὃ τῇ πατρίῳ ἡμῶν γέγραπται φωνῇ. ἀλλ' οὐ Σμινδυρίδης ὁ Συβαρίτης τοιοῦτος, ὧς Ἕλληνες, ὃς ἐπὶ τὸν
 c) Ἀγαρίστης³ τῆς Κλεισθένους θυγατρὸς ἐξορμῶν γάμον ὑπὸ χλιδῆς καὶ τρυφῆς χιλίους συνεπήγετο οἰκέτας, ἀλιεῖς καὶ ὀρνιθευτὰς καὶ μαγείρους· οὗτος δ' ὁ ἀνὴρ καὶ ἐνδείξασθαι βουλόμενος ὡς εὐδαιμόνως ἔζη, ὡς ἱστορεῖ Χαμαιλέων ὁ Ποντικός ἐν τῷ περὶ ἡδονῆς (τὸ δ' αὐτὸ βιβλίον καὶ ὡς Θεοφράστου φέρεται) οὐκ ἔφη τὸν ἥλιον ἐτῶν εἴκοσιν οὗτ' ἀνατέλλοντα οὔτε δυόμενον ἑωρακέαι. καὶ τοῦτ' ἦν αὐτῷ μέγα καὶ θαυμαστὸν πρὸς

¹ Casaubon· σκληπίων regularly A.

² συνεπήγετο Kaibel: ἐπήγετο A

³ ἀγαρόστης AC.

every day. If he had not been killed in the battle with Licinius Crassus, he would have caused no ordinary sweat to my compatriots, as Eunus^a did in Sicily.

"The Romans of early times, however, were moderate and highly virtuous in all things. Scipio surnamed Africanus, for example, when dispatched by the Senate to pacify the kingdoms of the world and entrust them to their rightful rulers, took as retinue only five slaves, as we are told by Polybius^b and Poseidonius^c; and when one of them died on the way, Scipio wrote to his family telling them to purchase and send to him another in his place. Julius Caesar, the first man in the world to cross over to attack the British Isles, though he had a thousand ships, took as retinue three slaves in all; this is related by Cotta, his second in command on that occasion, in the treatise on the *Roman Constitution*, which is written in our native tongue^d. But Smindyrides of Sybaris was not like that, my Greek friends! When he set out on his journey to wed Agaristê, the daughter of Cleisthenes, he took with him in his ostentatious luxury a thousand slaves—fishermen, fowlers, and cooks. This man wished to show what an opulent life he led, according to Chamaeleon of Pontus in his work *On Pleasure*^e (the same book goes under the name of Theophrastus), and so he asserted that for twenty years he had not seen the sun rise or set. This he regarded as something big, and a remarkable testimony to his wealth. It

^a See the interesting account of this medicine-man and revolutionary slave in Diodorus xxxiv. 2.

^b Frag. 166 Hultsch.

^c *F.H.G* iii 255.

^d Latin, since Larensis is the speaker. See ed. min p. 247 Peter.

^e Frag. 33 Koepke.

εὐδαιμονίαν. οὗτος, ὡς ἔοικεν, πρῶτὸν μὲν ἐκάθευ-
 den, ὃψέ δ' ἠγείρετο,¹ κατ' ἀμφότερα δυστυχῶν.
 δ ὁ δὲ Ποντικός Ἑστιάϊος καλῶς ἐκαυχᾶτο μήτε
 ἀνατέλλοντα μήτε καταδύομενόν ποτε τὸν ἥλιον
 ἑωρακέναι διὰ τὸ παιδεῖα παντὶ καιρῷ προσέχειν,
 ὡς ὁ Νικαεὺς Νικίας ἱστορεῖ ἐν ταῖς Διαδοχαῖς.
 τί οὖν, οὐκ εἶχεν καὶ Σκιπίων καὶ ὁ Καῖσαρ
 οἰκέτας; εἶχον, ἀλλ' ἐφύλασσαν τοὺς πατρίους
 νόμους καὶ κεκολισμέως ἔζων τηροῦντες τὰ τῆς
 πολιτείας ἔθνη συνετῶν γάρ ἐστιν ἀνδρῶν ἐμ-
 μένειν τοῖς παλαιοῖς ζηλώμασιν δι' ὧν στρατευό-
 μνοι κατεστρέφοντο τοὺς ἄλλους,² λαμβάνοντες
 ἅμα τοῖς δοριαλώτοις καὶ εἴ τι χρήσιμον καὶ καλὸν
 ὑπῆρχε παρ' ἐκείνοις εἰς μίμησιν· ὅπερ ἐν τοῖς
 πάλοι χρόνοις ἐποιοῦν οἱ Ῥωμαῖοι. διαφυλάτ-
 τοντες γὰρ ἅμα καὶ τὰ πάτρια μετήγον παρὰ τῶν
 χειρωθέντων εἴ τι λείψανον καλῆς ἀσκήσεως εὐρι-
 σκον, τὰ ἄχρηστα ἐκείνοις ἑλθόντες, ὅπως μηδ' εἰς
 ἀνάκτησιν ὧν ἀπέβαλον ἐλθεῖν ποτε δυνηθῶσι.
 παρὰ γοῦν τῶν Ἑλλήνων μηχανὰς καὶ ὄργανα
 πολιορκητικὰ μαθόντες τούτοις αὐτῶν περιεγέ-
 νοντο, Φοινίκων τε τὰ ναυτικὰ εὐρόντων τούτοις
 f αὐτοὺς κατεναυμάχησαν. ἔλαβον δὲ καὶ παρὰ
 Τυρρηνῶν τὴν σταδίαν μάχην φαλαγγηδὸν ἐπιόν-
 των, καὶ παρὰ Σαυνιτῶν δὲ ἔμαθον θυρεοῦ χρήσιν,
 παρὰ δὲ Ἰβήρων γαίσιων, καὶ ἄλλα δὲ παρ' ἄλλων

¹ ἀνίστατο C

² After ἄλλους A, not C, has καὶ.

^a See Athen. 520 a, and Cicero, *De finibus* ii. 8, "qui (*i.e.* prodigals) solem, ut aiunt, nec occidentem umquam viderint nec orientem."

^b F.H.G. iv. 464; for the title see 162 e, note e.

is plain that he went to bed in the morning and rose in the evening, which was unfortunate for him in either case.^a But the boast of Hestiaeus of Pontus, that he had never seen the sun rise or set because he was engaged in study all the time, is a noble one. This is recorded by Nicias of Nicaea in *The Successions* ^b What then? Did not Scipio and Caesar own slaves? They did: but they observed ancestral laws and lived lives restrained by adherence to customs sanctioned by the constitution. For it is a mark of wise men to abide by those ancient ideals by which they were inspired to make war and subdue others, taking along with their captives whatever was useful and beautiful in them to imitate; ^c precisely what the Romans did in earlier times. For at the same time that they retained their ancestral customs, they took over from their subjects whatever remnant of noble discipline they could find, leaving to them that which was useless, in order that they might never become capable of attaining to the recovery of what they had lost. From the Greeks, for example, they came to know engines and instruments of siege, and with these won superiority over them; and so, though the Phoenicians were the inventors of nautical devices, the Romans used them to overcome the Phoenicians on the sea. From the Etruscans, also, who attacked in close formation, they took over the war of positions ^d; from the Samnites they learned the use of the oblong shield,^e from the Spaniards, the use of the javelin, and so on, learning different

^a Graecia capta ferum victorem cepit et artis intulit agresti Latio (Hor. *Ep.* ii. 1. 156).

^d As in the World War, opposed to the war of movement.

^e The *scutum*, as opposed to the *clipeus*.

μαθοίτες ἄμεινον ἐπεξεργάσαντο· μιμησάμενοί τε κατὰ πάντα τὴν Λακεδαιμονίων πολιτείαν δι-
 ετήρησαν αὐτὴν μᾶλλον ἢ ἐκεῖνοι. νῦν δὲ τὴν
 ἐκλογὴν τῶν χρησίμων ποιούμενοι παρὰ τῶν
 ἐναντίων συναποφέρονται καὶ τὰ μοχθηρὰ ζηλώ-
 274 ματα. πάτριος μὲν γὰρ ἦν αὐτοῖς, ὥς φησι Πο-
 σειδώνιος, καρτερία καὶ λιτὴ δίαίτα καὶ τῶν
 ἄλλων τῶν ὑπὸ¹ τὴν κτῆσιν ἀφελῆς καὶ ἀπερίεργος
 χρήσις, ἔτι δὲ εὐσέβεια μὲν θαυμαστὴ περί τὸ
 δαιμόνιον, δικαιοσύνη δὲ καὶ πολλὴ τοῦ πλημ-
 μελεῖν εὐλάβεια πρὸς πάντας ἀνθρώπους μετὰ τῆς
 κατὰ γεωργίαν ἀσκήσεως. τοῦτο δ' ἔστιν ἐκ τῶν
 πατρίων θυσιῶν ὧν ἐπιτελοῦμεν ἰδεῖν ὁδοὺς τε
 γὰρ πορευόμεθα τεταγμένας καὶ ὠρισμένας καὶ
 1) τεταγμένα φέρομεν καὶ λέγομεν ἐν ταῖς εὐχαῖς
 καὶ δρῶμεν ἐν ταῖς ἱερουργίαις, ἀφελῇ τε ταῦτα
 καὶ λιτά, καὶ οὐδὲν πλεόν τῶν κατὰ φύσιν οὔτε
 ἡμφιεσμένοι καὶ περὶ τὰ σώματα ἔχοντες οὔτε
 ἀπαρχόμενοι, ἐσθῆτάς τε ἔχομεν καὶ ὑποδέσεις
 εὐτελεῖς πῖλους τε ταῖς κεφαλαῖς περικείμεθα
 προβατείων² δερμάτων δασεῖς, κεράμεα δὲ καὶ
 χαλκᾶ τὰ διακονήματα κομίζομεν κἂν τούτοις
 βρωτὰ καὶ ποτὰ πάντων ἀπεριεργότατα, ἄτοπον
 ἡγούμενοι τοῖς μὲν θεοῖς πέμπειν κατὰ τὰ πάτρια,
 c αὐτοῖς δὲ χορηγεῖν κατὰ τὰ ἐπίσακτα καίτοι
 γε τὰ μὲν εἰς ἡμᾶς δαπανώμενα τῇ χρεῖα μετρεῖται,
 τὰ δ' εἰς τοὺς θεοὺς ἀπαρχαί τινές εἰσι.

¹ ὑπὸ AC περὶ Meineke, πρὸς Kaibel. Why?

² C: προβατίων A.

^a F II G. iii. 253.

^b Lit. "all other things in the category of possession."
 See critical note.

things from different peoples. and bringing them to greater perfection In like manner they imitated at all points the Spartan constitution. but maintained it better than the Spartans did But to-day, though they select what is useful, they are also borrowing from their enemies pernicious ideals As Poseidonius^a says, their ancestral traits used to be rugged endurance, a frugal manner of life, a plain and simple use of material possessions in general,^b a religion, moreover, wonderful in its devotion to deity; upright dealing. and great care in avoiding wrongdoing in their relations with all men, associated with these qualities was the pursuit of agriculture^c This may be seen in the ancestral festivals which we celebrate; for in their performance we proceed in ways regularly appointed and defined, we bring appointed offerings, what we say in prayers or do in the sacred offices is plain and frugal; again, we do not overstep nature either in our dress or in the care of our bodies or in the offering of first-fruits; and so we wear clothes and shoes which are cheap, on our heads we put hats made of rough sheepskins; the utensils which we bring are of earthenware or bronze,^d and in them are the simplest foods and drinks in the world, because we think it absurd that while we bring to the gods offerings ordained by ancestral custom, we should indulge ourselves in exotic luxuries; and yet of course what we spend on ourselves is measured by our necessities, whereas for the gods there are certain first-fruits^e

^a Not an anticlimax, but one of many intimations in ancient literature that morality is rural, immorality urban.

^b Not silver and gold, as in the Greek Eleusinia.

^c *i.e.*, the very best to be had.

Μούκιος γοῦν Σκευόλας τρίτος ἐν Ῥώμῃ τὸν Φάνιον ἐτήρει νόμον αὐτὸς καὶ Αἴλιος¹ Τουβέρων καὶ Ῥουτίλιος Ῥοῦφος ὁ τὴν πατριον ἱστορίαν γεγραφώς ἐκέλευε δ' ὁ νόμος τριῶν μὲν πλείονας τῶν ἔξω τῆς οἰκίας μὴ ὑποδέχεσθαι, κατὰ ἀγορὰν δὲ τῶν πέντε τοῦτο δὲ τρις τοῦ μηνὸς ἐγίνετο. ὀψωνεῖν δὲ πλείονος τῶν δυεῖν δραχμῶν καὶ ἡμί-
d σους οὐκ ἐπέτρεπεν· κρέως δὲ καπνιστοῦ δεκα-
πέντε τάλαντα δαπανᾶν εἰς τὸν ἐνιαυτὸν ἐπεχώρει
καὶ ὅσα γῇ φέρει λάχανα καὶ ὀσπρέων ἐψήματα.
σμικρᾶς δὲ πάνυ τῆς δαπάνης ὑπαρχούσης διὰ
τὸ τοὺς παραιομοῦντας καὶ ἀφειδῶς ἀναλίσκοντας
ἀνατετιμηκέναι τὰ ὄνια πρὸς τὸ ἐλευθεριώτερον
νομίμως προήρχοντο ὁ μὲν γὰρ Τουβέρων παρὰ
τῶν ἐν τοῖς ἰδίοις ἀγροῖς ὄρνιθας ὠνεῖτο δραχ-
μαίους, ὁ δὲ Ῥουτίλιος παρὰ τῶν ἀλιευόντων
αὐτοῦ δούλων τριωβόλου τὴν μνᾶν τοῦ ὄψου καὶ
μάλιστα τοῦ θυρσίωνος² καλουμένου· μέρος δ' ἐστὶ
τοῦτο θαλασσίου κυνὸς οὕτω καλούμενον. ὁ δὲ
e Μούκιος παρὰ τῶν εὐχρηστουμένων ὑπ' αὐτοῦ
πρὸς τὸν αὐτὸν τύπον ἐποιεῖτο τὴν διατίμησιν.
ἐκ τοσούτων οὖν μυριάδων ἀνθρώπων οὗτοι μόνοι
τὸν νόμον ἐνόρκως ἐτήρουν καὶ δῶρον οὐδὲ τὸ
μικρότατον ἐδέχοντο, αὐτοὶ³ δ' ἄλλοις ἐδίδοσαν
καὶ φίλοις τοῖς ἀπὸ παιδείας ὀρμωμένοις μεγάλα·
καὶ γὰρ ἀντείχοντο τῶν ἐκ τῆς στοᾶς δογμάτων.

¹ αὐτὸς καὶ Αἴλιος Meiser: 1 αὐτὸς καὶ Αἴλιος A.

² θυρσίωνος Kaibel (cf 310 e, Pliny *H.N.* ix. 9 11):
θυριανοῦ AC.

³ αὐτοὶ Memeke: οὗτοι AC.

^a Athen 168 e.

^b The Lex Fannia of 161 B.C. Pliny, *H.N.* x. 71.

“ Mucius Scaevola, Aelius Tubero, and Rutilus Rufus (who wrote the history of our country) ^a are three Romans who observed in their own lives the Fannian Law ^b This law ordained that not more than three persons outside the family should be entertained, on market-days ^c not more than five: these last occurred thrice a month The law would not permit the purchase of food of more than two and a half shillings’ worth. It permitted the yearly expenditure of fifteen talents for smoked meat and for all green and leguminous boiled vegetables which the earth bears. But though expenditures were very small because law-breakers ^d and spendthrifts caused a rise in the price of commodities, these men whom I have mentioned managed to attain a more liberal mode of living without breaking the law. Tubero, for example, bought game birds from his own peasants, Rutilus bought fish from those of his slaves who were fishermen, at threepence the pound, including even the delicacy called the stalk ^e; this is a part known under this name taken from the sea-dog ^f Mucius, again, fixed prices in each case in a similar way with those who were under obligations to him. Out of so many thousands of people, then, these were the only men who religiously observed the law and refused to accept even the smallest gift; but they themselves made presents to others, large presents, in fact, to the friends who were inspired by desire of self-culture; for they were adherents of the doctrines of the Porch.

^c The *nundinae*

^d The bootlegger is not a modern phenomenon.

^e Athen. 310 e; see critical note.

^f Perhaps the sword-fish; but Pliny, *H.N.* ix 9 11, compares the *tursio* with the dolphin.

Τῆς δὲ πολυτελείας τῆς νῦν ἀκμαζούσης πρῶτος
 ἡγεμὼν ἐγένετο Λεύκολλος ὁ καταναυμαχήσας
 Μιθριδάτην, ὡς Νικόλαος ὁ περιπατητικὸς ἱστορεῖ
 ἡ ἀφικόμενος γὰρ εἰς τὴν Ῥώμην μετὰ τὴν ἥτταν
 τὴν Μιθριδάτου ἔτι τε τὴν Τιγράνου τοῦ Ἀρ-
 μενίου καὶ θριαμβεύσας λόγον τε ἀποδοὺς τῶν
 τοῦ πολέμου πράξεων ὥκειλεν¹ εἰς πολυτελῆ
 δίαιταν ἐκ τῆς παλαιᾶς σωφροσύνης καὶ πρῶτος
 τρυφῆς εἰσηγητὴς Ῥωμαίοις ἐγένετο, καρπω-
 σάμενος δυεῖν βασιλέων τῶν προειρημένων πλοῦ-
 τον Κάτων δὲ ἐκεῖνος, ὡς Πολύβιος ἱστορεῖ ἐν
 τῇ πρώτῃ καὶ τριακοστῇ τῶν ἱστοριῶν, ἔδυς-
 275 χέrait καὶ ἐκεκράγει ὅτι τινὲς τὰς ξενικὰς τρυ-
 φὰς εἰσῆγαγον εἰς τὴν Ῥώμην, τριακοσίων μὲν
 δραχμῶν κεράμιον ταρίχων Ποντικῶν ὠνησάμενοι,
 καὶ μεράκια δ' εὖμορφα ὑπερβαλλούσης ἀγρῶν
 τιμῆς. πρότερον δὲ οὕτως ὀλιγοδεεῖς ἦσαν οἱ τὴν
 Ἰταλίαν κατοικοῦντες ὥστε καὶ καθ' ἡμᾶς ἔτι,
 φησὶν ὁ Ποσειδώνιος, οἱ σφόδρα εὐκαιρούμενοι
 τοῖς βίοις, ἦγον² τοὺς υἱοὺς ὕδωρ μὲν ὡς τὸ πολὺ
 πίνοντας, ἐσθίοντας δ' ὅ τι ἂν τύχῃ. καὶ πολ-
 λάκις, φησὶν, πατὴρ ἢ μήτηρ υἱὸν ἡρώτα πότερον
 ἀπίους ἢ κάρυα βούλεται δειπνήσαι, καὶ τούτων
 ἡ τι φagῶν ἡρκεῖτο καὶ ἐκοιμάτο νῦν δέ, ὡς ὁ
 Θεόπομπος ἱστορεῖ ἐν τῇ πρώτῃ τῶν Φιλιππικῶν,
 οὐδεὶς ἐστὶ καὶ τῶν μετρίως εὐπορουμένων ὅστις

¹ C (cf. 543 a). ὥκει μὲν A

² ἦγον AC: διῆγον Usener.

“ The first man who led the way to that extravagant luxury which flourishes in modern times was Lucullus, who defeated Mithradates on the high seas. This is recorded by Nicolas the Peripatetic ^a For on his return to Rome after the defeat of Mithradates, as well as that of the Armenian Tigranes, he celebrated a triumph, rendered an account of his operations in the war, and then, abandoning his earlier sobriety, he went to smash in a career of extravagance. He became the first to introduce luxury among the Romans, after he had harvested for himself the wealth of the two kings I have mentioned. And Cato, whom everybody knows, was disgusted, as Polybius records in the thirty-first book of the *Histories*,^b and cried out that ‘ certain persons had imported foreign luxuries into Rome, they had, he said, bought a cask of Pontic smoked fish for three hundred shillings, and beautiful boys for more than the cost of broad acres ’^c But in earlier times the inhabitants of Italy, according to Poseidonius, even those who were very well off for a livelihood, trained ^d then sons in drinking water, mostly, and in eating whatever they happened to have. And often, he tells us, a father or mother would ask a son whether he preferred to make his dinner of pears or walnuts, and after eating some of these he was satisfied and went to bed. But to-day, as Theopompus records in the first book of his *History of Philip*,^e there is nobody, even among those in moderate circumstances, who fails to set an extra-

^b Chap. 24 Hultsch. Cf. Cato’s complaint about the price of fish, Plutarch, *Qu. Symp.* iv. 4.

^c *F.H.G.* III. 253

^d ἀγω is uncommon in this sense except in the passive; see critical note.

^e *F.H.G.* I. 284.

οὐ πολυτελῇ μὲν τράπεζαν παρατίθεται, μαγείρους δὲ καὶ θεραπείαν ἄλλην πολλὴν κέκτηται καὶ πλείω δαπανᾷ τὰ καθ' ἡμέραν ἢ πρότερον ἐν ταῖς ἑορταῖς καὶ ταῖς θυσίαις ἀνήλυσκον."

Ἐπεὶ δὲ εἰς ἱκανὸν μῆκος προὔβη τὰ τῶν ἀπομνημονευθέντων, αὐτοῦ καταπαύσωμεν τὸν λόγον.

vagant table, or does not own cooks and many other servants, or does not lavish more for daily needs than they used to expend at the festivals and sacrifices."

Since the matters here recorded have reached a sufficient length, let us stop our discourse at this point.

Ζ¹

Ἐπιτελουμένου δὲ ἤδη τοῦ δείπνου τῶν Φαγη-
σίων ἑορτὴν συντελεῖσθαι νομίσαντες οἱ κυνικοὶ
πάντων μᾶλλον ἡυφραίνοντο. καὶ ὁ Κύνουλκος
ἔφη “ ἕως ἡμεῖς δειπνοῦμεν, ὦ Οὐλπιανέ (λόγοις
γὰρ ἐστιᾶ), προβάλλω σοι παρὰ τίνι εἴρηται
Φαγήσια² ἑορτὴ καὶ Φαγησιπόσια.³” καὶ ὃς ἀπο-
ρηθεὶς ἐπισχεῖν τε κελεύσας τοὺς παῖδας τὴν
περιφορὰν καίτοι ἤδη οὔσης ἐσπέρας “ οὐ συμ-
περιφέρομαι, ὦ σοφώτατε ὥστε λέγειν σοὶ καιρὸς,
ἵνα μᾶλλον καὶ δειπνήσης ἡδίων” καὶ ὃς “ εἰ
χάρῃ ὁμολογήσεις⁴ μαθῶν, λέξω.” ὁμολογήσαντος
δ’ ἔφη· “ Κλέαρχος Ἀριστοτέλους μαθητής, Σολεὺς
δὲ τὸ γένος, ἐν τῷ προτέρῳ περὶ γρίφων⁴ (κρατῶ
γὰρ καὶ τῆς λέξεως διὰ τὸ σφόδρα μοι εἶναι
προσφιλῆ) οὕτωςί πως εἴρηκε “ φαγήσια, οἱ δὲ
φαγησιπόσια προσαγορεύουσι τὴν ἑορτὴν ἐξέλιπε
δὲ αὐτῇ, καθάπερ ἡ τῶν ραψωδῶν ἦν ἡγόν . . .
καὶ τὴν τῶν Διονυσίων· ἐν ᾗ παριόντες ἐκάστω⁵

¹ τῶν εἰς ᾗ ἀρχὴ τοῦ βιβλίου, i.e. the beginning of Book XIII.

² Casaubon· φαγήσια and φαγησιπόσια A.

³ ὁμολογήσεις A ⁴ περὶ γρίφων Casaubon· περιγραφῶν A.

⁵ ἐκάστω Welckei· ἐκάστοι A

^a Cf. Plato, *Rep.* 571 D ἐστιᾶσας λόγων καλῶν.

^b Cf. the scene between Socrates and Thrasymachus, Plato, *Rep.* 338 B.

BOOK VII

Now that the dinner was in full swing, the Cynics, thinking that the Eating-festival was to be celebrated, cheered up more than anyone else. And Cynulcus said: 'While we dine, Ūlpian (since you like to feast on words^a), I will put a question to you. Who is it that has used Eating-festival and Eating-and-drinking-festival as a word for a holiday?' Ūlpian was puzzled, and told the slaves to stop passing the food although it was already evening. "I cannot accommodate you, my learned friend; so now is your chance to speak out, and that will make you enjoy your dinner more." Cynulcus replied: "If you will confess your gratitude when I have instructed you,^b I will speak," and when the other promised, he went on: "Clearchus, a disciple of Aristotle and native of Soli, says^c something like the following in the first book of his work *On Riddles* (I retain the memory of the word^d because I like it so much). '

this festival has become extinct,
as is that of the rhapsodists which they celebrated
. . and that of the Dionysia. In it the rhapsodists

^c *F.H.G.* II. 321; *εν τῷ προτέρῳ* (not *πρώτῳ*) shows that he work was in two books.

^d *φαγήσια*.

τῶν θεῶν οἶον τιμὴν ἐπετέλουν τὴν ῥαψωδίαν.”
 276 ταῦτ’ εἶπεν ὁ Κλέαρχος. εἰ δ’ ἀπιστεῖς, ὦ ἑταῖρε,
 καὶ τὸ βιβλίον κεκτημένος οὐ φθονήσω σοι· ἀφ’
 οὗ πολλά ἐκμαθὼν εὐπορήσεις προβλημάτων· καὶ
 γὰρ Καλλίαν ἱστορεῖ τὸν Ἀθηναῖον γραμματικὴν¹
 συνθεῖναι τραγωδίαν ἀφ’ ἧς ποιῆσαι τὰ μέλη καὶ
 τὴν διάθεσιν Εὐριπίδην ἐν Μηδεῖα καὶ Σοφοκλέα
 τὸν Οἰδίπουν.” θαυμασάντων δὲ πάντων τὸ εὐ-
 παιδεύτον τοῦ Κυνοῦλκου ὁ Πλούταρχος “κατὰ τὸ
 ὅμοιον, ἔφη, καὶ ἐν Ἀλεξανδρείᾳ τῇ ἐμῇ Λαγυνο-
 φόρια² ἑορτὴ τις ἦγετο, περὶ ἧς ἱστορεῖ Ἑρατο-
 1) σθένης ἐν τῷ ἐπιγραφομένῳ συγγράμματι Ἀρσινόη.
 λέγει δὲ οὕτως· “τοῦ Πτολεμαίου κτίζοντος
 ἑορτῶν³ καὶ θυσιῶν παντοδαπῶν γένη καὶ μάλιστα
 περὶ τὸν Διόνυσον, ἡρώτησεν Ἀρσινόη τὸν φέροντα
 τοὺς θαλλοὺς τίνα νῦν ἡμέραν ἄγει καὶ τίς ἐστιν
 ἑορτὴ. τοῦ δ’ εἰπόντος “καλεῖται μὲν Λαγυνο-
 φόρια, καὶ τὰ κομισθέντα αὐτοῖς δειπνοῦσι κατα-
 κλινέντες ἐπὶ στιβάδων καὶ ἐξ ἰδίας ἕκαστος
 λαγύνου παρ’ αὐτῶν φέροντες πίνουσιν.” ὥς δ’
 c οὗτος ἀπεχώρησεν, ἐμβλέψασα πρὸς ἡμᾶς “συν-
 οίκιά γ’, ἔφη, ταῦτα ῥυπαρά. ἀνάγκη γὰρ τὴν
 σύνοδον γίνεσθαι παμμιγοῦς ὄχλου, θοίνην ἕωλον
 καὶ οὐδαμῶς εὐπρεπῇ παρατιθεμένων.” εἰ δὲ τὸ
 γένος τῆς ἑορτῆς ἤρεσκεν, οὐκ ἂν ἐκοπίασε δήπου
 τὰ αὐτὰ ταῦτα παρασκευάζουσα ἢ βασιλεία καθ-
 ἅπερ ἐν τοῖς Χουσίν· εὐωχοῦνται μὲν γὰρ κατ’

¹ γραμματικὴν Schweighauser (lemma in A): γραμματικὸν AC.

² Schweighauser. λαγυνοφορία AC regularly.

³ Schweighauser: ἑορτὴν AC

came forward and performed their rhapsody as an act of homage to the several gods' Thus Clearchus 'If you don't believe it, comrade, I own the book and will not begrudge it to you, you will learn a lot from it and will be rich in questions to propound. For he records that Callias of Athens composed an *Alphabetic Tragedy*, from which Euripides in *Medea* and Sophocles in *Oedipus* drew the models of their choruses and plots" After all had expressed their admiration for the learning of Cynulcus, Plutarch said "To cite a similar case, there used to be celebrated in my native Alexandria also a festival named Flagon-bearing, of which Eratosthenes gives an account in the treatise entitled *Arsinoe*.^a He says. 'Ptolemy founded all kinds of festivals and sacrifices, particularly those connected with Dionysus; and Arsinoe asked the man who carried the olive-branches what day he was then celebrating and what festival it was. He replied "It is called Flagon-bearing, and the celebrants eat what is brought to them while they recline on beds of rushes, and each man drinks out of a special flagon which he brings from his own house." When he had passed on, she looked at us and said: "That must indeed be a dirty get-together. For the assembly can only be that of a miscellaneous mob who have themselves served with a stale and utterly unseemly feast"' But if she had liked that kind of festival, the queen would, of course, never have grown tired of getting up the very same offerings which were customary at the Feast of Pitchers^b For there, to be sure,

^a Page 197 Bernhardt.

^b The second day of the Anthesteria. Cf. Athen 437 c-d, and for its reputed origin, Euripides, *I.T.* 940 ff.

ἰδίαν, παρέχει δὲ ταῦτα ὁ καλέσας ἐπὶ τὴν ἐστίαν·”

Τῶν δὲ παρόντων γραμματικῶν τις ἀποβλέψας εἰς τὴν τοῦ δείπνου παρασκευὴν ἔφη

“ εἴτα πῶς δειπνήσομεν

τοσαῦτα δεῖπνα;

δ' ἴσως διὰ νυκτός, ὡς ὁ¹ χαρίεις Ἀριστοφάνης ἐν Αἰολοσίκῳ εἶπεν οὕτως λέγων οἶονεῖ δι' ὅλης νυκτός· ὡς καὶ τὸ Ὀμηρικὸν ἔχει·

κεῖτ' ἔντοσθ' ἄντροιο² τανυσσάμενος διὰ μήλων, ἀντὶ τοῦ διὰ πάντων τῶν μήλων, τὸ μέγεθος αὐτοῦ ἐμφανίζων·” πρὸς ὃν ὁ ἱατρὸς ἔφη Δάφνος “ ὠφελιμώτερά ἐστι, φίλτατοι,³ παντὶ σώματι τὰ νυκτερινὰ δεῖπνα τὸ γὰρ τῆς σελήνης ἄστρον πρὸς τὰς τῆς τροφῆς ἀρμόττει πέψεις σηπτικὸν ὑπεῖν ἄρχον· κητὰ σῆψιν δ' ἡ πέψις εὐσηπτότερα γοῦν τὰ νύκτωρ θνύμενα τῶν ἱσρείων καὶ τῶν ξύλων τὰ πρὸς τὸ σελήνιον κοπτόμενα, καὶ τῶν καρπῶν δὲ οἱ πλεῖστοι πρὸς τὸ σελήνιον πεπαίνονται·”

Πολλῶν δὲ ὄντων καὶ διαφόρων τῶν παρεσκευασμένων καὶ αἰεὶ παρασκευαζομένων ἰχθύων μεγέθει τε καὶ ποικιλίᾳ ὁ Μυρτίλος ἔφη· “ εἰκότως, ἄνδρες φίλοι, πάντων τῶν προσοψημάτων ὧσων καλουμένων ἐξενίκησεν ὁ ἰχθύς διὰ τὴν ἐξαίρετον ἐδωδὴν⁴ μόνος οὕτως καλεῖσθαι διὰ τοὺς ἐπιμανῶς ἐσχη-
f κύτας πρὸς ταύτην τὴν ἐδωδὴν λέγομεν γοῦν⁵

¹ u added by Musurus

² ἐντὸς θεάτροιο A (1)

³ φίλτατοι Kaibel: φίλτατε, τῷ AC

⁴ διὰ τὴν ἐξ ἐδωδὴν may be a gloss.

⁵ Dindorf. οὖν AC

they feast in solitary fashion, but the food is provided by him who invites them to the entertainment."

One of the pundits there present, after glancing at the dinner spread before us, said. "'But then, how are we going to eat so many dinners?'"^a Probably 'it will take the night,' to quote the witty Aristophanes in *Aeolosicon*^b For he says 'through the night' meaning 'through the whole night' It is like the Homeric phrase^c. 'He lay inside the cave sprawling through his sheep,' instead of 'through-out all his sheep,' thus indicating his gigantic size." In answer to him the physician Daphnus said: "Meals taken at night, dear friends, are more beneficial to every organism; for the celestial body of the moon suits the digestion of food, being septic, since digestion is a septic process. At any rate, victims sacrificed at night, and timbers cut in the moonlight, rot more easily; so also most fruits ripen in moonlight"^d

The fishes which had been set before us or from time to time were set before us were numerous and extraordinary in size and variety. Myrtilus remarked: "It is no wonder, my friends, that among all the specially prepared dishes which we call an *opson*,^e fish is the only one which has won its way, on account of its excellent eating-qualities,^f to be called by this name, because people are so mad for this kind of food. Anyway, we give the name

tradicted by Kaibel) tried to connect them with the following quotation from Aristophanes.

^b Kock i. 395

^c *Od.* ix. 298.

^d Cf. Plutarch, *Qu. Symp.* iii. 10.

^e Originally any relish eaten with bread or meat, which were the staple foods.

^f See critical note, and cf. Plutarch, *Qu. Symp.* iv. 4. 4.

ὀψοφάγους οὐ τοὺς βόεια ἐσθίωντας, οἷος ἦν
 Ἡρακλῆς, ὃς τοῖς “ βοείοις κρέασιν ἐπήσθιε σὺκα
 χλωρά,” οὐδὲ τὸν φιλόσκον, οἷος ἦν Πλάτων ὁ
 φιλόσοφος, ὡς ἱστορεῖ Φαινόκριτος ἐν τῷ περὶ
 Εὐδόξου· ἱστορεῖ δ’ ὅτι καὶ Ἀρκεσίλας φιλό-
 βοτρυσ ἦν, ἀλλὰ τοὺς περὶ τὴν ἰχθυοπωλίαν
 ἀναστρεφόμενους. φιλόμηλοι δ’ ἦσαν Φίλιππος τε
 ὁ Μακεδὼν καὶ ὁ υἱὸς αὐτοῦ Ἀλέξανδρος, ὡς
 277 Δωρόθεός φησιν ἐν τῇ ἕκτῃ τῶν περὶ Ἀλέξαν-
 δρον ἱστοριῶν. Χάρης δ’ ὁ Μυτιληναῖος ἱστορεῖ
 ὡς κάλλιστα μῆλα εὐρῶν ὁ Ἀλέξανδρος περὶ τὴν
 Βαβυλωνίαν χώραν τούτων τε πληρώσας τὰ σκάφη
 μηλομαχίαν ἀπὸ τῶν νεῶν ἐποιήσαιο, ὡς τὴν θεάν
 ἡδίστην γενέσθαι οὐκ ἀγνοῶ δὲ ὅτι ὄψον κυρίως
 καλεῖται πᾶν τὸ πυρὶ κατασκευαζόμενον εἰς
 ἐδωδήν· ἦτοι γὰρ ἔψον ἐστὶν ἢ παρὰ τὸ ὠπτῆσθαι
 ὠιόμασται.”

Πολλῶν οἷν ὄντων τῶν ἰχθύων, οὓς κατὰ τὰς
 ἐκάστας ὥρας ἐδαινύμεθα,¹ ὧ θαυμασιώτατε Τιμό-
 κρατες, κατὰ γὰρ τὸν Σοφοκλέα

1) χορὸς δ’ ἀναύδων ἰχθύων ἐπερρόθει,
 σαίνοντες² οὐραίοισι

οὐ τὴν κεκτημένην, ἀλλὰ τὰς λοπάδας· καὶ κατὰ
 τὰς Ἀχαιοῦ δὲ Μοίρας

πολὺς γὰρ ὄμιλος ποντίου κύκλου σοβῶν
 ἐνάλιος θεωρία,
 χραίνοντες οὐραίοισιν³ εὐδίαν ἁλός,

ἀπομνημονεύσω δέ σοι ἅ περὶ ἐκάστου ἔλεξαν οἱ
 δειπνοσοφισταί. πάντες γὰρ συνεισήνεγκαν εἰς

¹ Kaibel. ἐνδαινύμεθα A

² Brunck. σαίνουσιν AC.

'relish-eaters,' not to those who eat beef, like Heracles, who 'after the flesh of oxen ate green figs,'^a nor to the fig-lover either, such as the philosopher Plato was, as recorded by Phanocritus in his essay *On Eudoxus*^b. He also records that Arcesilas was a grape-lover. No, we give the name rather to people who gad about among the fishmongers. Philip of Macedon and his son Alexander were apple-lovers, according to Dorotheus in the sixth book of his *History of Alexander*^c. And Chares of Mitylene records^d that Alexander, finding that the best apples were in Babylonia, filled his ships with them and got up an apple fight from the ships, making a very delightful spectacle. I am not unaware, either, that *opson* is properly said of anything that is prepared for eating by the use of fire: in other words, it is for *epson* (cooking) or else is so named from its being cooked (*ôptêsthai*)"^e.

The fishes, then, were numerous, and we feasted on them in their proper seasons, most admirable Timocrates. For, as Sophocles^f puts it "A troop of mute fishes romped noisily up, wagging their tails," not at the mistress but at the casseroles, and according to the *Fates*^g of Achaeus "For a mighty throng of Ocean's swirling creatures came rushing violently . . . a delegation from the sea, flicking with their tails the level surface of the brine." I shall, then, quote for you what the Deipnosophists said about each one. For they all brought together

^a Euripides, *T.G.F.*² 652, frag. 907. ^b *F.H.G.* IV 473.

^c Frag. 1 Muller.

^d Frag. 4 Muller.

^e A correct etymology. Cf. also Πυανόβια, the Bean-boiling Festival, in the month Pyanopsion. Athen. 408 a.

^f *T.G.F.*² 296

^g *Ibid* 753.

³ Casaubon: χαλινωτος θιραλοιων A.

^c αὐτοὺς τὰς ἐκ βιβλίων συμβολάς, ὧν τὰ ὀνόματα διὰ τὸ πλήθος παραλείψω.

ὅστις ἀγοράζων ὄψον
ἐξὸν ἀπολαύειν ἰχθύων ἀληθινῶν
ῥαφανίδας ἐπιθυμεῖ πρίασθαι, μαίνεται.

φησὶν "Ἀμφίς ἐν Λευκάδι ἵνα δὲ εὐμνημόνευτά σοι γένηται τὰ λεχθέντα, κατὰ στοιχείον τάξω τὰ ὀνόματα. καὶ γὰρ Σοφοκλέους εἰπόντος ἐν Αἴαντι μαστιγοφόρῳ τοὺς ἰχθύς ἐλλοὺς

ἐφῆκεν ἐλλοῖς ἰχθύσιν διαφθοράν,

ἐξήτησέν τις εἰ καὶ τῶν πρὸ αὐτοῦ τις τῷ ὀνόματι κέχρηται. πρὸς δὲ ὁ Ζώϊλος ἔφη. "ἐγὼ δὲ οὐκ
^d ὦν ὀψοφαγίστατος (οὕτω γὰρ Ξενοφῶν ὠνόμασεν ἐν Ἀπομνημονείμασι γράφων οὕτως "ὀψοφαγίστατός τε καὶ βλακίστατός ἐστιν") οἶδα ὅτι ὁ τὴν Τιτανομαχίαν ποιήσας, εἴτ' Εὐμηλός ἐστιν ὁ Κορύθιος ἢ Ἀρκτῖνος ἢ ὅστις δῆποτε χαίρει διωριζόμενος, ἐν τῷ δευτέρῳ οὕτως εἶρηκεν

ἐν δ' αὐτῇ πλωτοὶ χρυσώπιδες ἰχθύες ἐλλοὶ
ινῆχοντες παίζουσι δι' ὕδατος ἀμβροσίου.

^e ἔχαιρε δὲ Σοφοκλῆς τῷ ἐπικῷ κύκλῳ, ὥς καὶ ὅλα δράματα ποιῆσαι κατακολουθῶν τῇ ἐν τούτῳ μυθοποιᾷ."

Παρατεθεισῶν οὖν ΑΜΙΩΝ ἔφη τις "ταύτας

^a Kock ii 213 Kaihel thinks this quotation inappropriate here (it occurred at 57 b). But it may serve as a motto for the entire discourse on fish, and it also illustrates the earlier meaning of ὄψον, which *latei* meant 'fish'.

^b Line 1297. The reference is to Aerope, wife of Atreus, caught in adultery with Thyestes and drowned by order of Atreus.
^c iii. 13. 4. ^d *Frag ep.* 4 Kinkel.

to the company their contributions gathered from books, the names of which I will omit because of their number.

"Any man who goes to market to get some delicacy and prefers to buy radishes when he may enjoy real fish must be crazy," says Amphipolis in *Leucas*^a. To make it easier for you to remember what was said, I will arrange the names alphabetically. But by way of preface Sophocles in *Ajax the Lash-Wielder*^b called fishes mute "Gave (her) over to be devoured by the mute fishes." One of the company asked whether anyone before him had used the epithet. In answer to him Zoilus said "I am not much of a fish-eater myself (this is a name used by Xenophon in the *Memorabilia*,^c writing as follows 'He is very much of a fish-eater and very lazy') yet I know that the author of the *Titanomachia*, whether it is Eumelus of Corinth or Arctinus or whatever he likes to be called, has the word in the following lines of the second book^d 'Afloat in it were golden-eyed mute fishes, swimming and playing in the ambrosial water' Now Sophocles liked the Epic Cycle, and even composed entire plays in close conformity to the stories told in it."

First, then some *Amiae*^e were served, and one speaker said: "These are recorded by Aristotle^f

^e Said to be a kind of tunny, by some identified with the bonito; certainly different from the bowfin and mudfish, which to-day are classed with the *Amudae*. The speaker here may be the physician Daphnus, since the remarks about Archestratus at 278 d are attributed to Daphnus at 116 f. But it is not possible to assign to him this entire account of fishes, which extends to the end of the book and is mingled with Athenaeus's own compilations (cf. 277 c ἀπὰρ στοιχείων τάξω).

^f p. 301 Rose.

Ἀριστοτέλης ἱστορεῖ τὰ μὲν βράγχια ἔχειν καλυπτά, εἶναι δὲ καρχαρόδοντας καὶ τῶν συναγελαζομένων καὶ σαρκοφάγων χολήν τε ἔχειν ἰσομήκη τῷ ἐντέρῳ καὶ σπλῆνα ὁμοίως λέγεται δὲ ὡς ἰθηρευθεῖσαι προσανάλλονται καὶ ἀποτρύγουσαι τὴν ὀρμιὰν ἐκφεύγουσιν. μνημονεύει δ' αὐτῶν Ἀρχιππος ἐν Ἰχθύσι λέγων οὕτως·

ὅτε δ' ἦσθες ἀμίας παχείας.

καὶ Ἐπίχαρμος δ' ἐν Σειρήσιν·

πρὸς μὲν γ' ἀτενὲς ἀπ' αὐτῶν ἀφύας ἀπεπυρίζομεν¹
 στρογγύλας καὶ δελφακίνας ὅπτα κρέα καὶ
 πωλύπους,
 καὶ γλυκύν γ' ἐπ' ὧν ἐπίοιμες οἶνοι· β οἷβοιβοὶ
 τάλας.

Α. περί γα μὲν αἵκλου τί κά τις καὶ² λέγοι. β φοῦ
 τῶν κακῶν·

278 Α ὅκα παρῇ³ τρίγλα τε μία παχῆα καμῖαι δύο
 διατετμαμέναι⁴ μέσαι φάσσαι τε τοσσαῦται⁵ παρῇν
 σκορπίοι τε

Ἀριστοτέλης δὲ παρετυμολογῶν αὐτῆς τοῦνομά φησι ὠνομάσθαι παρὰ τὸ ἅμα ἰέναι ταῖς παραπλησίαις· ἐστὶ γὰρ συναγελαστική. Ἰκέσιος δ' ἐν τοῖς περὶ ὕλης εὐχύλους μὲν αὐτὰς εἶναι καὶ ἀπαλάς, πρὸς δὲ τὰς ἐκκρίσεις μέσας, ἦσσαν δὲ τροφίμους ὁ δὲ ὀψοδαίδαλος Ἀρχέστρατος ἐν τῇ Γαστρολογίᾳ (οὕτως γὰρ ἐπιγράφεσθαι φησι Λυκόβου, φρων ἐν τοῖς περὶ κωμωδίας ὡς τὴν Κλεοστράτου

¹ Schweighauser αποτιρίζομεν Α

² περί γα μὲν αἵκλου τί κά τις καὶ Kabel. περι σᾶμά με καλοῦσα κατίσθα Α

as having opercular gills, they have jagged teeth: they are gregarious and carnivorous, and have a gall-bladder and likewise a spleen as long as the gut. It is said that when they are hooked they leap at the line and bite it off, so making their escape. Archippus mentions them in *The Fishes*^a in these words: 'When you were eating fat amiae' Epicharmus, also, in *The Swens*^b: 'A. Early in the morning, with the first coming of dawn, we would put on the fire some plump small fry, the roasted flesh of a pig, and some polyps; then we would wash them all down with sweet wine. B. Dear me, dear me, what a hard life! A. Ay, one might call it nothing but a small snack. B. Alas for your miserable luck! A. Yes, when we had at hand only a single fat guinaid and two bonitos split in the middle, and there were besides the same number of ringdoves and sculpins.' Referring to the etymology of the word *amia*, Aristotle^c says that the name is derived from the circumstance that these fish go with (*ama renai*) their kind; for it is gregarious. Hicesius, in *Materials*, says that they are well-flavoured and tender, but as to elimination only moderately good, and not so very nourishing. And that entree-artist, Arcestratus, in his *Gastrology* (for that is the title, according to Lycophron in his work *On Comedy*,^d just as the poem of Cleostratus of Tenedos is entitled

^a Kock i. 683; Introd. to Vol. I. p. ix

^b Kaibel 114. ^c p. 301 Rose

^d Frag. 19 Strecker.

³ ὅκα παρῇ Lumb: δ' αὖ παρὰ A

⁴ Meineke: διατεταγµαµεναι A.

⁵ Schweighauser: τοσαῦται A

τοῦ Τενεδίου Ἀστρολογίαν¹) περὶ τῆς ἀμίας φησὶν οὕτως·

τὴν δ' ἀμίαν φθινοπώρου, ὅταν Πλειὰς κατα-
δύνη,
πάντα τρόπον σκεύαζε. τί σοι τάδε μυθολο-
γεύω;

οὐ γὰρ μὴ σὺ διαφθείρης² οὐδ' ἂν ἐπιθυμῇς.
εἰ δ' ἐθέλεις καὶ τοῦτο δαήμεναι, ὦ φίλε Μόσχε,
ὄντινα χρή σε τρόπον κείνην διαθεῖναι ἄριστα,
c ἐν συκῆς φύλλοις καὶ ὀριγάνῳ οὐ μάλα πολλῇ·
μὴ τυρόν, μὴ λῆρον³· ἀπλῶς δ' οὕτως θεραπεύσας
ἐν συκῆς φύλλοις σχοίνῳ κατάδησον ἄνωθεν,
εἰθ' ὑπὸ θερμὴν ὥσον ἔσω σποδόν, ἐν φρεσὶ
καιρὸν

γιγνώσκων ὁπότ' ἔστ' ὀπτή, καὶ μὴ κατακαύσης.
ἔστω δ' αὕτη σοι Βυζαντίου ἐξ ἐρατεινοῦ,
εἴπερ ἔχειν ἀγαθὴν ἐθέλεις, καὶ ἐγγὺς ἁλῶ που
τοῦδε τόπου, κεδινὴν λήψει τηλοῦ δὲ θαλάσσης
d Ἑλλησποριτιάδος χείρων, καὶ κλεινὸν⁴ ἀμείψης
Αἰγαίου πελάγους ἔναλον πόρον, οὐκ ἔθ' ὁμοία
γίγνεται, ἀλλὰ καταισχύνει τὸν πρόσθεν ἔπαινον.

Οὗτος ὁ Ἀρχέστρατος ὑπὸ φιληδονίας γῆν
παῖσιν καὶ θάλασσαν περιῆλθεν ἀκριβῶς, ἐμοὶ
δοκεῖ, τὰ πρὸς γαστέρα ἐπιμελῶς ἐξετάσαι βου-
ληθεὶς καὶ ὥσπερ οἱ τὰς Περὶ ἡγήσεις καὶ τοὺς
Περίπλους ποιησάμενοι μετ' ἀκριβείας ἐθέλει
πάντα ἐκτίθεσθαι “ὅπου ἐστὶν ἕκαστον κάλλιστον
βρωτόν τε ποτόν τε” τοῦτο γὰρ αὐτὸς ἐν τῷ
e προοιμίῳ ἐπαγγέλλεται τῶν καλῶν τούτων ὑπο-

¹ Ἀστρολογίαν Heimga. γαστρολογίαν A

² σὺ διαφθείρης Coracs σε διαφθείρηγ' AC

Astology ^a), has this about the amia. 'As for the anua, prepare that in the autumn. what time the Pleiad is setting, and in any way thou likest Why need I recite it for thee word for word? For thou canst not possibly spoil it even if thou so desire Still, if thou insist, dear Moschus, on being instructed here also in the best way to dress that fish, wrap it in fig-leaves with a very little marjoram No cheese. no nonsense! Just place it tenderly in fig-leaves and tie them on top with a string; then push it under hot ashes, bethinking thee wisely of the time when it is done, and burn it not up Let it come to thee from lovely Byzantium if thou desire the best, yet thou wilt get what is good even if it be caught somewhere near this place here But it is poorer the farther thou goest from the Hellespontine sea, and if thou journey over the glorious courses of the biny Aegean main, it is no longer the same, but utterly belies my earlier praise'

This Archestratus, impelled by love of pleasure, diligently traversed all lands and seas in his desire, as it appears to me, of testing carefully the delights of the belly, ^b and imitating the authois of *Travels* and *Voyages*, he aims to expound accurately whatever and "wherever there is anything best that is eatable or drinkable." For this is his own announcement ^c in the preface to those noble *Counsels* ^d which

^a Frag. 7 Ribbeck 35 Brandt; Athen. 314 a.

^b Cf. 116 f.

^c Frag. 2 Ribbeck 2 Brandt, cf Athen. 314 f.

^d The usual title given to didactic poems, such as those of Hesiod and of Tyrtæus.

³ λῆρον AC. ῥαιον Brandt (but cf. ἡδυσματολήρων 311 c).

⁴ λλεινόν Porson. λεινον A

⁵ ποτόν τε added by Casaubon.

θηκῶν ὧν πρὸς τοὺς ἐταίρους ποιεῖται Μόσχον τε καὶ Κλέανδρον, ὥσπερ ὑποτιθέμενος αὐτοῖς κατὰ τὴν Πυθίαν ζητεῖν

ἵππον Θεσσαλικὴν Λακεδαιμονίην τε γυναῖκα, ἄνδρας δ' οἱ πίνουσιν ὕδωρ καλῆς Ἀρεθούσης.

Χρύσιππος δ' αὐτὸν ὁ ὄντως φιλόσοφος καὶ περὶ πάντα ἀνὴρ ἀρχηγὸν Ἐπικούρῳ φησὶ γενέσθαι f καὶ τοῖς τὰ τούτου ἐπισταμένοις τῆς πάντα διαλυμνημένης ἡδονῆς· καὶ γὰρ οὐκ ἐγκαλυπτόμενος ὁ Ἐπίκουρος λέγει, ἀλλὰ μεγάλη τῇ φωνῇ· “οὐ γὰρ ἔγωγε δύναμαι νοῆσαι τὰ γαθὸν ἀφελῶν μὲν τὴν διὰ χυλῶν, ἀφελῶν δὲ τὴν δι' ἀφροδισίων ἡδονήν.”² οἶεται γὰρ οὕτως ὁ σοφὸς καὶ τὸν ἀσώτων βίον ἀνεπίληπτον εἶναι, εἴπερ αὐτῷ προσγένοιτο τὸ ἀδεές καὶ ἴλεων διὸ καὶ οἱ τῆς κωμωδίας ποιηταὶ κατατρέχοντές που τῆς ἡδονῆς καὶ ἀκρασίας ἐπικούρους καὶ βοηθοὺς βοῶσιν.
279 Βάτων¹ μὲν ἐν Συνεξαπατῶντι δυσχεραίνοντα ποιήσας πατέρα τῷ τοῦ υἱοῦ παιδαγωγῷ καὶ λέγοντα·

ἀπολώλεκας τὸ μεираκιόν μου παραλαβών,

ἀκάθαρτε, καὶ πέπεικας ἐλθεῖν ἐς βίον

ἀλλότριον αὐτοῦ καὶ πότους ἐωθινούς

πίνει διὰ σέ νῦν, πρότερον οὐκ εἰθισμένος

Β εἴτ' εἰ μεμάθηκε, δέσποτα, ζῆν, ἐγκαλεῖς;

Α. ζῆν δ' ἐστὶ τὸ τοιοῦθ'², Β ὡς λέγουσιν οἱ σοφοί

¹ Casaubon . πλάτων AC (cf 103 b)

² τοιοῦθ Musurus : τοιοῦτον AC

he addresses to his friends Moschus and Cleander, counselling them, as it were (to quote the Pythian priestess), "to seek out a mare from Thessaly, a wife from Sparta, and men who drink the water flowing in fair Aëthusa."^a Chrysippus, who was a real philosopher in all respects, says that Aichestius was the forerunner of Epicurus and those who adopt his doctrines of pleasure, which is the cause of all corruption. For Epicurus^b does not speak with face muffled, but in a loud voice he declares. "As for myself, I cannot conceive of the Good if I exclude either the pleasure derived from taste or that derived from sexual intercourse." On this theory, in fact, the wise man can hold that even a prodigal's way of life is blameless, provided that the element of freedom from anxiety and the element of cheerfulness be added in his favour. Hence the comic poets, when they run down pleasure and incontinence, shout for helpers^c and reinforcements. Baton, in *The Fellow-Cheater*, portrays a father complaining of his son's nurse^d and saying^e : "You have taken my boy and ruined him, you foul wretch, and have lured him into a life foreign to his nature. He now takes a morning cup through your influence, something he never did before. NURSE. And so, master, you blame me if he has seen a bit of life? FATHER. Life! Do you call that life? NURSE. Yes, the wise so call it. Epicurus, anyhow,

^a An oracle given to the Megarians, quoted more fully by Suidas s v 'Τμεῖς, ὁ Μεγαρήνης.

^b p. 120 Usener, cf. Athen. 280 a, 546 e.

^c Punning on the name of Epicurus, which means helper. See Kock iii 464.

^d The old male slave appointed to attend young boys.

^e Kock iii. 328, Athen. 103 c.

- ὁ γοῦν Ἐπίκουρός φησιν εἶναι τὰγαθὸν
 τὴν ἡδονὴν δῆπουθεν οὐκ ἔστιν δ' ἔχειν
 b ταύτην ἐτέρωθεν, ἐκ δὲ τοῦ ζῆν δὴ καλῶς¹
 εὖ ζῶσ' ἅπαντες. ἡ τυχὸν δώσεις ἐμοί²,
 A. ἐόρακας οὖν φιλόσοφον, εἰπέ μοι, τινὰ
 μεθύοντ' ἐπὶ τούτοις θ' οἷς λέγεις κηλούμενον;
 B. ἅπαντας· οἱ γὰρ τὰς ὀφρῦς ἐπηρκότες
 καὶ τὸν φρόνιμον ζητοῦντες ἐν τοῖς περιπάτοις
 καὶ ταῖς διατριβαῖς ὥσπερ ἀποδεδρακότα
 οὕτως, ἐπὰν γλαυκίσκος αὐτοῖς παρατεθῇ,
 ἴσασιν οὐ δεῖ πρῶτον ἄψασθαι τόπου
 c καὶ τὴν κεφαλὴν ζητοῦσιν ὥσπερ πράγματος,
 ὥστ' ἐκπεπληῆχθαι πάντας.

καὶ ἐν τῷ Ἀιδροφόνῳ δὲ ἐπιγραφομένῳ ὁ αὐτὸς
 Βάτων³ διαπαίξας τινὰ τῶν ἐπικικῶν φιλοσόφων
 ἐπιφέρει·

- ἐξὸν γυναικ' ἔχοντα κατακεῖσθαι καλὴν
 καὶ Λεσβίου χυτρίδῃ λαμβάνειν δύο·
 ὁ φρόνιμος οὕτως⁴ ἐστι, τοῦτο τὰγαθόν.
 Ἐπίκουρος ἔλεγε ταῦθ' ἃ νῦν ἐγὼ λέγω.
 εἰ τοῦτον ἔζων πάντες⁵ ὃν ἐγὼ ζῶ βίον,
 d οὗτ' ἄτοπος ἦν ἂν οὔτε μοιχὸς οὐδὲ εἷς
 Ἥγησιππος δ' ἐν Φιλεταίροις·

Ἐπίκουρος ὁ σοφὸς ἀξιόσαντός τινος
 εἰπεῖν πρὸς αὐτὸν ὅτι ποτ' ἐστὶ τὰγαθόν
 ὁ διὰ τέλους ζητοῦσιν, εἶπεν⁶ ἡδονήν.
 B. εὖ γ', ὦ κράτιστ' ἄνθρωπε καὶ σοφώτατε·

¹ δηλ. καλῶς 103 d: παγκάλως AC

² Cf 103 d εὐσωσιαπαντητηχον A· εὐςως δ' ἅπαντας εὐτυχεῖν
 δώσεις ἐμοί Diels

³ Casaubon· πλατων A

⁵ Casaubon· ἅπαντες AC

⁴ οὕτως added by Karbel

⁶ Casaubon· εἰπεῖν AC.

says that pleasure is the highest Good, everybody knows that. You cannot have it in any other way; whereas by living well, of course, all live rightly. Perhaps you will grant me that? ^a FATHER. Tell me then, have you ever seen a true philosopher drunk, or beguiled by the doctrines you preach? NURSE. Ay, every mother's son of them. For those who walk with eyebrows uplifted and seek in their discussions and discourses for 'the wise man', as if he were a runaway slave, once you set a sea-lizard before them, know so well what 'topic' to attack first, seek so skilfully for the 'gist or head of the matter,' that everybody is amazed at their knowledge." And in *The Murderer*,^b as it is entitled, Baton, after ridiculing one of the 'nice' philosophers, proceeds: "He might have taken his place on the couch with a fair lady, and had two pots of Lesbian. That is the wise man, that is the chief Good. Epicurus used to say only what I am saying now. If everybody lived the life which I am living, nobody would be a profligate or an adulterer—no, not one!"^c So Hegesippus in *True Friends*^d. "A. The wise Epicurus, when someone asked him to explain what the chief Good is that men are always seeking, replied, 'Pleasure.' B. Bravo, my wise and able fellow! In fact there is no good

^a Or, following the reading of Diels: "You will grant me that all good livers are happy." For the ambiguity in εὖ ζῆν and καλῶς ζῆν, "good living," see Plato, *Crato* 48 B.

^b Kock iii. 327.

^c i.e., all distinctions between right and wrong would be happily abolished.

^d Kock iii. 314.

ATHENAEUS

τοῦ γὰρ μασᾶσθαι κρεῖττον οὐκ ἔστ' οὐδὲ ἐν ἀγαθόν Α¹ πρόσεστιν ἡδονῇ γὰρ τὰ γαθόν

Ἀσπάζονται δὲ οὐ μόνον οἱ Ἐπικούρειοι τὴν ἡδονήν, ἀλλὰ καὶ οἱ Κυρηναῖοι καὶ οἱ² Θάσιοι,³
 e Μνησιστράτειοι δὲ καλούμενοι καὶ γὰρ οὗτοι ζῆν μὲν ἡδέως . .⁴ χαίρουσιν, ὥς φησι Ποσειδώνιος. οὐ μακρὰν δὲ τούτων ἦν καὶ Σπεύσιππος ὁ Πλάτωνος ἀκουστῆς καὶ συγγενής· Διονύσιος γοῦν ὁ τύραννος ἐν ταῖς πρὸς αὐτὸν ἐπιστολαῖς καὶ τὰ τῆς φιληδονίας αὐτοῦ διεξερχόμενος ἔτι τε τῆς φιλαργυρίας ἐρανίζεσθαι τε παρὰ πολλῶν αὐτὸν διελέγχων ὀνειδίζει καὶ τὸν Λασθενείας τῆς Ἀρκαδικῆς⁵
 f ἑταίρας ἔρωτα ἐπὶ πᾶσιν τε λέγει τάδε· “ σύ τισι φιλαργυρίαν ὀνειδίζεις αὐτὸς μηδὲν ἐλλελοιπῶς αἰσχροκέρδειας; τί γὰρ οὐ πεποίηκας, οὐχ ὑπὲρ ὧν Ἑρμείας ὤφειλεν αὐτὸς ἐκτετικῶς ἔρανον συνάγειν ἐπιχειρεῖς, ” περὶ δὲ τοῦ Ἐπικούρου Τίμιων ἐν γ' σίλλων φησί ,

γαστρὶ χαριζόμενος, τῆς οὐ λαμυρώτερον οὐδέν. ταύτης γὰρ ἕνεκεν ὁ ἀνὴρ καὶ τῆς ἄλλης τῆς κατὰ σάρκα ἡδονῆς ἐκολάκευεν καὶ Ἰδομενέα καὶ Μητρόδωρον. καὶ αὐτὸς δέ που ὁ Μητρόδωρος οὐκ ἀπο-
 200 κρυπτόμενος τὰς καλὰς ταύτας θέσεις φησίν· “ περὶ γαστέρα γάρ, ὦ φυσιολόγε Τιμόκρατες, περὶ γαστέρα ὁ κατὰ φύσιν βαδίζων λόγος τὴν ἅπασαν ἔχει σπουδὴν ” Ἐπίκουρος γὰρ ἦν ὁ τούτων διδάσκαλος, ὃς⁶ καὶ βοῶν ἔλεγεν· “ ἀρχή

¹ α added by Kairbel

² οι added by Kairbel.

³ Θάσιοι added by Capps

⁴ Lacuna marked by Wilamowitz

⁵ Menagius ἀρδικῆς Α, σαρδικῆς C

⁶ ὃς added by Casaubon.

at all better than eating. A. Right; for the chief Good is a property of pleasure " ^a

But it is not merely the Epicureans who embrace pleasure, there are also the Cyrenaics and the Thasians who call themselves disciples of Mnesistiatus. For they too follow the life of pleasure, though they like . . . , as Poseidonius ^b says. Not far removed from these was Speusippus, Plato's pupil and kinsman. Dionysius the Tyrant, at any rate, dilates in his letters to Speusippus on his pleasure-loving practices, as also on his avarice, scores him for receiving doles from numerous persons, and berates his passion for Latheneia, the hetaeia from Arcadia. To cap it all he says: " You berate avarice in certain people, yet have you ever been lacking in greed yourself? What, in fact, have you ever refrained from doing? Did you not pay the debts which Hermeias owed, and then try to collect contributions to reimburse yourself? " Of Epicurus, Timon says in his *Satires*, third book ^c. " Indulging his belly, than which nothing is more greedy " For it was, in fact, for the sake of the belly and the pleasures of the flesh in general that this man flattered Idomeneus and Metrodorus. And Metrodorus ^d himself, making no attempt to hide these noble principles, says, I believe: " Yes, Timocrates, devoted to the study of nature as you are, it is indeed the belly, the belly and nothing else, which any philosophy that proceeds according to nature makes its whole concern " Epicurus, in fact, was the teacher of these men, and he used to maintain

^a This converts Aristotle's proposition, that pleasure is a property of the Good; *Eth. Nic.* 1174 b 20-22.

^b *F H G* iii. 253. See critical note.

^c *Frag.* 56 Wachsmuth 186 Diels.

^d *Frag.* 13 Duening, Athen. 546 f

καὶ ρίζα παντὸς ἀγαθοῦ ἢ τῆς γαστρὸς ἡδονή, καὶ τὰ σοφὰ καὶ τὰ περιττὰ εἰς ταύτην ἔχει τὴν ἀναφοράν.” κὰν τῷ περὶ τέλους δέ φησιν οὕτω πως· “οὐ γὰρ ἔγωγε δύναμαι νοῆσαι τὰγαθὸν
 ὁ ἀφαιρῶν μὲν τὰς διὰ χυλῶν ἡδονάς, ἀφαιρῶν δὲ τὰς δι’ ἀφροδισίων, ἀφαιρῶν δὲ τὰς δι’ ἀκροαμάτων, ἀφαιρῶν δὲ τὰς διὰ μορφῆς κατ’ ὄψιν ἡδείας κινήσεις.” καὶ προελθὼν (φησι) λέγει¹ “τιμητέον τὸ καλὸν καὶ τὰς ἀρετὰς καὶ τὰ τοιουτότροπα, ἐὰν ἡδονὴν παρασκευάζῃ ἐὰν δὲ μὴ παρασκευάζῃ, χαίρειν ἑατέον.”

Πρότερος δὲ τοῦ Ἐπικούρου Σοφοκλῆς ὁ τραγωδιοποιὸς ἐν Ἀντιγόνη περὶ τῆς ἡδονῆς τοιαῦτα εἴρηκεν

τὰς γὰρ ἡδονὰς
 ὅταν προδῶσιν ἄνδρες, οὐ τίθιμ’ ἐγὼ
 ζῆν τοῦτον, ἀλλ’ ἔμψυχον ἡγοῦμαι νεκρόν.
 ὁ πλούτει τε γὰρ κατ’ οἶκον, εἰ βούλει, μέγα
 καὶ ζῆ τύρανον σχῆμ’ ἔχων ἐὰν δ’ ἀπῇ
 τούτων τὸ χαίρειν, τὰλλ’ ἐγὼ καπνοῦ σκιᾶς²
 οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν

Φιλέταιρος Κυναγίδι·

τί δεῖ γὰρ ὄντα θνητόν, ἱκετεύω, ποιεῖν
 πλὴν ἡδέως ζῆν τὸν βίον καθ’ ἡμέραν,
 ἐὰν ἔχῃ τις ὁπόθει, ἀλλὰ δεῖ σκοπεῖν
 τοῦτ’ αὐτὸ ταῖθρώπει’ ὀρώντα πράγματα,
 ὁ εἰς αὔριον δὲ μηδὲ³ φροντίζειν ὅ τι⁴

¹ (φησι), λέγει Kaibel: φησὶ λέγειν A

² τὰλλα λέγω καπνοῦ σκιᾶς A.

³ μηδὲ added by Grotius

with a shout ^a. "The beginning and root of all good is the satisfaction of the belly, and all wise and notable things have in this their standard of reference." Again, in the work on the *End* ^b he says something like this. "As for myself, I cannot conceive of the Good if I exclude the pleasures derived from taste, or those derived from sexual intercourse, or those derived from entertainments to which we listen, or those derived from the motions of a figure delightful to the eye." And proceeding further (Chrysippus says), Epicurus ^c declares: "We should prize the Good and the virtues and such things as that, provided they give us pleasure, if they do not give pleasure, we should renounce them."

Long before Epicurus, however, the tragic poet Sophocles set down these lines concerning pleasure in *Antigone* ^d. "For when men abandon pleasurable deeds I reckon such as not alive, but I regard them as a living corpse. Ay, heap up mighty wealth in your house, if you so desire, and live in tyrannical state; if, however, joy in these things be absent, I would not purchase all the rest from a man at the price of the shadow of smoke, in comparison with pleasure." Philetaerus in *The Huntress* ^e: "For what, pray, ought a mere mortal to do except to live his life day by day in pleasure, if he have the wherewithal? Nay, that is the only thing that one who looks on human circumstances should consider; as for the morrow, he should not worry, either, about what it

^a p. 278 Usener.

^b p. 120 Usener; above, 278 f. ^c p. 123 Usener.

^d Lines 1165 ff., the Messenger speaks.

^e Kock ii. 232

ATHENAEUS

ἔσται· περίεργόν ἐστιν ἀποκείσθαι πάννυ
ἔωλον ἔνδον τὰργύριον.¹

καὶ ἐν Οἰνοπίωνι δὲ ὁ αὐτός φησιν·

θνητῶν δ' ὅσοι
ζῶσιν κακῶς ἔχοντες ἄφθονον βίον,
ἐγὼ μὲν αὐτοὺς ἀθλίους εἶναι λέγω
οὐ γὰρ θανόν γ' ἂν δὴ ποτ'² ἔγγελυν φάγοις
οὐδ' ἐν νεκροῖσι πέττεται γαμήλιος

Ἀπολλόδωρος δ' ὁ Καρύστιος ἐν Γραμματειδιο-
ποιῷ·

ὦ πάντες ἄνθρωποι, τί τὸ ζῆν ἡδέως
e παρέντες ἐπιμελείσθε τοῦ κακῶς ποιεῖν
πολεμοῦντες ἀλλήλους, πότερα πρὸς τῶν θεῶν
ἐπιστάτεϊ τις τοῦ βίου νυνὶ τύχη
ἄγροικος ἡμῶν οὔτε παιδείαν ὅλως
εἰδυῖα, τί τὸ κακόν ποτ' ἢ τί³ τὰγαθὸν
ἔστ' ἀγνοοῦσα παντελῶς, εἰκὴ τέ πως
ἡμῶς κυλίνδουσ' ὄντιν' ἂν τύχῃ τρόπον,
οἶμαί γε. τίς γὰρ μᾶλλον ἂν προείλετο
Ἑλλήν ἀληθῶς οὔσα λεπομένους ὁρᾶν
f αὐτοὺς ὑφ' αὐτῶν καὶ καταπίπτοντας νεκρούς,
ἐξὸν ἱλαροὺς, παίζοντας, ὑποπεπωκότας,
αὐλουμένους ὥς δεῖ⁴, λέγ' αὐτή, γλυκυτάτη,
ἔλεγχ' ἄγροικον οὔσαν ἡμῶν τὴν τύχην
καὶ προελθών·

οὐ τοῦτο τὸ ζῆν ἐστι τὸν⁵ καλούμενον
θεῶν ἀληθῶς βίον, ὅσω δ' ἡδίονα
τὰ πράγματ' ἐν ταῖς πόλεσιν ἦν ἂν ἢ⁶ τὰ νῦν,
εἰ μεταβαλόντες⁷ τὸν βίον διήγομεν

281 πίνειν Ἀθηναίους ἅπαντας τοὺς μέχρι

shall be It is altogether fussy to lay up a store of money in the house to grow stale ^a In *Oenopion*,^b also, Philetaerus says: "All mortals who live unhappily when they have abundant substance I for one count as despicable For surely when you're dead you can never have eels to eat, and they don't bake wedding-cake in the land of the dead." Apollodorus of Caiystus, in *The Tablet-Maker* ^c: "O world of men! Why do ye give up the happy life, and devote all your thought to injuring one another by making war? Can it be that some boorish fate to-day presides over our lives—a fate which knows no culture at all, is completely ignorant of what is bad or what is good, and in some random way tosses us about as chance decrees? I think so indeed For what fate, were she really a Greek, would prefer to see men thrashed ^d by one another and lying prone as corpses, when they might be jolly, playful, just a bit tipsy, enjoying the sound of music as they should? Tell me, yourself, sweetest lady, say that our fate is indeed a boor." And going on Apollodorus says: "Won't this be living what they call the very life of the gods? How much pleasanter things would be in our communities than they are to-day, if we completely changed our mode of living every Athenian up to thirty years engaged in drinking;

^a ἐωλος regularly refers to food left over from the day before.

^b Kock ii. 234.

^c Kock iii. 281.

^d Literally, "peeled."

¹ τὰργύριον Meineke · ἀργύριον AC.

² γ' ἂν δὴ ποτ' Wilamowitz: γε δὴ πουθεν AC.

³ ποτ' ἢ τί Porson: ἢ τί ποτ' ἢ τί A.

⁴ αὐλουμένους ὡς δεῖ Lumb (ιδεῖν Morel): αὐλουμένους ὠδει A.

⁵ τὸν Schweighauser: τὸ A.

⁶ ἢ Musurus · ἦν A

⁷ Casaubon: μεταβάλλοντες A

ἐτῶν τριάκοντ', ἐξιέναι τοὺς δ' ἱππέας
 ἐπὶ κῶμον εἰς Κόρινθον ἡμέρας δέκα
 στεφάνους ἔχοντας καὶ μύρον πρὸ ἡμέρας,
 τοὺς τὴν ῥάφανον πωλοῦντας ἔψειν Μεγαρέωι,
 εἰς τὸ βαλανεῖον ἀπιέναι τοὺς συμμάχους,
 κεραννύναι τὸν οἶνον Εὐβοεῖς¹ τρυφῇ
 καὶ βίος ἀληθῶς. ἀλλ' ἀπαιδεύτῳ τύχῃ

b δουλεύομεν.

Φιλήδονον δ' οἱ ποιηταὶ καὶ τὸν ἀρχαῖόν φασι
 γενέσθαι Τάνταλον· ὁ γοῦν τὴν τῶν Ἀτρειδῶν
 ποιήσας κάθοδον ἀφικόμενον αὐτὸν λέγει πρὸς
 τοὺς θεοὺς καὶ συνδιατρίβοντα ἔξουσας τυχεῖν
 παρὰ τοῦ Διὸς αἰτήσασθαι ὅτου ἐπιθυμεῖ τὸν δὲ
 πρὸς τὰς ἀπολαύσεις ἀπλήστως διακείμενον ὑπὲρ
 αὐτῶν τε τούτων μνείαν ποιήσασθαι καὶ τοῦ ζῆν
 τὸν αὐτὸν τρόπον τοῖς θεοῖς ἐφ' οἷς ἀγανακ-
 c τήσαντα τοῖ Δία τῇ μὲν εὐχῇ ἀποτελέσαι διὰ
 τῇ ὑπόσχεσι, ὅπως δὲ μηδὲν ἀπολαύῃ τῶν
 παρακειμένων, ἀλλὰ διατελῇ ταραπτόμενος, ὑπὲρ
 τῆς κεφαλῆς ἐξήρτησεν αὐτῷ πέτρον, δι' ὃν οὐ
 δύναται τῶν παρακειμένων τυχεῖν οὐδενός. καὶ
 τῶν στωικῶν δέ τινες συνεφήψαντο ταύτης τῆς
 ἡδοιῆς· Ἐρατοσθένης γοῦν ὁ Κυρηναῖος μαθητῆς
 γινόμενος Ἀρίστωνος τοῦ Χίου, ὃς ἦν εἰς τῶν
 ἀπὸ τῆς στοᾶς, ἐν τῷ ἐπιγραφομένῳ Ἀρίστωνι
 παρεμφαίνει τὸν διδάσκαλον ὡς ὕστερον ὀρμήσαντα
 d ἐπὶ τρυφῇ, λέγων ὧδε “ ἤδη δέ ποτε καὶ τοῦτον
 πεφώρακα τὸν τῆς ἡδοιῆς καὶ ἀρετῆς μεσότοιχον
 διορύττοντα καὶ ἀναφαινόμενον παρὰ τῇ ἡδονῇ ”
 καὶ Ἀπολλοφάνης² δὲ (γνώριμος δὲ ἦν καὶ οὗτος

¹ Meineke εὐβοῆς A

² Ἀπολλοφανῆς Casaubon: καὶ ἀφάνης A

the Knights, wreathed and perfumed before the dawn marching forth to revel in Counth for ten days, the cabbage-vending Megarians boiling them undisturbed; our allies dismissed to the public bath; the Euboeans mixing wine 'That would be luxury and real life' But we are slaves to an uncivilized fate "

The poets say that Tantalus of old was also pleasure-loving; at least the author of *The Return of the Atreidae*^a says that Tantalus went to the abode of the gods, and while living among them obtained from Zeus the privilege of asking for anything he desired. Having a disposition that was insatiable of physical enjoyments, he made mention of them alone, and of a life similar to that of the gods. Zeus was wroth at this, and while he fulfilled his wish because of his promise, nevertheless, that Tantalus might never enjoy anything set before him, but might always live in disquiet, Zeus hung over his head a stone which made it impossible for him to reach anything set before him. Again, some of the Stoics joined in making this kind of pleasure their goal. Eratosthenes of Cyrene, at any rate, a disciple of Ariston of Chios, who was one of the Stoics, indicates in the work entitled *Ariston* that his master later adopted a luxurious mode of life. He says^b "Many a time before this have I caught him in the act of digging through the wall^c which divides pleasure from goodness, and popping up on the side of pleasure." Apollonphanes also (he too

^a *Frag. ep* 56.

^b p. 193 Bernhardy.

^c For the term "wall-digger" (τοιχωρύχος) used of a burglar see 228 a note ^b Cf. "the strait and narrow road between right and wrong"

τοῦ Ἀρίστωνος) ἐν τῷ Ἀρίστωνι, καὶ αὐτὸς οὕτως ἐπιγράψας τὸ σύγγραμμα, ἐμφανίζει τὴν τοῦ διδασκάλου φιληδονίαν· περὶ δὲ Διονυσίου τοῦ Ἡρακλεώτου τί δεῖ καὶ λέγειν; ὃς ἄντικρυς ἀποδὺς τὸν τῆς ἀρετῆς χιτῶνα ἀνθινὰ μετημφιάσατο καὶ Μεταθέμενος καλούμενος ἔχαιρε, καίτοι ἐγγηραῖος ἀποστὰς τῶν τῆς στοᾶς λόγων καὶ ἐπὶ τὸν Ἐπίκουρον μεταπηδήσας· περὶ οὗ οὐκ ἀχαρίτως ὁ Τίμων ἔφη·

ἡνίκ' ἐχρῆν δύνειν, νῦν ἄρχεται ἡδύνεσθαι·

ᾧρη ἐρᾶν, ᾧρη δὲ γαμεῖν, ᾧρη δὲ πεπαῦσθαι.¹

Ἀπολλόδωρος ὁ Ἀθηναῖος ἐν τῷ τρίτῳ περὶ Σώφρονος τῷ εἰς τοὺς ἀνδρείους μίμους προθεὶς τὸ “καταπυγοτέραν τ’ ἀλφηστᾶν” φησὶν· “ἰχθυῖς ἱτινες οἱ αἰφῆσται τὸ μὲν ὅλον κίρροειδεῖς,² πορφυρίζοντες δὲ κατὰ τινα μέρη. φασὶ δ’ αὐτοὺς ἀλίσκεσθαι σύιδυο καὶ φαίτεσθαι τὸν ἕτερον ἐπὶ τοῦ ἐτέρου κατ’ οὐρὰν ἐπόμενον. ἀπὸ τοῦ οὖν κατὰ τὴν πυγὴν θατέρῳ τὸν ἕτερον ἀκολουθεῖν τῶν ἀρχαίων τινὲς τοὺς ἀκρατεῖς καὶ καταφερεῖς οὕτω καλοῦσιν. Ἀριστοτέλης ἐν τῷ περὶ ζώων μονάκανθον εἶναι καὶ κίρρον τὸν ἀλφηστικόν. μνη-
282 μονεῖει δ’ αὐτοῦ³ καὶ Νουμήνιος ὁ Ἡρακλεώτης ἐν Ἀλιευτικῷ οὕτως·

φυκίδας ἀλφηστήν τε καὶ ἐν χροίῃσιν ἐρυθρὸν σκορπίον

¹ Anthol. Pul. x 38: παύεσθαι AC

² κίρροειδεῖς C, Et. Mag. 12 52 κηροειδεῖς A.

³ αἰτοῦ C. αὐτῶν A.

was a friend of Ariston), in his *Ariston*, a treatise to which he gave the same title as Eratosthenes had, emphasizes his master's love of pleasure. As for Dionysius of Heracleia, why need I say anything? Why, he stripped off the shirt of Virtue before everybody, and put on in its place a gay motley, delighting in the name of Shifty^a; and though old enough to know better, he deserted the doctrines of the Porch and leaped over to embrace Epicurus. Of him Timon^b said not unwittily: "Now, when his sun ought to be *declining*, he begins to *recline* in the lap of pleasure; it's high time he were loving, high time he were marrying, and high time that he—stopped"

Apollodorus of Athens, in the third book of his treatise *On Sophron* (the book which deals with the *Mimes of Men*), after quoting the phrase, "more lecherous than a labrus,"^c says: "Certain fishes, the *Alphestae*,^d are as a whole of yellowish appearance, though tending to purplish tints in certain spots. It is said that they are caught in pairs, and that one appears over the other, following close at the tail. From this circumstance, then, that one follows at the tail of the other, some of the old poets call incontinent and lascivious men by their name^e." Aristotle, in his book *On Animals*,^f says that the labrus has one prickly fin and is yellow. It is mentioned also by Numenius of Heracleia in *The Art of Angling*^g thus: "Forked hake, and labrus too, and sculpin with red

^a See Athen. 437 e.

^b Frag. 59 Wachsmuth 188 Diels.

^c Kaibel 165.

^d Said to be *labrus cinaedus*, a kind of wrasse.

^e *Alphestae*; cf. below, 305 b (ἀλφεστικός).

^f p. 301 Rose.

^g Frag. 18 Birt; Athen. 313 d, 319 b, 320 e.

καὶ Ἐπίχαρμος ἐν Ἦβας γάμῳ·

μῦες ἀλφησταί τε κορακῖνοί τε¹ κοριοειδέες.

μνημονεύει δ' αὐτοῦ καὶ Μίθαικος ἐν Ὀψαρτυτικῷ
 ΑΝΘΙΑΣ κάλλιχθυσ· τούτου μέμνηται Ἐπίχαρμος
 ἐν Ἦβας γάμῳ·

b καὶ σκιφίας χρώμις² θ', ὅς³ ἐν τῷ ἡρι κατ τὸν
 Ἀνάτιον

ἰχθύων πάντων ἄριστος, ἀνθίας δὲ χείματι.

λέγει δὲ Ἀνάτιος οὕτως·

ἔαρι μὲν χρώμιος ἄριστος, ἀνθίας δὲ χειμῶνι,
 τῶν καλῶν δ' ὄψων ἄριστον καρὶς ἐκ συκῆς
 φύλλου.

ἡδὺ δ' ἐσθίειν χιμαίρης φθινοπωρισμῷ κρέας·
 δέλφάκος δ', ὅταν τραπέωσι καὶ πατέωσιν,
 ἐσθίει·

καὶ κινῶν αὕτη τόθ' ὦρη καὶ λαγῶν κάλωπέ-
 κωι

οῖος¹ αὐτ' ὅταν θέρος τ' ἡ κηχέται βαβράζωσιν.
 εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ κακὸν
 βρῶμα,

ἀλλὰ πᾶσιν ἰχθύεσσιν ἐμπρεπὴς ἐν μυττωτῷ.

c βοῦς δὲ πιανθεὶς, δοκέω μὲν, καὶ μεσέων νυκτῶν
 ἡδὺς
 κημέρης

τῶν τοῦ Ἀνατίου πλεόνων ἐμνημόνευσα νομίζων
 καὶ τοῦτον ὑποθήκας τοῖς λάγνοις τοιαύτας ἐκ-

¹ τε added from 308 e.

² χρώμις Ahrens (cf. 328 a). χρώμιος A

³ θ' ὅς Schweighauser τ' A-τε ἄς A at 328 a

⁴ Casaubon: οἶος A

skin" And by Epicharmus in *The Marriage of Hebe*^a: "Mouse-fishes and labruses and dark-gleaming crow-fishes" It is also mentioned by Mithaecus in his *Cookery-Book*

The *Anthias*,^b or beauty-fish—Epicharmus mentions this in *The Marriage of Hebe*^c. "And the sword-fish and the chromis,^d which Ananius says is the best of all fishes in springtime, though the anthias is better in winter" Now Ananius^e says: "In spring the chromis is best, in winter the anthias; but of all fine delicacies the shump served on a fig-leaf is best Pleasant it is, in autumn, to eat the flesh of the she-goat and of the porker too, when men turn and tread (the grapes) That, too, is the season for the hounds, the hares, and the foxes, the time of the sheep is when it is summer and the shrill cicadas chirp And after that comes from the sea the tunny, no mean food, but distinguished above all other fish when mixed in the olio. The fatted ox, I think, is sweet in the mid watches of the night and in the daytime as well" I have quoted the verses of Ananius at length because I believe that he too has set forth these counsels as a caution to the lecherous Aristotle,

^a Kaibel 99, Athen. 308 e.

^b Said to be another labrus (*Serranus Anthias*); identified with the *Aulopias* Arist. *H A.* 570 b 20.

^c Kaibel 101; Athen. 328 a.

^d No English equivalent exists for chromis (or chromius, also cremys, 305 d). *Chromidae* is the term in modern ichthyology for a well-known family of Mediterranean fishes; but Aubert-Wimmer, *Aristoteles Tierkunde* 144, incline to place the chromis among the *Sciaenidae*, perhaps *Sciaena aquila* or maigre.

^e *P. L. G.*⁴ ii. 502

τεθῆσθαι¹ Ἀριστοτέλης δ' ἐν τῷ περὶ ζώων ἡθῶν
 “ὅπου ἂν ἀνθίας ᾗ,” φησὶν, “οὐκ ἔστιν θηρίον·
 ὧ σημείῳ χρώμενοι οἱ σπογγιεῖς² κατακολουμβῶσι
 καλοῦντες αὐτὸν ἱερὸν ἰχθύν” μνημονεύει δ'
 αὐτοῦ καὶ Δωρίων ἐν τῷ περὶ ἰχθύων· “τὸν δ'
 ἀνθίαν τινὲς καὶ κάλλιχθιν καλοῦσιν, ἔτι δὲ
 καλλιώνυμον καὶ ἔλοπα.” Ἰκέσιος δ' ἐν τοῖς περὶ
 ὕλης ὑπὸ μὲν τινῶν λύκον, ὑπὸ δ' ἄλλων καλλι-
 ώνυμον· εἶναι δ' αὐτὸν χονδρώδη καὶ εὐχυλον καὶ
 εὐέκκριτον, οὐκ εὐστόμαχον δέ. Ἀριστοτέλης δὲ
 καὶ κυρχαρόδοντα εἶναι τὸν κάλλιχθιν σαρκοφάγον
 τε καὶ συναγελαζόμενον. Ἐπίχαρμος δ' ἐν Μού-
 σαις τὸν μὲν ἔλοπα καταριθμεῖται, τὸν δὲ κάλλ-
 ιχθιν ἢ καλλιώνυμον ὡς τὸν αὐτὸν ὄντα σεσίγηκεν·
 λέγει δὲ περὶ τοῦ ἔλοπος οὕτως

τόν τε πολυτίματον ἔλοφ' (ὁ δ' αὐτὸς χαλκὸς
 ὤριος¹,

εἶναι μοῖοι, καὶ κῆριον ὁ Ζεὺς ἔλαβε κῆκελίσατο
 κατ' ἔμευν' αὐτῷ τέ οἱ καὶ τᾷ δάμαρτι θωτέρω

Δωρίων δ' ἐν τῷ περὶ ἰχθύων διαφέρειν φησὶν
 ἀνθίαν καὶ κάλλιχθιν, ἔτι τε καὶ καλλιώνυμον καὶ
 ἔλοπα

Τίς δ' ἐστὶν ὁ καλούμενος ἱερὸς ἰχθύς; ὁ μὲν
 τὴν Τελχινιακὴν ἱστορίαν συνθεῖς, εἴτ' Ἐπιμενίδης
 ἐστὶν ὁ Κρής ἢ Τηλεκλείδης εἴτ' ἄλλος τις, ἱερούς
 φησιν εἶναι ἰχθύας δελφῖνας καὶ πομπίλους ἐστὶ
 δ' ὁ πομπίλος ζῶον ἐρωτικόν, ὡς ἂν καὶ αὐτὸς

¹ τοῦτον τοιαύτας ἐκτεθῆσθαι Wilamowitz τούτων
 . . . ταντας ἐκτεθήσθαι A, τοιαυτας ὑποθήκας . . . Ἀνάσιος
 ἐκτιθεται C.

² σπογγιεῖς Dindorf: σπογγεῖς AC

³ κατ' ἔμευν Kaibel· κατ' ἔμευν A, κατταμεῖν Lumb.

in the work *On the Habits of Animals*,^a says that "wherever the anthias is, no other creature is to be found" so the sponge-fishers use that as an indication of safety and plunge in, calling the fish sacred" Dorion mentions it also in his work *On Fishes* "The anthias is by some called 'beauty-fish,' by others again 'beauteous-of-name,' also 'elops'" And Hicesius, in his work *On Materials*, says that some call it "wolf," others "beauteous-of-name", its flesh is cartilaginous, juicy, and easily eliminated, but not especially wholesome Aristotle^b says that the beauty-fish, like the amias, has jagged teeth; it is carnivorous and gregarious Epicharmus, in *The Muses*, includes the "elops" in his list of fishes, but says nothing of its being the same as the "beauty-fish" or the "beauteous-of-name" Of the elops he has the following "As for the highly prized elops (the same is worth its weight in bronze), Zeus took that also, but one only, and bade that it be put down^d for himself, and for his consort a part of another" But Dorion, in his work *On Fishes*, says that the anthias and the beauty-fish are different, and so also are the beauteous-of-name and the elops

But what is the fish called sacred? The writer of the *Telchynian Story*, whether it is Epimenides of Crete, or Telecleides, or someone else, says^e that dolphins and pompilos^f are sacred fish The pompilo is an erotic animal, being sprung from the

^a *Hist. An.* 620 b 33.

^b p 307 Rose.

^c Kaibel 103, cf. Varro, *Menipp.* 549 "nec multinummus piscis ex salo captus helops," and below, 300 d-e.

^d i.e., pickled; but see crit note.

^e *Frag. ep* 233.

^f A genus of fishes so named because they follow ships.

γεγονώς ἐκ τοῦ Οὐρανίου αἵματος ἅμα τῇ Ἀφρο-
δίτῃ Νίκανδρος δ' ἐν δευτέρῳ Οἰταικῶν φησι

πομπίλος, ὃς ναύτησιν ἀδημονέουσι¹ κελεύθους
μήνυσεν² φιλέρωσι καὶ ἄφθογγός περ ἀμύνων³

283 Ἀλέξανδρος δ' ὁ Αἰτωλὸς ἐν Κρίκᾳ,⁴ εἰ γνήσιον
τὸ ποιημάτιον·

πηδαλίῳ ἄκρῳ ἔπι⁵ πομπίλος ἀνιοχεύων
ἦστ' ἀκάτῳ⁶ κατόπισθε θεῆς⁷ ὑπο πόμπιμος⁸
ἰχθύς

Παγκράτης δ' ὁ Ἀρκὰς ἐν τοῖς θαλασσίοις ἔργοις
ἐπιγραφομένοις προειπών·

πομπίλος, ὃν καλέουσιν ἀλίπλοοι ἱερὸν ἰχθύν,

διηγεῖται ὡς οὐ μόνον τῷ Ποσειδῶνι ὁ πομπίλος
ἐστὶ διὰ τιμῆς, ἀλλ' ὅτι καὶ τοῖς τὴν Σαμοθράκην

b κατέχουσι θεοῖς ἀλιέα γοῦν τινα πρεσβύτην τῷ
ἰχθύι τούτῳ κόλασιν ὑποσχεῖν ἔτι τοῦ χρυσοῦ

γένους κατ' ἀνθρώπους ὄντος. ὄνομα δ' ἦν αὐτῷ
Ἐπωπεὺς καὶ ἐξ Ἰκάρου ἦν τῆς νήσου. καὶ

τούτου οὖν ἅμα τῷ υἱῷ ἀλιεύοντα καὶ οὐκ εὐτυχή-
σαντα ἄλλων ἰχθύων ἐν τῇ ἄγρᾳ ἢ πομπίλων οὐκ

ἀποσχέσθαι τῆς τούτων ἐδωδῆς, ἀλλὰ πάντας μετὰ
τοῦ υἱοῦ καταθιοινηθῆναι καὶ μετ' οὐ πολὺν δίκας

ἐκτίσαι τῆς δυσσεβείας κῆτος γὰρ ἐπελθὼν τῇ
νῇ τὸν Ἐπωπέα ἐν ὧρει τοῦ παιδὸς καταπιεῖν

c ἰστορεῖ δ' ὁ Παγκράτης ὡς καὶ πολέμιός ἐστιν ὁ
πομπίλος τῷ δελφίνι καὶ ὅτι οὐδ' οὗτος ἀτιμώρη-
τος ἐκφεύγει πομπίλου φαγών. ἀχρεῖος γοῦν⁹

γίνεται καὶ σφαδάζων ἐπειδὰν φάγῃ καὶ ἐπὶ τοὺς

¹ Casaubon: ἀδημονεῖουσι A

² Dobree: μηνύσαι A.

³ Gcsner ἀμύνω A

⁴ Κίρκα Schweighauseri

blood of Uianus at the same time with Aphrodite. Nicander, in the second book of *Scenes from Mount Oeta*,^a says: "The pompilo, which shows the path to anguished sailors in love, and even though voiceless defends them." Alexander of Aetolia, in *Circa*^b (if the poem is genuine) · "At the end of the rudder the pompilo rested, holding the reins behind the barque—the fish sent by the goddess to guide ships" Pancrates of Arcadia, in *Occupations at Sea*, as it is entitled, prefacing with the line, "The pompilo, which voyagers of the deep call the sacred fish," relates that the pompilo is held in honour not only by Poseidon, but also by the gods who preside over Samothrace. An old fisherman, at any rate, underwent punishment because of this fish in the days when the Golden Age still prevailed on earth. His name was Epopeus, and he came from the island of Icarus. Well, he went fishing with his son, and not having any luck in the catch with other fish than pompilos, he did not refrain from eating them, but in company with his son feasted on them altogether. And after a little while he paid the penalty of his impiety; for a sea-monster attacked his ship and swallowed Epopeus before his son's eyes. Pancrates also records that the pompilo is an enemy of the dolphin, and that even the dolphin does not escape unpunished if he eats a bit of pompilo. At any rate, he becomes helpless and struggles impotently when-

^a Frag. 16 Schneider. ^b Or *Circe*; p. 122 Powell.

⁵ Musurus: *επει* A

⁶ *ἀνιοχεύων ἦστ' ἀλάτῳ* Meineke: *ἀνιοχεν|νηστὰ λάτῳ* A

⁷ *θεῆς* Wilamowitz (*θεᾶς* Meineke): *θεοῖς* A

⁸ *πόμπιμος* Meineke *πομπίλος* A

⁹ Dindorf: *οὖν* AC

ATHENAEUS

αἰγιαλοὺς ἐκκυμανθεὶς βορὰ γίνεται αἰθυσίαις¹ τε καὶ λάροις, ἐνίοτε δὲ καὶ ὑπὸ τῶν ταῖς κητείαις παρεδρευόντων ἀνδρῶν παρανομεῖται. μνημονεύει τῶν πομπίλων καὶ Τιμαχίδας ὁ Ῥόδιος ἐν τῷ θ' τοῦ Δείπνου·

κωβιοὶ² εἰνάλιοι καὶ πομπίλοι, ἱεροὶ ἰχθύς.

d* Ἡριννά τε ἥ ὁ πεποιηκὼς τὸ εἰς αὐτὴν ἀναφερόμενον ποιημάτιον·

πομπίλε, ναύτησιν πέμπων πλόον εὖπλοον ἰχθύ,³
πομπεύσαις⁴ πρύμναθεν ἐμὰν ἀδείαν ἐταίραν.

Ἀπολλώνιος δ' ὁ Ῥόδιος ἥ Ναυκρατίτης ἐν Ναυκράτεως κτίσει τὸν Πομπίλον φησὶν ἄνθρωπον πρότερον ὄντα μεταβαλεῖν εἰς ἰχθὺν διὰ τινα e Ἀπόλλωνος ἔρωτα· τὴν γὰρ Σαμίων πόλιν παραρρεῖν ποταμὸν Ἰμβρασον,

τῷ ρά ποτ' Ὠκυρόην νύμφην, περικαλλέα κούρην,
Χησιὰς εὐπατέρεια τεκεν· φιλότῃτι μιγεῖσα,
Ὠκυρόην, ἥ κάλλος ἀπείριτον ὥπασαν ὦραι·

ταύτης οὖν ἐρασθέντα Ἀπόλλωνα ἐπιχειρήσαι ἀρπάσαι. διαπεραιωθεῖσαν δ' εἰς Μίλητον κατὰ τινα Ἀρτέμιδος ἐορτὴν καὶ μέλλουσαν ἀρπάζεσθαι εὐλαβηθεῖσαν Πομπίλον τινὰ θαλασσοουργὸν ἄνθρω- f ποι· καθικτεῦσαι ὄντα πατρῶον φίλον, ὅπως αὐτὴν εἰς τὴν πατρίδα διασώσῃ, λέγουσαν⁵ τάδε

πατὴρς ἐμοῖο φίλου συμφράδμονα θυμὸν ἀέζων,
Πομπίλε, δυσκελάδου δεδαῶς θοὰ βένθεα πόντου,
σῶζέ με

καὶ τὸν εἰς τὴν ἀκτὴν διαγαγόντα αὐτὴν δια-

¹ Musurus: ἀρπυαίαις AC.

² κωβιοὶ Casaubon: κωβιοὶ τ' AC.

ever he eats it, and finally. washed up on shore, he becomes the prey of sea-mews and gulls ; sometimes he is lawlessly devoured by men as well, when they are out to catch large fish Timachidas of Rhodes also mentions pompilos in the ninth book of his *Banquet*. "Gobies of the sea, and pompilos, sacred fish" Erinna also, or whoever composed the poem commonly ascribed to her, says ^a "Thou pompilo, fish that followest folk faring over the fair main, follow in pomp at the poop my sweet love."

Apollonius of Rhodes or Naucratis, in *The Founding of Naucratis*,^b says that Pompilus had once been a man who was changed into a fish because of a love affair of Apollo's For beside the city of the Samians flowed the Imbrasus river "To whom, clasped in the arms of love, once on a time Chesias, daughter of a noble sire, had borne the nymph Ocyroe, a lovely maiden : upon her the Seasons bestowed infinite beauty" Apollo, then, fell in love with her and tried to carry her off But she crossed the channel to Miletus during a festival to Artemis, and when on the point of being seized, she in her fear entreated one Pompilus, who was a sea-faring man and an old friend of her father, to take her safely across to her native land, saying these words ^c : "Thou who didst bless the sympathetic heart of my father, thy friend, Pompilus, and who knowest the swift depths of the dismal-sounding sea, save me" So he led her safely to the shore and

^a *P L G.*⁴ iii 143.

^b Page 6 Powell.

^c *Ibid*

³ Dindorf. ἰχθὺν A.

⁴ Stephanus: πομπεύσας A.

⁵ λέγουσαν Casaubon. λέγουσα A.

ATHENAEUS

ῥαιοῦν. ἐπιφανέντα δὲ τὸν Ἀπόλλωνα τήν τε ἴρην ἀρπάσαι καὶ τήν ναῦν ἀπολιθώσαντα τὸν ομπίλον εἰς τὸν ὁμώνυμον ἰχθὺν μεταμορφῶσαι κηῆσαι τε τὸν

πομπίλον ὠκυάλων νηῶν¹ αἰανόν² ὀδουρόν³

εὐκρίτος δ' ὁ Συρακόσιος ἐν τῇ ἐπιγραφομένῃ ερενίκῃ τὸν λεῦκον ὀνομαζόμενον ἰχθὺν ἱερὸν ἰλεῖ διὰ τούτων·

καὶ τις ἀνὴρ αἰτεῖται ἐπαγροσύνην τε καὶ ὄλβον, ἐξ ἁλὸς ᾧ ζώῃ,¹ τὰ δὲ δίκτυα κείνω ἄροτρα, σφάζων ἀκρόνυχος⁵ ταύτῃ θεῷ ἱερὸν ἰχθύν, ὃν λεῦκον καλέουσιν, ὁ γάρ θ' ἱερώτατος ἄλλων, καί κε λῖνα στήσαιοτο καὶ ἐξερύσαιτο θαλάσσης ἔμπλεα.

ιονύσιος δ' ὁ ἐπικαλούμενος Ἰαμβος ἐν τῷ περὶ αλέκτων γράφει οὕτως “ἀκηκόαμεν γοῦν ἀλιέως ἱρετρικοῦ ἱερὸν⁶ ἰχθύν καὶ ἄλλων πολλῶν ἀλιέων ἰλούντων τὸν πομπίλον ἐστὶν πελάγιος καὶ παρὰ τὴν ναῦς πυκνὰ φαίνεται ἔοικὼς πηλαμύδι, ποικίλ-
ς. τὸν δ' οὖν ἰχθύν ~~τις παρὰ τῷ ποιήτῃ~~ ἔλκει·

ἀκτῇ ἐπὶ προβλήτῃ καθήμενος ἱερὸν ἰχθύν,

μὴ ἄλλος τις ἐστὶν οὕτω καλούμενος ἱερὸς θύς.” Καλλίμαχος δ' ἐν Γαλατείᾳ τὸν χρύσιον·

ἢ μᾶλλον χρύσειον ἐπ' ὀφρύσιν ἱερὸν ἰχθύν
ἢ πέρκας ὅσα τ' ἄλλα φέρει βυθὸς ἄσπετος ἄλμης.

¹ νηῶν Schweighauseri · νήσων A.

² αἰανόν Gulick · μηχανονα A

ὀδουρόν Wilamowitz, δουρον A: παιήονα δούρων G Murray

ferried her across But Apollo appeared, and seizing the gul he turned the ship into stone, and changed Pompilus into the like-named fish, and made him "the pompilo, persistent waider of the ways for swift-faring ships"^a Theocritus of Syracuse, in the poem entitled *Berenice*,^b calls sacred the fish named white-fish in these lines: "And if haply a man pray for good luck in fishing, and abundance, and his livelihood is won from the sea, and his nets are his ploughs, and at nightfall he sacrifices to this goddess the sacred fish which they call white-fish (for that is most sacred, above all others), then will his nets be taut, and he will draw them teeming from the sea" And Dionysius, surnamed Iambus, writes as follows in the work *On Dialects*: "We have heard, at any rate, an Eietrian fisherman, and indeed many other fishermen, calling the pompilo a sacred fish It inhabits the deep sea and often appears beside a ship, looking like a young tunny, and speckled Anyway, it is this fish which a man in the Poet^c hauls in. 'Seated on a jutting crag, he hauls in a sacred fish,' unless there is some other fish denominated sacred in the same way." But Callimachus in *Galathea*^d terms the gilt-head so. "Or rather the sacred fish, which is golden over its eyes, or the perch, or whatever other creatures the boundless depths of the salt sea bring forth" And in the

^a Page 6 Powell, see critical note

^b p. 89 Wilamowitz.

^c *Il.* xvi. 407.

^d Frag. 37 Schneider.

⁴ ζωή Toup ζώει A

⁵ ἀκρόνυχος Scaliger · ἀκρονύχους A

⁶ τὸν before ἱερὸν deleted by Kaibel.

⁷ ἐπ' Meineke: ἐν AC

ν δὲ τοῖς ἐπιγράμμασιν ὁ αὐτὸς ποιητῆς φησιν·

ἱερὸς δέ τοι, ἱερὸς ὕκης

λλοὶ δ' ἀκούουσιν ἱερὸν ἰχθὺν τὸν ἄνετον, ὡς καὶ τὸν βοῦν τὸν ἄνετον, οἱ δὲ τὸν μέγαν, ὡς “ἱερὸν ἑνὸς Ἀλκινόοιο,” τινὲς δὲ τὸν ἰέμενον πρὸς τοὶ οὖν.” Κλείταρχος δ' ἐν ἐβδόμῃ Γλωσσῶν “οἱ αὐτικοί, φησὶν, πομπίλον ἱερὸν ἰχθὺν προσγορεύουσι διὰ τὸ ἐκ πελάγους προπέμπειν τὰς αὐτῶν εἰς λιμένα· διὸ καὶ πομπίλον καλεῖσθαι, ρύσοφρον ὄντα.” καὶ Ἑρατοσθένους δ' ἐν Ἑρμῇ φησιν·

ἄγρης μοῖραν ἔλειπον, ἔτι ζῶοντας ἰούλους
ἢ γενειῆτιν τρίγλην ἢ περκάδα κίχλην
ἢ δρομήην χρύσειον ἐπ'¹ ὀφρύσιν ἱερὸν ἰχθύν.

καὶ ταύτης ἡμῶν τῆς ὀψολογίας ὁ καλὸς Οὐλπιανὸς ἡγείτω κατὰ τί Ἀρχέστρατος ἐν ταῖς καλαῖς ὑποήκαις περὶ τῶν ἐν Βοσπόρῳ ταρίχων εἰπών

Βοσπόρου ἐκπλεύσαντα τὰ λευκότατ', ἀλλὰ προσέστω

μηδὲν ἐκεῖ στερεᾶς σαρκὸς Μαιώτιδι λίμνῃ
ἰχθύος αὐξηθέντος, ὃν ἐν μέτρῳ οὐ θέμις εἰπεῖν—

ὅς οὗτός ἐστιν ὃν φησιν οὐ θεμιτὸν εἶναι ἐμμέτρως εἰπεῖν;

¹ ἐπ' Plut 981 d· ἐν Α.

^a Frag 72 Schneider, Athen 327 a

^b See below, 300 f, 327 c, where it appears to be a kind of grus, or sea-bream.

^c The term ἄνετος, or more commonly ἀφετος, denoted

Epigrams ^a the same poet says : “ Sacred, ay sacred, is the hyces ^b ” Others understand the term sacred fish (hieron) to be the same as consecrated ^c ; still others say it means great, like “ the sacred might of Alcinous ” ^d ; some, again, explain the word (hieron) as meaning that which rushes (*hiemenon*) up stream (*roun*) Cleitarchus, in the seventh book of his *Glossary*, says that sailors call the pompilo a sacred fish because it escorts ships from the high seas into the haven ; hence it is called pompilo, ^e being really a gilt-head And Eratosthenes in *Hermes* ^f says “ They left a portion of their catch—wASSES still alive, or a barbed mullet, or the hawk-labrus, or the swift-coursing sacred fish which is golden over its eyes ” In the light of our dissertation on fish, let the noble Ulpian ask what Archestratus, in his excellent *Counsels*, ^g means when he says of the smoked fish of the Bosphorus ^h “ Of Bosphorus the whitest that sail forth ; but let nothing be added thereto of the tough flesh of that fish which grows in the Maeotic lake—the fish which may not be mentioned in verse ” ⁱ Now what is that fish which, he says, it is impossible to mention in verse ?

an animal or a piece of ground that was set aside as consecrated or under a tabu, it could not be used or tilled.

^a *i.e.*, the very mighty Alcinous, *Od.* viii 385, the meaning great, imposing, vast, is probably the original in *iepos*

^e The thought in this garbled quotation is Sailors call the gilt-head a pompilo because it escorts (*pompilon*) ships safely, it is therefore a sacred fish, not to be handled by man (cf. Coleridge’s albatross. “ we had dined in God’s name ”)

^f Frag 14 Hiller p 138 Bernhardt.

^g Cf. Athen 101 f, 278 e note d

^h Frag 48 Ribbeck 39 Brandt.

ⁱ The *avταλαῖος*, sturgeon, its name will not fit into a hexameter verse. The answer may have been lost at the end of the paragraph

f ΑΦΤΑΙ καὶ ἐνικῶς δὲ ἀφύην λέγουσιν. Ἀριστ-
ώνυμος Ἡλίῳ ῥιγῶντι¹.

ὥστ' οὗτ' ἀφύη² νῦν ἔστ' ἔθ' ἀπλῶς³

τῆς δ' ἀφύης ἐστὶ γένη πλείω· καὶ ἡ μὲν ἀφρῖτις
λεγομένη οὐ γίνεται ἀπὸ γόνου, ὥς φησιν Ἀριστο-
τέλης, ἀλλ' ἐκ τοῦ ἐπιπολάζοντος τῇ θαλάσσῃ
ἀφροῦ ὅταν ὄμβρων γενομένων πολλῶν σύστασις
γένηται· ἑτέρα δ' ἐστὶν ἀφύη ἡ⁴ κωβῖτις λεγο-
μένη· γίνεται δ' αὕτη ἐκ τῶν μικρῶν καὶ φαύλων
35 τῶν ἐν τῇ ἄμμῳ διαγενομένων κωβιδίων καὶ ἐξ
αὐτῆς δὲ ταύτης τῆς ἀφύης ἀπογεννῶνται ἕτεραι
αἷτινες ἐγκρασίχολοι καλοῦνται. γίνεται δὲ καὶ
ἄλλη ἀφύη ὁ γόνος τῶν μαινίδων καὶ ἄλλη ἐκ τῆς
μεμβράδος καὶ ἔτι ἄλλη ἐκ τῶν μικρῶν κεστρέων
τῶν ἐκ τῆς ἄμμου καὶ τῆς ἰλύος γινομένων.
πάντων δὲ τούτων ἡ ἀφρῖτις ἀρίστη. Δωρίων δ'
ἐν τῷ περὶ ἰχθύων κωβίτην τινὰ ἐψητὸν λέγει καὶ
τὸν ἐξ ἀθερίνης ἰχθυδίου δὲ ὄνομα ἀθερίνη. εἶναι
δέ φησι καὶ τριγλῖτιν ἀφύην Ἐπίχαρμος δ' ἐν
b Ἡβας γάμῳ ἐν μεμβράσι καὶ καμμάροις⁵ τὰς
ἀφύας καταριθμεῖται διαστελλων τὸν λεγόμενον
γόνον. Ἰκέσιος δὲ φησι· “τῆς ἀφύης ἡ μὲν
λευκὴ καὶ λίαν λεπτὴ καὶ ἀφρώδης, ἣν καλοῦσιν
· ἔνιοι καὶ κωβίτιν,⁶ ἡ δὲ ῥυπαρωτέρα ταύτης καὶ
ἀδροτέρα διαφέρει δ' ἡ καθαρὰ καὶ λεπτή.”
Ἀρχέστρατος δ' ὁ ὀψοδαίδαλός φησι·

¹ ῥιγοῦντι A.

² Et Mag 195 33: ἀφύην A

³ ἔστ' ἔθ' ἀπλῶς Dindorf: ἐστ' ἀπλῶς A (ἔστιν ἔτι σαφῶς
287 d: ἔστι σαφῶς Et Mag)

⁴ ἡ added by Schweighauser (cf Schol. Aristoph Eq 642)

⁵ καμμάροις cf. 286 f: καμάροις A ⁶ Casaubon: λιβῶτιν A.

^a It has been convenient to render this word by “an-

Aphyæ ^a This word is also used in the singular (aphyê). Thus Aristonymus in *Shuivering Helios* ^b. "It's come to such a pass that there simply isn't a minnow left any more." Of the aphyê there are several kinds. There is first the kind called foam-fish, which, according to Aristotle, ^c is not hatched from spawn, but from the foam on the surface of the sea, whenever it forms thickly after severe showers of rain. A second kind is that called gudgeon: this comes from the small and paltry gobies which live in the sand, and from precisely this small fry others are generated which are called encrasicholi ^d. Another kind of small fry are the young fish hatched from sprats, another from the anchovy, and still another from the small grey mullets which grow in the sand and slime. Of all these kinds the foam-fish is the best. Dorion, in his work *On Fishes*, speaks of a *hepsetus* ^e made of gudgeons, as also of smelts; for smelt is the name of a small fish. He also says that the *trigltis* ^f is a kind of small fry. Epicharmus, in *The Marriage of Hebe*, ^g enumerates with anchovies and lobsters the different kinds of small fry, distinguishing what is called *gonos*. Hicesius says. "Among small fry there is the white, very tenuous and foam-like, which some call gudgeon; another, which is less translucent than this, and thicker; the translucent and thin is superior." And Archestratus, the inventive genius of chovies" when it occurs in the plural, as it usually does in Attic (Hesych. s v. ἀφύων τιμή). It is, however, a collective term for all small fish ^b Kock i. 668; below, 287 d.

^a p. 303 Rose.

^a See below, 300 f.

^e i e., boiled (in large quantities).

^f Resembling the *τρίγλη*, red mullet; 325 c.

^g Kaibel 101; Athen. 286 f, 287 b, 306 c.

τὴν ἀφύην μίνθου πᾶσαν πλὴν τὴν ἐν Ἀθήναις·
τὸν γόνον ἐξαυδῶ, τὸν ἀφρόν καλέουσιν Ἴωνες·
καὶ λαβὲ πρόσφατον αὐτὸν ἐν εὐκόλποισι

Φαλήρου

c ἀγκῶσιν ληφθένθ' ἱεροῖς. καὶ τῇ περικλύστῳ
ἐστὶ Ῥόδῳ γειναῖος, ἐὰν ἐπιχώριος ἔλθῃ.
ἂν δέ που¹ ἱμείρης αὐτοῦ γεύσασθαι, ὁμοῦ χρὴ
κνίδας ὀψωνεῖν, τὰς ἀμφικόμους ἀκαλήφας·
εἰς ταὐτὸν μίξας δ' αὐτὰς ἐπὶ τηγάνου ὄπτα,
εὐώδη τρίψας ἄνθη λαχάνων ἐν ἐλαίῳ.

Κλέαρχος δ' ὁ περιπατητικὸς ἐν τοῖς περὶ
παροιμιῶν περὶ τῆς ἀφύης φησί “ διὰ τὸ μικροῦ
l δεῖσθαι ἥυρὸς ἐν τοῖς τηγάνοις οἱ περὶ Ἀρχέ-
στρατον ἐπιβαλόντας² κελεύουσιν ἐπὶ θερμὸν τήγα-
νον σίζουσιν ἀφαιρεῖν· ἅμα δ' ἥπται καὶ σίζει,
καθάπερ τοῦλαιον, εὐθύς. διὸ λέγεται “ ἴδε πῦρ
ἀφύη” Χρύσιππος δ' ὁ φιλόσοφος ἐν τῷ περὶ
τῶν δι' αὐτὰ αἰρετῶν “ τὴν ἀφύην, φησί, ἐν
Ἀθήναις μὲν³ διὰ τὴν⁴ δαψίλειαν ὑπερορῶσι καὶ
πτωχικὸν εἶναί φασιν ὄψον, ἐν ἑτέροις δὲ πόλεσιν
ὑπερθαυμάζουσι πολὺ χεῖρω γινομένην. εἴθ' οἱ
μὲν, φησὶν, ἐνταῦθα τοὺς Ἀδριατικοὺς ὄρνιθας
τρέφειν σπεύδουσιν, ἀχρειοτέρους ὄντας ὅτι τῶν
παρ' ἡμῖν πολὺ ἐλάττους εἰσὶν ἐκείνοι δὲ τὰναντία

¹ ἂν δέ που Schweighauser: ἂν δέ τις που A

² Kaibel ἐπιβάλλοντες AC.

³ ἐν Ἀθήναις μὲν Wilamowitz: τὴν μὲν ἐν Ἀθήναις C: τὴν ἐν Ἀθήναις A.

⁴ διὰ τὴν C: διὰ μὲν τὴν A

cookery, says ^a "Count all small fry as abomination,^b except the Athenian; I mean *gonos*, which Ionians call foam, and accept it only when it is caught fresh in the sacred arm of Phalerum's beautiful bay. That which is found in ocean-washed Rhodes is good, if it be native. And if you desire to taste it, you should at the same time get at the market some nettles—sea-anemones crowned with leafy tentacles. Mixing them with it, bake it in a pan, after you have made a sauce of the fragrant tops of choice greens mixed in oil."

Clearchus the Peripatetic, in his work *On Proverbs*,^c says of small fry. "Because of the small amount of heat required in the pan, the disciples of Archestratus direct ^d that small fry be put into a hot pan and taken off sizzling; no sooner does it catch the heat than it sizzles immediately, like oil. Hence the saying, 'The small fry have seen the fire'."^e And the philosopher Chrysippus, in the tract *On Things to be chosen for their own Sake*,^f says. "In Athens they despise small fry on account of their abundance, and declare that they are beggars' food; but in other cities people like small fry extravagantly, though much inferior to the Athenian. Again (he continues), people here take great pains to grow Adriatic fowls, though they are less useful because they are much smaller than those in our own country. Contrariwise, the people up there import the fowls

^a Frag. 10 Ribbeck 9 Brandt; Athen. 325 b, cf. 108 c

^b Literally *pro stercore habere*

^c *F.H.G.* II. 319.

^d Frag. 11 Ribbeck 10 Brandt.

^e Like "as quick as lightning," Zenob. II. 32, Eustath. 1150. 40.

^f One of the threefold kinds of Goods, Plato, *Rep.* 357 B

ATHENAEUS

μεταπέμπονται τοὺς ἐνθάδε ᾽ ἐπὶ τοῦ ἐνικοῦ
 "Ερμιππος Δημόταις¹.

νῦν δ' οὐδ' ἀφύην κινεῖν² δοκεῖς.

Καλλίας Κύκλωψιν.

πρὸς τῆς ἀφύης τῆς ἡδίστης.

Ἀριστώνυμος Ἡλίω ῥιγῶντι.

ὥστ' οὐτ' ἀφύη νῦν³ ἔστιν ἀπλῶς.

ἀφύδια δέ Ἀριστοφάνης Ταγηνισταῖς.

μηδὲ τὰ Φαληρικὰ τὰ μικρὰ¹ τὰδ' ἀφύδια

Λυγκεὺς δ' ὁ Σάμιος ἐν τῇ πρὸς Διαγόραν ἐπι-
 στολῇ ἐπαινῶν τὰς Ῥοδιακὰς ἀφύας καὶ ἀντιτιθεὶς
 πολλὰ τῶν Ἀθήνησι γινομένων πρὸς τὰ ἐν τῇ
 Ῥόδῳ⁵ φησί "ταῖς μὲν Φαληρικαῖς ἀφύαις τὰς
 f Αἰνάτιδας⁶ καλουμένας ἀφύας, τῷ δὲ γλαυκίσκῳ⁷
 τὸν ἔλοπα καὶ τὸν ὀρφὸν ἀντιπαρατιθεῖσα, πρὸς
 δὲ τὰς Ἐλευσινιακὰς ψήττας καὶ σκόμβρους καὶ
 εἴ τις ἄλλος παρ' αὐτοῖς ἰχθὺς ἐπάνω τῇ δόξῃ τοῦ
 Κέκροπος γέγονεν ἀντιγεννήσασα τὸν ἀλώπεκα
 καλούμενον. ὃν⁸ ὁ τὴν Ἡδυπάθειαν γράψας παρα-
 κελεύεται τῷ μὴ δυναμένῳ τιμῇ κατεργάσασθαι
 16 τὴν ἐπιθυμίαν ἀδικία κτήσασθαι.⁹" Ἀρχέστρατον
 λέγει τὸν τένθην ὁ Λυγκεύς, ὃς ἐν τῷ πολυθρυλήτῳ
 ποιήματι περὶ τοῦ γαλεοῦ λέγει οὕτως.

ἐν δὲ Ῥόδῳ γαλεὸν τὸν ἀλώπεκα· κὰν ἀπο-
 θνήσκειν

μέλλης, ἂν μή σοι πωλεῖν θέλῃ,¹⁰ ἄρπασον αὐτόν,

¹ τὸ ἐνικὸν after Δημόταις deleted by Casaubon

² Musurus: κινεῖ A.

³ νῦν 284 f: μὲν A.

bred here" 'Small fry' is used as a collective singular by Hermippus in *Demesmen*^a: "But to-day, it seems, you can't even stir up small fry" Callias in *The Cyclopes*^b. "In the name of sweetest small fry!" Aristonymus in *Shivering Helios*^c. "It's come to such a pass that there simply isn't a minnow left any more." The diminutive *aphydia* is found in Aristophanes's *Masters of the Frying-Pan*^d. "Not even these tiny little Phaleric small fry." But Lynceus of Samos, in his *Letter to Diagoras*, praises Rhodian small fry, and contrasting many products of Athens with those of Rhodes he says "With Phaleric anchovies she can match the anchovies which hail from Aenus; with the sea-lizard, her elops and sea-perch; and over against the Eleusinian plaice, or the mackerel, or any other fish of the Athenians, she rises superior to the glory of Cecrops by producing instead the thrasher shark. As to this the author of *High Living* recommends that anyone unable to achieve his desire by paying the price should get it dishonestly."^e Lynceus means the epicure Archestratus,^f who in his celebrated poem says this of the dog-fish. "In Rhodes there is the dog-fish, or thrasher shark. And even if you must die for it, if they won't sell it to you, take it by force.

^a Kock 1. 228^b *Ibid* 695.^c *Ibid*. 668; cf Athen. 284 f, 287 d.^d Kock 1 522.^e Cf. Athen 295 a^f Frag. 13 Ribbeck 21 Brandt, Athen. 4 e, 294 f-295 a.⁴ Porson · τὰ μικρὰ τὰ φαληρικὰ A.⁵ ῥόδων A.⁶ Kaibel (cf Steph. Byz. s v Αἶνος): αἰνιάτιδας A.⁷ Musurus: γλυκίσκω A.⁸ δν added by Kaibel.⁹ τὴν ὀψοφαγίαν after κτήσασθαι deleted by Madvig.¹⁰ ἐθέλλη AC (so 295 a).

ATHENAEUS

ὃν καλέουσι Συρακόσιοι κύνα πίονα κᾶτα
ὔστερον ἤδη πάσχ' ὅτι σοι πεπρωμένον ἐστίν.

ΑΧΑΡΝΟΣ Καλλίας Κύκλωψιν·

κίθαρος¹ ὀπτὸς καὶ βατὶς θύννου τε κεφάλαιον
τοδί,
ἐγγέλεια, κάραβοι, λινεύς, ἄχαρνος οὔτοσί²

ΒΑΤΙΣ ΒΑΤΡΑΧΟΣ ΒΑΤΟΣ. τῆς μὲν οὖν βατί-
δος καὶ τοῦ βατράχου μνημονεύει Ἀριστοτέλης
ἐν τοῖς περὶ ζώων καταριθμῶν αὐτὰ ἐν τοῖς
σελάχεσιν Εὐπόλις δ' ἐν Κόλαξί φησι

παρὰ τῷδε Καλλία πολλή θυμηδία,
ἵνα πάρα μὲν κάραβοι καὶ βατίδες καὶ λαγῶ
καὶ γυναῖκες εἰλίποδες
καὶ Ἐπίχαρμος ἐν Ἡβας γάμῳ·
ἦν δὲ νάρκαι, βατίδες, ἦν δὲ καὶ³ ζύγαιναι,
πρήστιες,
κάμιαί τε καὶ βάτοι⁴ ρίνοι τε τραχυδέρμονες.
ἐν δὲ Μεγαρίδι·

τὰς πλευρὰς οἶόν περ βατίς,
τὰν δ' ὀπισθίαν ἔχεις, Θεάγενες,⁵ οἶόν περ βάτος,
τὰν δὲ κεφαλὰν ὀστέων οἶόν περ ἔλαφος, οὐ
βατίς,
τὰν δὲ λαπάραν σκορπίος παῖσαι θαλάττιος⁶ τεοῦ.
Σαννυρίων δ' ἐν Γέλῳτι·

ὦ βατίδες, ὦ γλαύκων κάρα.

Ἀριστοτέλης δ' ἐν πέμπτῳ ζώων μορίων σελάχη
φησὶν εἶναι βάτον, τρυγόνα, βοῦν, λάμιαν, αἰετόν,

¹ Cf. 306 a · κίθαρις A.

² Schweighauser: οὕτως A.

The Syracusans call it fat dog ^a Once you have got it, submit patiently thereafter to whatever doom is decreed for you."

Sea Bass—Callias in *The Cyclopes* ^b. "Here are baked turbot, a ray, and the head of a tunny; eels and crayfish, and mullet, and this sea-bass"

Ray, Fishing-frog, Skate ^c—The ray and the fishing-frog are mentioned by Aristotle in his work *On Animals*,^d who enumerates them among the selachian ^e fishes Eupolis says in *The Flatterers* ^f. "There is much merry-making in the house of our friend Callias here, for in it are crayfish and rays, haies and ladies with rolling gait" And Epicharmus in *The Marriage of Hebe* ^g. "There were torpedoes, rays, and there were hammer-heads, spouters, bonitos, skates, and rough-skinned file-fish." Also in *The Woman from Megara* ^h. "Sides like the ray thou hast, Theagenes, tailpiece stiff as the skate's, head of bones like the stag, not the ray, and may a sea sculpin sting thy flank!" Sannynion in *Laughter* ⁱ. "O ye rays! O thou sweet grey-fish!" Aristotle, in the fifth book of *Parts of Animals*,^j says that the selachian fishes are the skate, roach, cow-shark, lamia, eagle-ray, electric ray, fishing-frog,

^a Epicharmus, Athen 328 c

^b Kock 1 694, Athen 306 a

^c Names of certain flat fish, but different from the sole and flounder.

^d p. 296 Rose

^e Or cartilaginous.

^f Kock 1. 303.

^g Kaibel 101

^h Kaibel 107, whose "non intellego" I repeat

ⁱ Kock 1 793

^j *Hist An* 540 b 17.

³ καὶ added by Kaibel.

⁴ Porson λαμειται βάτοι A.

⁵ ἔχεις, Θεάγενης Kaibel ἐχῆσθ' ἀπενὲς A

⁶ παῖσαι θαλάττιος Moiel. παῖς επιθαλάττιος A

ATHENAEUS

ίρκην, βάτραχον καὶ πάντα τὰ γαλεοειδῇ.
 ἰώφρων δ' ἐν μίμοις ἀνδρείοις βότιν καλεῖ τινα
 ἔθυν ἐν τούτοις· “κέστραι βότιν κάπτουσαι.”
 αἱ μὴποτε βοτάνην τινὰ λέγει. περὶ δὲ τοῦ
 ατράχου συμβουλεύει ὁ σοφώτατος Ἀρχέστρατος
 ν ταῖς γνώμαις τάδε·

βάτραχον ἐνθ' ἂν ἴδῃς, ὀψώνει
 καὶ γαστρίον αὐτοῦ
 σκεύασον . .

περὶ δὲ τῆς βατίδος·

καὶ βατίδ' ἐφθὴν ἔσθε μέσου χειμῶνος ἐν ὥρῃ,
 καπ' αὐτῇ¹ τυρὸν καὶ σίλφιον· ἅττα τε σάρκα
 μὴ πίειραν ἔχῃ πόντου τέκνα, τῷδε τρόπῳ χρῇ
 σκευάζειν ἥδη σοὶ ἐγὼ τάδε δεύτερον αὐδῶ.

Ἐφιππος δ' ὁ κωμωδιοποιὸς ἐν Φιλύρᾳ δράματι·
 ἑταίρας δ' ὄνομα ἢ Φιλύρα·

πότερον ἐγὼ

τὴν βατίδα τεμάχῃ κατατεμὼν ἔψω, τί φῆς;
 ἢ Σικελικῶς ὀπτὴν ποιήσω; β. Σικελικῶς.

ΒΩΚΕΣ. Ἀριστοτέλης ἐν τῷ ἐπιγραφομένῳ
 Ζωικῷ ἢ περὶ ἰχθύων· “νωτόγραπτα, φησί,
 λέγεται βῶξ, σκολιόγραπτα δὲ κολίας.” Ἐπι-
 χαρμος δ' ἐν Ἡβας γάμῳ·

ἔτι δὲ πὸτ τούτοισι βῶκες, σμαρίδες, ἀφύαι, κάμ-
 μαροι.

Νουμήνιος δ' ἐν Ἀλιευτικῷ βόηκας αὐτοὺς καλεῖ
 ἐν τούτοις·

¹ καπ' αὐτῇ Lumb: καὶ ταύτῃ A.

and the entire shark family Sophron in *Mimes of Men*^a calls a certain fish *botis* in these words. "Hammer-fish gulping down a botis" And maybe he means some kind of plant With regard to the fishing-frog, the learned Aichestratus^b gives the following advice amid his general counsels "Wherever thou seest a fishing-frog, buy it . . and dress the belly-piece" And of the ray he says^c. "Eat a boiled ray in the season of mid-winter, with cheese and silphium on it And so, whatever offspring of the ocean have a flesh that is not too fat should be dressed in this way I tell you this again for the second time" The comic poet Ephippus, in the play *Philyra*^d (Philyra is the name of a courtesan), says. "A Shall I cut the ray in slices and boil it? What say you? Or shall I bake it in Sicilian fashion?" B. That's it, in Sicilian fashion"

The Box^e—Aristotle, in the work entitled *Pertaining to Animals*, or *On Fishes*,^f says "Those with dorsal markings are called *box*, those with oblique markings, *colias*^g" Epicharmus, in *The Marriage of Hebe*^h "And added to these, again, were box, smelts, small fry, lobsters." Numenius in *The Art of Angling*ⁱ has the plural form *boeces* in this line.

^a Kaibel 165; Athen 323 a. If Sophron meant *βότις* of a fish, it is simply a dialectal form of *βάρτις*

^b Frag. 12 Ribbeck 47 Brandt

^c Frag. 49 Ribbeck 49 Brandt

^d Kock II. 262.

^e Or boax (*βωῶ*), so called from its grunt.

^f p. 297 Rose.

^g A kind of tunny.

^h Kaibel 101, Athen 306 c.

ⁱ Frag. 9 But, Athen. 322 c.

ἢ λευκὴν συνόδοντα βόηκας τε τριγκοὺς τε

Σπεύσιππος δὲ καὶ οἱ ἄλλοι Ἀττικοὶ βόακας.
Ἀριστοφάνης Σκηναὶς καταλαμβανούσαις·

287

ἀλλ' ἔχουσα γαστέρα
μεστήν βοάκων ἀπεβάδιζον οἴκαδε.

ὠνομάσθη δὲ παρὰ τὴν βοήν. διὸ καὶ Ἑρμοῦ
ἱερὸν εἶναι λόγος τὸν ἰχθύν, ὥς τὸν κίθαρὸν
Ἀπόλλωνος. Φερεκράτης δ' ἐν Μυρμηκανθρώποις
εἰπών

ἀλλὰ¹ φωνὴν οὐκ ἔχειν
ἰχθύν γέ² φασὶ τὸ παράπαν,
ἐπιφέρει·

νὴ τὼ θεῶ,
οὐκ ἔστιν ἰχθύς ἄλλος οὐδεὶς ἢ βόαξ.

Ἀριστοφάνης δ' ὁ Βυζάντιος κακῶς φησὶν ἡμᾶς
λέγειν τὸν ἰχθύν βῶκα δέον βόωπα, ἐπεὶ μικρὸς
ὑπάρχων μεγάλους ὥπας ἔχει· εἴη ἂν οὖν ὁ βόωψ
βοὸς ὀφθαλμοὺς ἔχων. πρὸς ὃν λεκτέον, εἰ τοῦτον
κακῶς ὀνομάζομεν, διὰ τί κορακῖνόν φαμεν καὶ οὐ
κοροκῖνον; ὠνομάσθη γὰρ ἀπὸ τοῦ τὰς κόρας
κινεῖν. τί δ' οὐχὶ καὶ σείουρον λέγομεν, ἀλλὰ
σίλουρον; ὠνόμασται γὰρ καὶ οὗτος ἀπὸ τοῦ
σεῖειν συνεχῶς τὴν οὐράν.

ΒΕΜΒΡΑΔΕΣ. Φρύνιχος Τραγωδοῖς·

ὦ χρυσοκέφαλοι βεμβράδες θαλάσσιαι.

Ἐπίχαρμος ἐν Ἡβας γάμῳ βαμβραδόνας αὐτὰς
καλεῖ

"Or a white synodon, boeces too, and timci.^a" But Speusippus and all the other Attic writers have *boaces*. Aristophanes, in *Women who get the best Places*^b. "However, with my belly full of boaces, I went back home." The box got its name from its grunt. Hence the fish is said to be sacred to Hermes,^c just as the turbot^d is sacred to Apollo. Pherecrates in *Ant-men*^e says "Yet, they say, a fish hasn't any voice at all." He then goes on. "By the two goddesses,^f there is no other fish but Giunter." Aristophanes of Byzantium says^g that it is wrong for us to call the fish *box*, its real name being *boops*; for though it is small, it has large eyes. It must be then, that the boops has ox-eyes. In answer to him it may be said that if we are wrong in giving it the name of *box*, why do we say *coracinus* (crow-fish) instead of *corocinus*? For this got its name from the motion of its eyes^h. Again, why do we not say *seurus* instead of *silurus* (sheat-fish)? For that too got its name from the constant shaking (*seio*) of its tail (*ouros*).

*Bembrades*ⁱ—Phrynichus in *The Tragedians*, "O golden-headed anchovies of the sea!" Epicharmus calls them *bambradones* in *The Marriage of Hebe*^k:

^a Called *triccæ* in the same fragment, 322 c.

^b Kock i. 514; a woman speaks. On the title see 169 c, note c.

^c The god of eloquence, cf. 325 a-b.

^d Its name, *λιθαρος*, suggested *κιθάρα* or *κιθάρις*, Apollo's lyre; cf. 306 a, 325 a-b.

^e Kock i. 178.

^f Demeter and Persephone.

^g Not in Nauck.

^h *corae*, literally "pupils of the eyes"; cf. Athen. 309 a.

ⁱ A kind of anchovy.

^j Kock i. 383.

^k Kaibel 101; below, 305 c.

¹ *Et. Mag.* 218 31: *ἄλλον* AC.

² *γ* added from *Et. Mag.*

βαμβραδόνες τε καὶ κίχλαι, λαγοί,¹ δράκοντές
c τ'² ἀλκιμοι.

καὶ Σώφρων ἐν ἀνδρείοις “ βαμβραδόνι τραφερά.³”
Νουμήνιος δ' ἐν Ἀλιευτικῷ

ῥηταιῇ καρῖδι καὶ εἴ ποτε βεμβράδι, κείνη
ζωῇ⁴ ἔπ' ἀγρώσσοις⁵ τάδε δὴ⁶ σκέψαιο δέλετρα⁷

Δωρίων δ' ἐν τῷ περὶ ἰχθύων φησί “ βεμβράδα
ἀποκεφαλίσας, εἰάν ῥ' ἀδροτέρα, καὶ ἀποπλύνας
ἀλλ' λεπτῷ καὶ ὕδατι, ἔψε⁸ τὸν αὐτὸν τρόπον τῇ
τριγλίτιδι” γίνεται δέ, φησίν, ἐκ μόνης τῆς
βεμβράδος σκευασία τις ἢ προσαγορευομένη βεμ-
βραφύη· ὧν μνημονεύει Ἀριστῶνυμος ἐν Ἠλίῳ
ρίγωντι.

d ὁ γέ τοι Σικελὸς ταῖς μεμβραφύαις προσέοικεν ὁ
καρκινοβήτης.

Ἀπτικοὶ δ' ὅμως βεμβράδας λέγουσιν. Ἀριστο-
μένης Γόησι

βεμβράδας φέρων ὀβολοῦ.

Ἀριστῶνυμος Ἠλίῳ ρίγωντι⁹.

οὗτ' ἀφύη νῦν ἔστ' ἔθ' ἀπλῶς¹⁰ οὗτ' αὖ βεμβράς
κακοδαίμων.

Ἀριστοφάνης Γήρα·

ταῖς πολιοῦχρῳσι βεμβράσιν τεθραμμένη.

Πλάτων Πρέσβειν·

Ἠράκλεις, τῶν βεμβράδων.

ἐν δὲ ταῖς Εὐπόλιδος Αἰξίν ἔστιν εὐρεῖν καὶ διὰ
e τοῦ μ̄ γραφόμενον. Ἀντιφάνης δ' ἐν Κνοιθιδεῖ¹¹.

¹ Et. Mag. 195 30. βαμβραδόνες δ' ἔτι κίχλαι καὶ λαγοί A.

"Bambradones and wiasses, sea-hares and valiant serpents" Sophron, too, in *Mimes of Men*^a: "With a fat bambiaddon" Numenius, in *The Art of Angling*^b: "With a pool little shrimp—or an anchovy (bembras), it may be—may you go a-hunting for that kind of livelihood, see to it, then, that you have that bait" Dionon in his work *On Fishes* says "If the bembras be rather well-grown, cut off the head, wash the fish in a little salt and water, and boil it in the same way you would a small red mullet" It is only from the bembras, he says, that the dressing called *bembraphye* is prepared This is mentioned by Aristonymus in *Shivering Helios*^c "That Sicilian, the one who walks like a crab, is exactly like a dish of *membraphye*" Attic writers, however, say *bembrades* Aristomenes in *Quacks*^d "Fetching some bembrades for a penny" Aristonymus in *Shivering Helios*^e. "There simply isn't a minnow left any more, nor a damned bembras." Aristophanes in *Old Age*^f. "She was nursed on hoary-skinned bembrades" Plato in *The Envoys*^g "Heracles, what bembrades!" But in *The Goats* of Eupolis one may find it spelt with *m*^h So Antiphanes in *The Man from Cnoethe*ⁱ. "A silly proclamation they

^a Kaibel 166, cf 305 c

^b Frag 3 Bnt.

^c Kock 1. 668.

^d *Ibid.* 691.

^e *Ibid.* 668; cf. above, 284 f, 285 e

^f Kock 1. 425.

^g *Ibid.* 633.

^h i.e. membrades; *ibid.* 264.

ⁱ Kock 11. 61.

² τ' added from 305 c.

³ *τραφερά* Kaibel. *ραφεια* A.

⁴ Birt ζωή A.

⁵ ἐπ' ἀγρώστοις Wilamowitz. ἐπ' ἀγρώστοιο A: ἐπαγρώσσοιο Birt.

⁶ δὴ added by Kaibel.

⁷ Schneider· δέλευρα A.

⁸ Dindorf: ἐψει AC.

⁹ ῥιγοῦντι AC

¹⁰ ἐστὶν ἔτι σαφῶς A; cf. 284 f.

¹¹ κνoισθιδει A.

ἄτοπά γε¹ κηρύττουσιν ἐν τοῖς ἰχθύσι
κηρύγμαθ',² οὐ καὶ νῦν τις ἐκεκράγει μέγα
μέλιτος γλυκυτέρας μεμβράδας φάσκων ἔχειν.
εἰ τοῦτο τοιοῦτ' ἐστίν, οὐδὲν κωλύει
τοὺς μελιτοπώλας αὖ λέγειν βοᾶν θ' ὅτι
πωλοῦσι τὸ μέλι σαπρότερον τῶν μεμβράδων

καὶ Ἀλεξίς δ' ἐν Χορηγίδι διὰ τοῦ μ εἶρηκεν·

f ὃς τοῖς τετραδισταῖς μὲν παρέθηκεν ἐσθίειν³
πρώην λέκιθον καὶ μεμβράδας καὶ στέμφυλα.

ἐν δὲ Πρωτοχώρῳ⁴

ἐπιπονώτερον
ἔργον⁵ μὰ τὸν Διόνυσον οὐκ εἴληφ' ἐγὼ
ἄφ' οὗ παρασιτῶ.⁶ μεμβράδας μοι κρεῖττον ἦν
ἔχειν μετ' Ἀττικιστὶ δυναμένου λαλεῖν.
ὀνησιφόρον ἦν τοῦτο.

38 ΒΑΕΝΝΟΣ. τούτου μέμνηται Σώφρων ἐν τῷ
ἐπιγραφομένῳ Ὠλιεὺς τὸν ἀγριοῦταν,⁷ “βλέννω
θηλαμόνι.” ἐστὶ δὲ κωβιῶ τὴν ἰδέαν παρα-
πλήσιος. Ἐπίχαρμος δ' ἐν Ἡβας γάμῳ ΒΑΙΟΝΑΣ
τινὰς ἰχθύς καλεῖ ἐν τούτοις·

ἄγε δὴ⁸ τρίγλας τε κυφὰς καὶ χαρίστους βαιόνας.
καὶ παρ' Ἀττικοῖς δὲ παροιμία ἐστὶ “μή μοι
βαιών· κακὸς ἰχθύς.”

¹ Meineke (γε Schweighauser): ἀτοπόν τε Α.

² Meineke: κήρυγμα Α

³ Schweighauser: ἐσθίων AC (so 110 b)

⁴ πρωτοχώρῳ Α.

⁵ ἔργον added by Porson.

⁶ παρασίτῳ Α.

⁷ ἀγριώταν Α

are advertising in the fish-market One man was just now loudly bawling that he had membrades to sell sweeter than honey If that is so, there is nothing to prevent the honey-dealers in their turn from saying and shouting that the honey they have to sell is rottener than membrades" Alexis also, in *The Service Lady*,^a has the word with an *m* "Why! All he could serve to the merry-makers^b for them to eat, the other day, was some pease-porridge, membrades, and pressed olive skins." And in *The Premier Danseur*^c "A harder job, so help me Dionysus. I have never had since I became a parasite. I'd rather have had a dish of membrades with somebody who can talk plain Attic. That would have brought some profit"

The Blenny^d—This is mentioned by Sophron in the mime entitled *Fisherman against Farmer*^e: "With the suckling blenny." It is a fish similar in appearance to the goby. And Epicharmus, in *The Marriage of Hebe*,^f calls certain fishes *baiones* in this line: "So he brought some squirming mullets and disgusting baiones." There is also a proverb among the Athenians. "No baion for me! It's a poor fish."

^a Kock II. 391. The title seems to refer to a courtesan; cf. Athen. 577 c.

^b Literally "celebrators of the fourth day of the month," cf. *εκαδιστής*, 298 d and note a. The passage apparently refers to a stingy steward or host, cf. Athen. 659 d.

^c Kock II. 369.

^d If *Blennius ocellaris* is meant, it is the butterfly-fish

^e Kaibel 162.

^f Kaibel 102. Athen. 324 e; the baion is said to be the same as the blenny.

ΒΟΥΓΛΩΣΣΟΣ¹ ὁ Πυθαγορικὸς δὲ δι' ἐγκράτειαν
Ἀρχέστρατός φησιν

b εἶτα λαβεῖν ψῆτταν μεγάλην καὶ² τὴν ὑπότρηχυν
βούγλωσσον, ταύτην δὲ θέρευσ, περὶ Χαλκίδα
κεδινήν.

Ἐπίχαρμος δ' ἐν Ἡβας γάμῳ·

βούγλωσσοί τε καὶ κίθαρος ἐνῆς
τῶν δὲ βουγλώσσω διαλλάττοντές εἰσιν οἱ κυνό-
γλωσσοι περὶ ὧν καὶ αὐτῶν Ἐπίχαρμος φησιν·

αἰολίαι πλώτες τε κυνόγλωσσοί τ', ἐνῆν δέ³ σκια-
θίδες

Ἀττικοὶ δὲ ψῆτταν αὐτὴν καλοῦσιν

c ΓΟΓΓΡΟΙ. τούτους Ἰκέσιος σκληροτέρους τῶν
ἐγχέλεων εἶναί φησι καὶ ἀραιοσαρκοτέρους τε καὶ
ἀτροφωτέρους εὐχυλία τε πολὺ λειπομένους, εὐ-
στομάχους δὲ εἶναι Νίκανδρος δὲ ὁ ἐποποιὸς ἐν
τρίτῳ Γλωσσῶν καλεῖσθαι φησιν αὐτοὺς καὶ γρύλ-
λους. Εὐδοξος δ' ἐν ἕκτῳ Γῆς περιόδου γόγγρους
δέ⁴ φησιν πολλοὺς ἀνδραχθεῖς ἐν Σικυῶνι ἀλίσκε-
σθαι. ὧν ἐνίους εἶναι καὶ ἀμαξιαίους Φιλῆμων
δὲ τῆς νέας⁵ κωμωδίας ὁ ποιητὴς καὶ αὐτὸς μνη-
d μονεύων τῶν ἐν Σικυῶνι διαφόρων γόγγρων ποιεῖ
τινα μάγειρον ἐπὶ τέχνῃ τῇ ἑαυτοῦ σεμνυνόμενον
καὶ λέγοντα ἐν τῷ ἐπιγραφομένῳ Στρατιώτῃ τάδε·

ὥς ἡμερὸς μ' ὑπῆλθε γῇ τε κούρανῳ
λέξαι μολόντι τοῦψον ὥς ἐσκεύασα.
νῇ τὴν Ἀθηνᾶν, ἡδύ γ' ἔστ' εὐήμερεῖν
ἐν ἅπασιν· ἰχθὺς ἀπαλὸς οἷος γέγονέ μοι,

¹ Musurus · βούγλωσσον AC

² καὶ added from 330 a.

The Ox-tongue^a — Archestratus,^b a veritable Pythagorean for frugality, says "Then buy a large plaice, and the rather rough ox-tongue; but this last only in summer, when it is good at Chalcis" Epicharmus in *The Marriage of Hebe*^c. "There were ox-tongues and a turbot among them" But different from the ox-tongues are the dog-tongues, of which also Epicharmus^d says "Speckled-beauties and floaters, and dog-tongues, and maigres too, were in it" The Athenians call the ox-tongue *psetta*

Conger-eels — These, as Hicesius says, are tougher than lake eels, have a more spongy flesh, are less nourishing and much inferior in flavour, but are wholesome The epic poet Nicander, in the third book of his *Glossary*, says^e that they are also called *gryll* Eudoxus, in the sixth book of his *Description of the Earth*, says that many are caught in Sicyon as large as a man can carry; in some instances one of them even fills a cart. And Philemon, the poet of the New Comedy, also mentions the excellent conger-eels of Sicyon, he represents a cook boasting of his art, and saying the following in the play entitled *The Soldier*^f. "For a yearning hath crept upon me to come forth and tell to earth and sky how I dressed the dainty. Yes, by Athena, sweet it is to succeed in all things What a tender fish I had,

^a A kind of sole.

^b Frag 51 Ribbeck 32 Brandt, Athen 330 a.

^c Kaibel 102, Athen 326 e, 330 a

^d Kaibel 99; Athen 308 e, 322 f; cf. 304 e.

^e Frag 122 Schneider; cf. Athen 356 a.

^f Kock II 500; the first words are from Euripides, *Medea*, 57 See Athen 290 a.

³ δὲ 307 c: δὲ καὶ A.

⁴ not in C

⁵ νέας added by Gulick

οἶον¹ παρατέθεικ', οὐ πεφαρμακευμένον
 τυροῖσιν οὐδ' ἄνωθεν ἐξηνθισμένον,²
 ἀλλ' οἶος ἦν ζῶν κῶπτὸς ὦν τοιοῦτος ἦν
 οὕτως ἀπαλὸν ἔδωκα καὶ πρᾶον τὸ πῦρ
 ὀπτῶν τὸν ἰχθύν, οὐδὲ πιστευθήσομαι .
 ὁμοιον ἐγένετ', ὄρνις ὁπόταν ἀρπάσῃ
 τοῦ καταπιεῖν μείζον τι· περιτρέχει³ κύκλῳ
 τηροῦσα τοῦτο, καταπιεῖν δ' ἐσπούδακεν,
 ἕτεραι διώκουσιν δὲ ταύτην ταυτόν ἦν.
 τὴν ἡδοιῆν ὁ πρῶτος αὐτῶν καταμαθὼν
 τῆς λοπάδος ἀνεπήδησε κᾶφενγεν κύκλῳ
 τὴν λοπάδ' ἔχων, ἄλλοι δ' ἐδίωκον κατὰ πόδας.
 ἐξῆν ὁλολύζειν οἱ μὲν ἥρπασάν τι γάρ,
 οἱ δ' οὐδέν, οἱ δὲ πάντα. καίτοι παρέλαβον
 ἰχθῦς ποταμίους ἐσθίοντας βόρβορον.
 εἰ δ' ἔλαβον⁴ ἄρα τι σπάνιον⁵ ἢ 'κ τῆς Ἀττικῆς
 γλαυκίσκον, ᾧ Ζεῦ σῶτερ, ἢ 'ξ Ἀργούς κάπρον
 ἢ 'κ τῆς Σικυῶνος τῆς φίλης ὃν τοῖς θεοῖς
 φέρει Ποσειδῶν γόγγρον εἰς τὸν οὐρανόν,
 ἅπαντες οἱ φαγόντες ἐγένοντ' ἄν θεοί.
 ἀθανασίαν εὖρηκα τοὺς ἥδη νεκροὺς
 ὅταν μόνον⁶ ὁσφρανθῶσι ποιῶ ζῆν πάλιν

Ταῦτα, νῆ τὴν Ἀθηνᾶν, οὐδ' ἄν Μενεκράτης ἄν
 ὁ Συρακόσιος ἐξωγκώσατο⁷ ὁ Ζεὺς ἐπικαλούμενος,
 ὃς ἐφρόνει μέγα ὡς μόνος αἴτιος τοῦ ζῆν τοῖς
 ἀνθρώποις γινόμενος διὰ τῆς αὐτοῦ ἱατρικῆς.
 τοὺς γοῦν⁸ θεραπευομένους ὑπ' αὐτοῦ τὰς ἱεράς
 καλουμένας νόσους συγγράφεσθαι ἡνάγκαζεν ὅτι

¹ οἶον A: τοῦτον C.

² ἐξανθισμένον, "browned," Herwerden.

³ μείζον τι περιτρέχει Meineke: μείζον τι περι δ' A

⁴ εἰ δ' ἔλαβον Canter· εἰ δὲ λαβὼν A. ἦν δὲ λάβω C.

⁵ Morel ἄρτι σιᾶρον AC

⁶ μόνον added by Casaubon

how perfectly did I serve it! Not drugged with cheese, not decked on top with herbs, but even when baked it looked exactly like what it was when alive. So mild and gentle was the fire I gave it when I baked the fish, I shall not even be believed.^a It was exactly as when a hen catches something too big for her to swallow. She runs round and round, holding it fast, and is all eagerness to swallow it. Then other birds begin to chase her. So it was then. The first man to discover the delights of that dish jumped up and ran in flight all round, holding fast to the dish, while others followed close at his heels, I had a right to exult; for some of them seized a bit, others got nothing, others all. And yet I had merely taken some river fish, which eat mud. If I had, then, got something rare, an Attic sea-lizard—O Saviour Zeus!—or Argive boar, or conger-eel from loved Sicily, which Poseidon carries to heaven as an offering to the gods, then all who ate would have become gods. I have found the elixir of life: men already dead, once they but catch a whiff from the dish, I cause to live again.”

This boast, Athena is my witness, would not have been ventured even by the Syracusan Menecrates, surnamed Zeus, who prided himself greatly on being the sole cause of life to mankind through his skill in medicine. He used, at any rate, to compel those whom he cured of the so-called sacred diseases^b to

^a *sc.*, if I tell how greedy for it the diners were.

^b In untechnical language, such as Athenaeus affects here, this term (*λεπὰ νόσοι*) means “desperate” (*ὑπὸ τῶν ἰατρῶν ἀπεγνωσμένοι*, Plut. *Per.* 13). Specifically, in the singular, it means epilepsy.

⁷ ἐξωγλώσατο C (*cf.* 290 a): ἐφθέγγατο A.

⁸ Dindorf: οὖν AC.

ὑπακούσονται αὐτῷ δοῦλοι περισωθέντες. καὶ ἡκολούθουν ὁ μὲν τις Ἡρακλέους σκευὴν ἔχων καὶ καλούμενος Ἡρακλῆς (Νικόστρατος δ' ἦν οὗτος ὁ Ἀργεῖος, ἱερὰν νόσον θεραπευθεὶς μνημονεύει δ' αὐτῶν Ἐφίππος ἐν Πελταστῇ λέγων ὧδε·

οὐ Μενεκράτης μὲν ἔφασκεν εἶναι Ζεὺς θεός,¹
Νικόστρατος δ' Ἀργεῖος ἕτερος Ἡρακλῆς;

ἄλλος δέ τις ὡς Ἑρμῆς χλαμύδα ἔχων καὶ κηρύ-
c κειον, πρὸς δὲ τούτοις² πτερά, ὡς ὁ Ζελεΐτης
Νικαγόρας ὁ καὶ τῆς πατρίδος τυραννήσας, ὡς
ἱστορεῖ Βάτων ἐν τοῖς περὶ τῶν ἐν Ἐφέσῳ τυράν-
νων. Ἡγήσανδρος δὲ φησιν ὅτι καὶ Ἀστυκρέοντα
θεραπευθέντα ὑπ' αὐτοῦ Ἀπόλλωνα ἐκάλεσε. καὶ
ἄλλος δ' αὐτῷ τῶν περισωθέντων Ἀσκληπιοῦ
στολὴν ἀναλαβὼν συμπεριεφέρετο.³ αὐτὸς δ' ὁ
Ζεὺς πορφύραν ἡμφιεσμένος καὶ στέφανον χρυσοῦν
ἐπὶ τῆς κεφαλῆς ἔχων καὶ σκήπτρον κρατῶν
κρηπιδὰς τε ὑποδεδεμένος περιήει μετὰ τοῦ θεοῦ
d χοροῦ. καὶ ἐπιστέλλων Φιλίππῳ τῷ βασιλεῖ οὕτως
ἔγραψεν· “ Μενεκράτης Ζεὺς Φιλίππῳ χαίρειν.
σὺ μὲν Μακεδονίας βασιλεύεις, ἐγὼ δὲ ἰατρικῆς,
καὶ σὺ μὲν ὑγιαίνοντας δύναισαι ὅταν βουληθῇς
ἀπολλύναι, ἐγὼ δὲ τοὺς νοσοῦντας σώζω καὶ τοὺς
εὐρώστους ἀνόσους οἱ ἂν ἐμοὶ πείθωνται παρέχειν
μέχρι γήρως ζῶντας. τοιγαροῦν σὲ μὲν Μακε-
δόνης δορυφοροῦσιν, ἐμὲ δὲ καὶ οἱ μέλλοντες
ἔσεσθαι Ζεὺς γὰρ ἐγὼ αὐτοῖς βίον παρέχω ”

¹ Ζεὺς θεός Schweighauser ὁ θεός A.

² A τούτοις C.

³ συμπεριεφέρετο Meyer· συμπεριεφθείρετο A

sign a bond that they would obey him as his slaves if they were restored to health. And one man who became his attendant wore the dress and went by the name of Heiacles; he was Nicostratus of Argos, who had been cured of the sacred sickness. Ephippus mentions them in *The Peltast*,^a speaking as follows: "Did not Menecrates assert that he was Zeus, a god? And Nicostratus of Argos, that he was another Heiacles?" Another attendant, with the riding-cloak and herald's staff, "and wings besides,"^b was called Hermes, like Nicagoras of Zeleia, who became tyrant of his native city, according to the account given by Baton in his *History of the Tyrants in Ephesus*.^c And Hegesander^d says that Astycreon, who had been cured by him, was called Apollo. Still another of his patients who had been restored to health moved about in his company clad in the garb of Asclepius. As for Zeus himself, dressed in purple, with a gold crown on his head and carrying a sceptre, his feet shod with slippers, he walked about attended by this divine choir. In a letter to King Philip he wrote as follows. "Zeus-Menecrates to Philip, greeting: You are king of Macedonia, but I am king of Medicine. You can destroy healthy people whensoever you wish, but I can save the ailing, and the robust who follow my prescriptions I can keep alive without sickness until old age comes. Therefore, while you are attended by a bodyguard of Macedonians, I am attended by all posterity. For I, Zeus, give them life." In

^a Kock II 260.

^b The form *τούτοις* seems to indicate that these words also belong to Ephippus. The wings were on the sandals. See critical note.

^c *F.H.G.* IV. 348.

^d *Ibid.* 414.

πρὸς ὃν ὡς μελαγχολῶντα ἐπέστελλεν ὁ Φίλιππος·
 e “Φίλιππος¹ Μενεκράτει ὑγιαίνειν.” παραπλησίως
 δὲ ἐπέστελλε καὶ Ἀρχιδάμῳ τῷ Λακεδαιμονίων
 βασιλεῖ καὶ τοῖς ἄλλοις ὅσοις ἔγραφεν, οὐκ ἀπ-
 εχόμενος τοῦ Διός. καλέσας δ’ αὐτόν ποτε ἐπὶ
 δείπνον ὁ Φίλιππος μετὰ τῶν ἰδίων θεῶν συγκατ-
 ἐκλινε πάντας ἐπὶ τῆς μέσης κλίνης ὑψηλότατα καὶ
 ἱεροπρεπέστατα κεκοσμημένης καὶ τράπεζαν παρα-
 θεὶς ἐφ’ ἧς βωμὸς ἔκειτο καὶ τῶν ἀπὸ γῆς παντο-
 दाπῶν² ἀπαρχαί. καὶ ὁπότε τοῖς ἄλλοις παρ-
 εφέρετο τὰ ἐδώδιμα, τοῖς ἀμφὶ Μενεκράτην ἐθυμίων
 f καὶ ἔσπενδον οἱ παῖδες καὶ τέλος ὁ καινὸς Ζεὺς
 μετὰ τῶν ὑπηκόων γελῶμενος θεῶν³ ἔφυγεν ἐκ
 τοῦ συμποσίου, ὡς Ἠγήσανδρος ἱστορεῖ· μνη-
 μονεύει δὲ τοῦ Μενεκράτους καὶ Ἀλεξίς ἐν Μίνῳ.⁴
 καὶ Θεμίσων δὲ ὁ Κύπριος, τὰ Ἀντιόχου τοῦ
 βασιλέως παιδικά, ὥς φησι Πύθερμος ὁ Ἐφέσιος
 ἐν τῇ ὀγδόῃ τῶν ἱστοριῶν, οὐ μόνον ἐν ταῖς πανη-
 290 γύρεσιν ἀνεκηρύττετο Θεμίσων Μακεδών, Ἀντιό-
 χου βασιλέως Ἡρακλῆς· ἔθνον δὲ καὶ⁵ αὐτῷ
 πάντες οἱ ἐγχώριοι ἐπιλέγοντες Ἡρακλεῖ Θεμίσωνι,
 καὶ παρῆν αὐτὸς ὁπότε τις τῶν ἐνδόξων θύοι καὶ
 ἀνέκειτο στρωμνὴν καθ’ αὐτὸν ἔχων ἡμφιεσμένος
 λεοντῆν· ἐφόρει δὲ καὶ τόξα Σκυθικὰ καὶ ῥόπαλον
 ἐκράτει. ὁ δ’ οὖν Μενεκράτης τοιοῦτος ὢν ὁποῖος

¹ Φίλιππος added by Casaubon.

² παντοδαπῶν Kaibel: πάντων ἁνῶν A.

³ θεῶν Casaubon: θέων AC.

⁴ Λίνῳ Meineke

⁵ καὶ added by Meyer· ἀλλ’ ἔθνον αὐτῷ C.

^a Philip, in an excellent pun, substituted for χαίρειν (re-
 joice!), the common form of greeting in a letter, the rarer
 ὑγιαίνειν (be of sound health!). See Plut. *Ages* 21.

answer to him Philip wrote, treating him as a crazy man: "Philip to Menecrates, come to your senses!"^a In similar vein Menecrates wrote also to Archidamus, king of Sparta, and in fact to all his correspondents, never refraining from the name of Zeus. Once Philip invited him, along with his own peculiar band of gods, to a dinner, and made them all recline together on the central couch, which was raised very high and decked in a way befitting the most elaborate ritual. He then set before them a table on which lay an altar and first-fruits of all kinds of products of the earth.^b And when the food was brought in for the rest of the company, the slaves would burn incense and offer libations before Menecrates and his crew, until at last this new Zeus, derided as he was, fled with his subject gods^c from the symposium. This is narrated by Hegesander.^d But Menecrates is also mentioned by Alexis in *Minos*.^e Again, Themison of Cyprus, the favourite of King Antiochus, was proclaimed at the festivals as Themison of Macedon, the Heracles of King Antiochus, according to Pythermus of Ephesus in the eighth book of his *Histories*.^f Not only that, but all the inhabitants also sacrificed to him, calling upon him by the name of Heracles-Themison; and whenever any distinguished person offered sacrifice, Themison was always present in person, reclining on a separate couch and clad in a lion's skin; he also carried a Scythian bow and held a club. However that may be, Menecrates, for all that he was the

^b Such as were provided for the gods at the *θεοξένια*, but not to be eaten.

^c Or, reading *θέων*, "fled on the run with his subjects."

^d *F.H.G.* iv. 414.

^e Kock ii. 346.

^f *F.H.G.* iv. 488.

ATHENAEUS

εἴρηται οὐδὲν παραπλήσιόν ποτε ἐξωγκώσατο οἶον
ὁ προειρημένος μάγειρος·

- b ἄθανασίαν ἠϋρηκα· τοὺς ἤδη νεκρούς,
ὅταν μόνον¹ ὁσφρανθῶσι, ποιῶ ζῆν πάλιν.

Ἄλαζονικὸν δ' ἐστὶ πᾶν τὸ τῶν μαγείρων φύ-
λον, ὡς καὶ Ἡγήσιππος² ἐν Ἀδελφοῖς³ παρίστησι.
παράγει δὲ μάγειρον λέγοντα·

βέλτιστε, πολλοῖς πολλὰ περὶ μαγειρικῆς
εἰρημέν' ἐστίν ἢ λέγων φαίνου τι δὴ⁴
καινὸν παρὰ τοὺς ἔμπροσθεν ἢ μὴ κόπτε με.
B οὐκ ἀλλὰ τὸ πέρας τῆς μαγειρικῆς, Σύρε,⁵
εὐρηκέηναι πάντων νόμιζε μόνον ἐμέ⁶
οὐ γὰρ παρέργως ἔμαθον ἐν ἔτεσιν δυεῖν
ἔχων περιζωμ', ἀλλ' ἅπαντα τὸν βίον
ζητῶν κατὰ μέρη τὴν τέχνην ἐξήτακα·

- c εἶδη λαχόντων ὅς' ἐστί, βεμβράδων τρόπους,
— φακῆς γένη παντοδαπά τὸ πέρας σοι λέγω·
ὅταν ἐν περιδείπνῳ τυγχάνω διακονῶν,
ἐπὰν τάχιστ' ἔλθωσιν ἐκ' τῆς ἐκφορᾶς
τὰ βάπτ'⁸ ἔχοντες, τοῦπίθημα τῆς χύτρας
ἀφελῶν ἐποίησα τοὺς δακρύνοντας γελᾶν·
τοιοῦτος ἔνδοθέν τις ἐν τῷ σώματι
διέδραμε γαργαλισμὸς ὡς ὄντων γάμων.
A φακῆν παρατιθείς, εἰπέ μοι, καὶ βεμβράδας;
d B. τὰ πάρεργά μου ταῦτ' ἐστίν. ἦν δὲ δὴ λάβω

¹ μόνον added by Casaubon.

² Casaubon: Ἡγήσανδρος AC.

³ C: δελφοῖς A

⁴ δὴ Schweighauser · λη A.

⁵ Σύρε Petit εὔρε A

⁶ εὐρηκεῖναι . ἐμέ Kock, following various conjectures

kind of person I have described, never ventured a boast at all approaching that of the cook just mentioned ^a “I have found the elixir of life; men already dead, once they but catch a whiff from the dish, I cause to live again”

But the whole tribe of cooks is given to boasting, as Hegesippus represents them in *Brothers* ^b; he brings on a cook who says “A. My good sir, much has been said by many men on the subject of cookery. Either, then, you must prove that you can say something novel, as compared with the other authorities, or else stop making me tired. B. Not so, Syrus. You had better believe that I am the only one in the world who has discovered the finishing touch in the art of cookery ^c. I didn’t learn it casually, by merely wearing an apron for a couple of years, but I have spent my whole life in studying and testing the art in all its branches; all the kinds of vegetables there are, the varieties of small fry, every kind of lentil soup. Ay, the finishing touch, I tell you. When I chance to be the caterer serving at a funeral-feast, the moment they return from the funeral clad in garments dyed black, I take the lid from the pot and make the mourners laugh. Such is the titillation which courses inside their bodies, as though they were at a wedding. A. What, you mean by serving them lentil soup and small fry? Tell me! B. They are mere side-issues with me. But if I get what I require,

^a 288 d.

^b Kock iii 312, cf. Athen. 405 d.

^c Cf. Athen 377 a.

of Casaubon and Dobree. εὔρημα μόνον εἰδέναι τῶν νομιζομένων ἐμέ A: τὸ πέρας τῆς μαγειρικῆς, Σύρε, εὔρημα πᾶν μόνον εἰδέναι νόμιζ’ ἐμέ Capps.

⁷ ἀπὸ Meineke

⁸ τὰ φαί’ Madvig.

ATHENAEUS

τὰ δέοντα καὶ τοῦπτάνιον ἀρμόσωμ' ἅπαξ,
ὅπερ ἐπὶ τῶν ἔμπροσθε Σειρήνων, Σύρε,
ἐγένετο, καὶ νῦν ταῦτ' οὗτ' ὅψει πάλιν.
ὑπὸ τῆς γὰρ ὁσμῆς¹ οὐδὲ εἰς δυνήσεται
ἀπλῶς διελθεῖν τὸν στενωπὸν τουτονί.
ὁ δὲ παριὼν πᾶς εὐθέως πρὸς τὴν θύραν
ἐστήξετ' ἀχανής, προσπεπατταλευμένος,
ἄφωνος, ἄχρι ἂν τῶν φίλων βεβυσμένος
τὴν ῥῖν' ἕτερός τις προσδραμὼν ἀποσπάσῃ.

A. μέγας εἰ τεχνίτης. B. ἀγνοεῖς πρὸς ὃν λαλεῖς.

- e πολλοὺς ἐγὼ σφόδρ' οἶδα τῶν καθημένων,
οἱ καταβεβρώκασ' ἔνεκ' ἐμοῦ τὰς οὐσίας.

πρὸς τῶν θεῶν, τί διαφέρειν οὗτος ὑμῖν δοκεῖ τῶν
παρὰ Πινδάρῳ Κηληδόνων, αἱ κατὰ τὸν αὐτὸν
τρόπον ταῖς Σειρήσι τοὺς ἀκρωμένους ἐποιοῦν
ἐπιλανθανομένους τῶν τροφῶν διὰ τὴν ἡδονὴν
ἀφαναίνεσθαι;

Νικόμαχος δ' ἐν Εἰλειθυίᾳ καὶ αὐτὸς παράγει
τινὰ μάγειρον ὑπερβάλλοντα τοὺς περὶ τὸν Διόνυσον
τεχνίτας. λέγει δ' οὖν οὗτος πρὸς τὸν μισθω-
σάμενον·

- f ὑποδεικνύεις μὲν ἦθος ἀστείον πάννυ
καὶ πρᾶον, ὀλίγωρον δὲ πεποίηκάς τι. B. πῶς;
A. ἐν τῇ τέχνῃ τίνες ἐσμέν οὐκ ἐξήτακας
ἢ πρότερον ἐπύθου τῶν ἀκριβῶς εἰδόντων
οὕτω τ' ἐμισθώσω με; B. μὰ Δί', ἐγὼ μὲν οὐ.
A. καὶ μὴν² ἴσως ὅσον μαγείρου διαφέρει³
μάγειρος οὐκ οἶσθ'. B. εἴσομαι δέ γ' ἦν λέγῃς.
A. τὸ γὰρ παραλαβόντ' ὄψον ἡγορασμένον

¹ γὰρ ὁσμῆς Pierson: ὁσμῆς γὰρ AC.

² καὶ μὴν Jacoby: κώμην AC.

and can once arrange the kitchen to suit myself, you shall now, Syrus, again see the self-same thing which happened in the time of the Sirens of old. The fragrance is such that, to put it simply, not a man of them will be able to pass through this alley. Every passer-by will immediately come to a stop at the front door, open-mouthed, nailed to the wall speechless; until finally one of his friends, some other person who has stopped up his own nostrils.^a comes running up and pulls him away. A. You are a mighty artist. B. You don't know the man you are speaking to. Why, I know of many persons seated here in the audience who have eaten up their estates for my sake." In the name of the gods, what is the difference, think you, between this fellow and the Charmers in Pindar,^b who, like the Sirens, caused those who listened to them to forget their mother-cities and wither away in pleasure?

Nicomachus, in *Eileithya*, also introduces a cook who beats the actors at boasting. Anyway, this fellow says to the man who has hired him: ^c "A. You indicate a character that is, to be sure, very charming and gentle, but you have been negligent in one detail. B. What is that? A. You have failed to scrutinize carefully our importance as artists. Or have you, before hiring me, asked of those who know me well? B. No, by Zeus, I have not. A. Then look you! You have no notion, perhaps, of how one cook differs from another. B. But I shall know if you tell me. A. To take a fish purchased by someone

^a As the companions of Odysseus had their ears stopped up.

^b *P. L. G.*⁴ frag. 53

^c Kock III. 386.

- 291 πότερ¹ ἀποδοῦναι σκευάσαντα μουσικῶς
 διακόνου 'στ' οὐ τοῦ τυχόντος; B. Ἡράκλεις.
 A. ὁ μάγειρός ἐσθ' ὁ τέλειος ἑτέρα διάθεσις.
 πολλὰς τέχνας λάβοις ἂν ἐνδόξους πάνν,
 ὦν τὸν μαθεῖν βουλόμενον ὀρθῶς οὐκ ἔνι
 ταύταις προσελθεῖν εὐθύς, ἀλλ' ἔμπροσθε δεῖ
 ζωγραφίας ἡφθαι² ταῦτα καὶ μαγειρικῆς
 πρότερον μαθεῖν δεῖ τῆς τέχνης ἑτέρας τέχνας,
 b ὦν εἰδέναι σοι κρεῖττον ἦν μοι πρὶν λαλεῖν,
 ἀστρολογικὴν, γεωμετρικὴν, ἱατρικὴν.³
 τῶν ἰχθύων γὰρ τὰς δυνάμεις καὶ τὰς τέχνας
 ἐντεῦθεν εἶση παρακολουθήσεις χρόνοις,
 πότ' ἄωρός ἐσθ' ἕκαστος ἢ πόθ' ὠριμος
 τῶν ἡδονῶν γὰρ μεγάλα τὰ διαστήματα
 ἐνίοτε κρεῖττων γίνεται θύννου βόαξ.
 B. ἔστω. γεωμετρικῇ δὲ καὶ σοὶ πρᾶγμα τί,
 A. τοῦπτάνιον⁴ ἡμεῖς σφαῖραν εἶναι τιθέμεθα·
 τοῦτο διελέσθαι καὶ τόπον λαβόνθ' ἓνα
 c μερίσαι κατ' εἶδος τῆς τέχνης ἐπιδέξια,
 ἐκείθεν ἐνταῦθ' ἐστὶ μετενηνεγμένα.
 B. οὗτος, πέπεισμαι, κἂν τὰ λοιπὰ μὴ λαλῆς⁵
 περὶ τῆς ἱατρικῆς δέ, A. τῶν γὰρ βρωμάτων
 πνευματικὰ καὶ δύσπεπτα καὶ τιμωρίαν
 d ἔχοντ' ἓν' ἔστιν,⁶ οὐ τροφήν. δειπνῶν δὲ πᾶς⁷
 τὰλλότρια γίνετ' ὀξύχειρ κοῦκ ἐγκρατής·
 τοῖς δὴ τοιούτοις βρώμασιν τὰ φάρμακα
 εὖρητ' ἐκείθεν, μεταφορὰ δ' ἐστὶν τέχνης.

¹ Dobree: πότερον A.

² These and the following words are corrupt.

³ Meineke. ἡ ἱατρικὴν γεωμετρικὴν A.

⁴ τοῦπτάνειον (as usual) AC.

⁵ λαῶν λαλῆς Kaibel· καὶ . λαλεῖς A: (λαλῆς C).

⁶ ἐνὶ ἔστιν Meineke ἐνεστιν A.

else and dish it up with an artistic dressing is not within the capacity of any ordinary servant, is it?² B. Heracles defend us!¹ A. The complete cook is made on a different plan. You must acquire many arts held in high esteem, which anyone that wishes to learn them properly should not approach offhand; no, you must first grasp the art of painting^a. Then there are other arts, too, which you must learn before the art of cookery, and which it would have been better for you to know about before you spoke to me. They are astrology, geometry, and medicine. For from these you will learn the potencies and the tricks of fishes, you will carefully observe the seasons, to see when any fish, in each case, is served untimely or in season. For in pleasures the divergences^b are important. Sometimes a boax proves to be better than a tunny. B. That may be so. But what business have you with geometry?¹ A. We regard the kitchen as a globe. We must divide it into segments, and after finding one locus separate it into specific parts as the advantage of the art decrees. These are processes borrowed from geometry. B. Stop! I believe you even if you don't tell me the rest. But what about medicine?¹ A. There are foods which in some cases cause winds and dyspepsia and bring dire vengeance, not nourishment. Every one who dines on hostile food becomes quarrelsome and loses his self-control. For such foods, then, you must find the antidote in the art of medicine, and it's a borrowing of art. Again,

^a See critical note.

^b διαστήματα is apparently an astrological term.

ἤδη τὸ μετὰ νοῦ καὶ τὸ συμμέτρως ἔχον¹
 περὶ τακτικῆς ἕκαστα ποῦ τεθήσεται·
 ἀριθμῶ τὸ πλήθος εἰδέναι μαγειρικῆς.
 οὐδείς² ἕτερός σοι πρὸς ἔμ' ἐκεῖ³ γραφήσεται.
 Β. μίkr' ἀντάκουσον⁴ ἐν μέρει κάμου. Α. λέγε.
 Β. σὺ μηδέν² ἐνόχλει μήτε σαυτὸν μήτ' ἐμέ,
 ἀπραγμόνως δὲ διαγενοῦ τὴν ἡμέραν.

Ὁ δὲ παρὰ τῷ νεωτέρῳ Φιλήμονι μάγειρος δι-
 ε δασκαλικός τις εἶναι θέλει τοιαυτὰ τινα λαλῶν·

εἰάσθ' οὕτως ὡς ἔχει.⁵ τὸ πῦρ μόνον
 ποιεῖτε τοῖς ὀπτοῖσι⁶ μήτ' ἀνειμένον
 (τὸ γὰρ τοιοῦτ' οὐκ ὀπτόν, ἀλλ' ἐφθὸν ποιεῖ)
 μήτ' ὀξύ· κατακάει γὰρ ὅσ' ἂν ἔξω λάβῃ
 τοῦτο πάλιν, εἰς τὴν σάρκα δ' οὐκ ἐνδύεται
 μάγειρός ἐστιν⁷ οὐκ ἐὰν ζωμήρυσιν
 ἔχων τις ἔλθῃ καὶ μάχαιραν πρὸς τινα,
 οὐδ' ἂν τις εἰς τὰς λοπάδας ἰχθῦς ἐμβάλῃ,
 f ἀλλ' ἔστι τις φρόνησις ἐν τῷ πράγματι.

ὁ δὲ παρὰ Διφίλῳ ἐν τῷ Ζωγράφῳ καὶ πρὸς οὓς
 ἐκμισθοῦν αὐτὸν δεῖ διδάσκει λέγων οὕτως·

οὐ μὴ παραλάβω σ' οὐδαμοῦ,⁸ Δράκων, ἐγὼ
 ἐπ' ἔργον, οὐ⁹ μὴ διατελεῖς τὴν ἡμέραν
 τραπεζοποιῶν ἐν ἀγαθοῖς πολλοῖς χύδην.
 οὐ γὰρ βαδίζω πρότερον ἢ μὴ δοκιμάσω
 292 τίς ἐσθ' ὁ θύων ἢ πόθεν συνίσταται
 τὸ δεῖπνον ἢ κέκληκεν ἀνθρώπους τίνας.

¹ ἔχον Jacobs: ἐμὸν AC.

² οὐθεὶς and μηθὲν AC.

³ ἔμ' ἐκεῖ Lumb: ἐμὲ καὶ AC.

⁴ μίkr' ἀντάλουσον Cobet: μικρὰ διάκουσον A

it is a matter of military tactics as well—this use of reason and harmony, the knowing just where in cookery each unit is to be posted in number and in quantity. In that respect no one else can be enrolled as my equal. B Now listen to a few things in answer in my turn. A Say on. B Don't bother yourself about me, but go spend the rest of the day at your ease! "

The cook described by Philemon the Younger^a is inclined to be rather schoolmasterish when he says lines like these. "Let it alone, just as it is. For things that are to be baked, just see to it that the fire is neither too slow (for that is right for boiling but not for baking) nor yet too hot; for then in turn it burns up whatever it touches on the outside, but does not penetrate to the flesh. A man isn't a cook merely because he comes to a customer with soup-ladle and carving-knife, nor even if he tosses some fish into a casserole; no, Wisdom^b is required in his business." But the cook in *The Painter*, by Diphilus,^c tells us to whom he should let himself out for hire in these words: "A No, Draco, I won't take you on for a job anywhere unless you are likely to spend the day as table-maker^d with a lavish abundance of good materials. For I never go to a man until I first make sure who is giving the sacrificial feast, or why the dinner is given, or what

^a Kock II. 540.

^b φρόνησις, a favourite word of the philosophers.

^c Kock II. 553.

^d For the duties of the τραπεζοποιοί see 170 d.

⁵ οὕτως ὡς ἔχει Bentley. οὕτως ἔχειν A.

⁶ ὁποῖς AC

⁷ ἐστίν Musurus: δ' ἐστίν AC.

⁸ οὐθαμοῦ AC.

⁹ Porson οὐ A.

ἔστιν δ' ἀπάντων τῶν γενῶν μοι διαγραφή,
 εἰς ποῖα μισθοῦν ἢ φυλάττεσθαι με δεῖ
 οἶον τὸ κατὰ τοῦμπόριον, εἰ βούλει, γένος
 ναύκληρος ἀποθύει τις εὐχὴν, ἀποβαλὼν
 τὸν ἰστὸν ἢ πηδάλια συντρίψας νεώς,
 ἢ φορτὶ' ἐξέρριψ' ὑπέραντλος γενόμενος·
 ἀφῆκα τὸν τοιοῦτον· οὐδέν¹ ἡδέως

- b ποιεῖ γὰρ οὗτος, ἀλλ' ὅσον νόμου χάριν
 ὁμοῦ δὲ ταῖς σπονδαῖσι διαλογίζεται
 τοῖς συμπλέουσιν ὅποσον ἐπιβάλλει μέρος
 τιθεῖς, τά θ' αὐτοῦ σπλάγχν' ἕκαστος ἐσθίει.
 ἀλλ' ἕτερος εἰσπέπλευκεν ἐκ Βυζαντίου
 τριταῖος, ἀπαθής, εὐπορηκώς, περιχαρής
 εἰς δέκ' ἐπὶ τῇ μνᾷ γεγονέναι καὶ δώδεκα,
 λαλῶν τὰ ναῦλα καὶ τὰ² δάνει' ἐρυγγάνων,
 ἀφροδίσι' ὑπὸ κόλλοψι μαστροποῖς ποιῶν,
 ὑπὸ τοῦτον ὑπέμυξ'³ εὐθύς ἐκβεβηκότα,
 τὴν δεξιὰν ἐνέβαλον, ἐμνήσθην Διὸς

- c Σωτήρος, ἐμπέπηγα τῷ διακοινεῖν
 τοιοῦτος ὁ τρόπος μεῖράκιον ἐρῶν πάλιν
 τὰ πατρῶα βρύκει καὶ σπαθᾷ πορεύομαι.
 ἀπὸ συμβολῶν συνάγοντα, νῆ Δί', ἕτερά που
 ἐνέβαλεν εἰς τὸν κέραμον ἐνευρημένα
 τὰ κράσπεδ' ἀποθλιβέντα καὶ κεκραγότα
 "ὀψάριον ἀγοραῖον ποιεῖν τίς βούλεται,"
 ἐὼ βοᾶν· πληγὰς γὰρ ἔτι προσλαμβάνειν

¹ οὐθέν AC

² τὰ added by Wilamowitz

³ Perhaps a slang word ὑπέμυψ' Preller, ὑπέδυν Naber

^a The epithet ὑπέραντλος is transferred from ship to ship-master

^b Instead of the sacrificial victim, for which they will have to pay

people he has invited I have a diagram of all classes, those to whom I should let myself out, and those of whom I must beware. Take, for example, the class that belongs in the Port. A sea-captain offers sacrifice to pay a vow, he has lost the mast or rudder of his ship and completely wrecked it, or has tossed the cargo overboard when he was full of water ^a I let that kind of man alone, because he never does anything for pleasure, but only through custom. While the libations are poured he is calculating how big a share of the loss he can levy on the passengers, reckoning it all up; and so each of them must eat his own vitals ^b. But another man has sailed into port from Byzantium, only a two days' voyage, without a scratch, he has made money, and is overjoyed that he has made a profit of ten or twelve per cent ^c. He is full of talk about his fares, he belches forth his loans, celebrating a debauch with the help of tough panders. Up to him I sidle purring, ^d the moment he disembarks; I put my hand in his, I remind him of Zeus the Saviour, I am all engrossed in the thought of serving him. That's my way! Again, a lad is gobbling up his patrimony in a love affair, he's a fast worker when it comes to spending. I go to him. Other lads, perhaps, get up a subscription dinner ^e. God save the mark! They put into the urn what money they can find, and as they tightly clutch the fringes of their clothes ^f they cry. 'Who's willing to get up a cheap little dinner in the market?' I let *them* bawl. For to go there means getting a lot of blows

^a Literally "ten or twelve drachmas to the mina" (which was 100 drachmas)

^c See critical note

^e Athen. 142 c, 365 d.

^f Signifying their embarrassment

ATHENAEUS

ἐλθόντα καὶ τὴν νύχθ' ὅλην διακονεῖν.
 τὸ μισθάριον γὰρ ἂν ἀπαιτῆς, “ἀμίδα μοι
 d ἔνεγκε πρῶτον” φησίν. “ὄξος ἢ φακῇ
 οὐκ εἶχε.” πάλιν ᾗτησας· “οἰμώξει μακρὰ
 πρῶτος μαγείρων” φησίν. ἕτερα μυρία
 τοιαῦτα καταλέξαιμ' ἄν. οὐ δὲ νῦν σ' ἄγω,
 πορνεῖόν ἐστιν, πολυτελῶς Ἀδώνια
 ἄγουσ' ἑταῖρα μεθ' ἑτέρων πορνῶν· χύδην
 σαυτὸν ἀποσάξεις¹ τὸν τε κόλπον ἀποτρέχων.

καὶ παρ' Ἀρχεδίκῳ δ' ἐν Θησαυρῷ ἄλλος σοφιστῆς
 e μαγειρίσκος τάδε λέγει·

πρῶτον ὤμων κειμένων
 τῶν ἰχθύων πάρεσιν οἱ κεκλημένοι
 “δίδου κατὰ χειρός.” “τοῦψον οἰχήσει λαβών.”
 τὰς λοπάδας ἐπιθεῖς ἐπὶ τὸ πῦρ τοὺς ἄνθρακας
 ἔρραν' ἐλαίῳ πάντα καὶ ποιῶ φλόγα.
 ἐν ᾧ τὸ λάχανον αἶ τε τῶν παροψίδων
 τὸν ἄνδρα δριμύτητες εὐφραίνουσί μου,
 ἐφθὼν τὸν ἰχθὺν ἀποδίδωμ' ἔχοντα τοὺς
 f χυμοὺς ἐν αὐτῷ τὴν τε τῆς ἄλμης ἀκμήν,
 εἰς ἣν ἂν ἐμβάψαιτο πᾶς² ἐλεύθερος
 ἐλαδίου κοτύλης τε παραναλωμένης
 σέσωκ' ἐμοί³ τρίκλινα πεντήκοντ' ἴσως.

Φιλοστέφανος δ' ἐν Δηλίῳ καὶ ὀνόματα ἐνδόξων
 μαγείρων ἐν τοῖσδε καταλέγει·

293 εἰδώς σε πάντων διαφέροντα τῇ τέχνῃ
 τῇ τ' ὀξύτητι μετὰ Θίβρωνα,⁴ Δαίδαλε,

¹ ἀποσάξεις Casaubon · ἀποτάξεις A.

besides, as well as serving the whole night through. If you ask them for your fee, they say, 'First bring me the pot' 'The lentil soup didn't have any vinegar in it.' Again you ask 'You'll be the foremost cook to get—a beating' I might recite an unending list of other customers like these But where I am taking you now is to a brothel There a courtesan is celebrating the Adonis festival sumptuously in company with other harlots. You will stuff yourself lavishly, and the folds of your tunic as well,^a when you amble from there" And in *The Treasure*, by Archedicus, another little cook-professor^b has this to say^c: "First the guests arrive while the fish are still lying uncooked 'Give me water for the hands,' they demand 'Take the fish and be off!' I put the casseroles on the fire, sprinkle the coals with oil thoroughly, and make a blaze While the greens and the pungent smells from the side-dishes cheer my patron, I boil the fish nicely with all its juices in it and just the right strength of brine, into which any gentleman might dip Thus, by the sacrifice of a small cup of cheap oil I have saved for my benefit perhaps fifty feasts" Philostephanus, in *The Man from Delos*, gives even the names of distinguished cooks in these lines^d: "I know that you, Daedalus, excel all men in your profession and in your keen intelligence, next to Thibron, the

^a *i e.*, you will carry food away with you for later consumption.

^b Cf Athen 658 e.

^c Kock iii. 276.

^d Kock iii 393.

² ἀνὴρ after πῆς deleted by Musurus.

³ σέσωκ' εὐοι Schweighausen σίσωλέοι Δ

⁴ Θίβρων α Gaisford Αἰδύωννα ΛC

ATHENAEUS

τὸν ἐξ Ἀθηνῶν, τὸν καλούμενον Πέρας,
δοὺς μισθὸν ὃν μ¹ ἤτησας ἥκω δεῦρ' ἄγων.²

Σωτάδης δ', οὐχ ὁ τῶν Ἰωνικῶν ἀσμάτων
ποιητῆς ὁ Μαρωνίτης, ἀλλ' ὁ τῆς μέσης κωμωδίας,
ποιεῖ καὶ αὐτὸς ἐν Ἐγκλειομέναις (οὕτω γὰρ
ἐπιγράφει³ τὸ δράμα) τοιάδς μάγειρον λέγοντα·

καρίδας ἔλαβον πρῶτον· ἀπεταγήνισα⁴

- b ταύτας ἀπάσας. γαλεὸς εἴληπται μέγας
ᾧπτῃσα τὰ μέσα, τὴν δὲ λοιπὴν γρυμέαν
ἔψω ποιήσας τρίμμα συκαμίνινον.⁵
γλαύκου φέρω κεφάλαια παμμεγέθη δύο,
ἐν λοπάδι μεγάλῃ ταῦτα, λιτῶς προσαγαγὼν
χλόην, κύμινον, ἄλας, ὕδωρ, ἐλάδιον⁶
λάβρακα μετὰ ταῦτ' ἐπριάμην καλὸν σφόδρα·
ἔσται δι' ἄλμης λιπαρὸς ἐφθὸς ἐν χλόῃ,
ἀποδοὺς ὅσ' ἐστὶν ἀπ' ὀβελίσκων⁷ ὀπτανά.

- c τρίγλας καλὰς ἡγόρασα καὶ κίχλας καλὰς
ἔρριψα ταύτας ἐπὶ τὸν ἀνθραχ' ὥς ἔχει
ἄλμη τε λιπαρὰ παρατίθημ' ὀρίγανον
ταύταις⁸ προσέλαβον σηπίας καὶ τευθίδας·
ἀστεῖον ἐφθῇ⁹ τευθὶς ὠνθυλευμένη
καὶ πτερύγι' ἀπαλῶς¹⁰ σηπίας ᾧπτημένα.
τριμμάτιον¹¹ ᾧκείωσα τούτοις ἀνθινὸν
παντοδαπόν. ἐψήτ' ἦν¹² δὲ μετὰ ταύτας τινά·
ὀξύλιπαρον τούτοις ἔδωκα χυμῖον.

¹ μ' added by Casaubon.

² ἄγων Schweighauser · ἄγων σε A.

³ ἐπιγράφεται Meyer

⁴ Meineke. ἀπετηγάνισα AC.

⁵ Casaubon συκάμινον A.

⁶ Casaubon ἐλαιον AC.

⁷ ἀπ' ὀβελίσκων Schweighauser ἀποβέλισον A.

Athenian cook surnamed Perfection, and so I have come to pay the price you demanded and fetch you hither."

Now Sotades (not the poet of Maroneia, author of the *Ionian Songs*, but the writer of the Middle Comedy) also represents a cook speaking in language of this tenor in *Locked Up* (for thus he inscribes ^a his play). ^b "First I took some shrimps, I fried them all to a turn. A huge dog-fish is put in my hands, I baked the middle slices, but the rest of the stuff I boiled, after making a mulberry sauce. Here I fetch two very large pieces of grey-fish cut near the head, ^c in a big casserole; in it I have added sparingly some herbs, caraway-seed, salt, water, and oil. After that I bought a very fine sea-bass. It shall be served boiled in an oily pickle with herbs, after, I have served the meats roasted on spits. Some fine red mullets I purchased, and some lovely labruses. These I immediately tossed upon the coals, and to an oily pickle I added some marjoram. Besides these I bought some cuttle-fish and squids. A boiled squid stuffed with chopped meat is nice, and so are the tentacles of a cuttle-fish when roasted tender. To these I fitted a fresh sauce of many vegetables, and after them came some boiled dishes, for which I made a mayonnaise to give them flavour. To top

^a ἐπιγράφω in this sense is not common in the active. See critical note.

^b Kock II 447.

^c The part most esteemed; Athen. 286 b, 294 b

⁸ Schweighauser: ταύταισι A.

⁹ Dobree: ωφθη A.

¹⁰ Dindorf: ἀπλῶς A.

¹¹ Musurus: τριμματίουν A.

¹² ἐψήτ' ἦν Kaibel: ἐψητὸν A.

ATHENAEUS

- d γόγγρον ἐπὶ τούτοις ἐπριάμην παχὺν σφόδρα·
κατέπνιξ' ἐν ἄλμῃ τοῦτον εὐανθεστέρα.
κωβίδι' ἄττα καὶ πετραῖα δὴ τινα
ἰχθύδια, τούτων ἀποκνίσας τὰ κρανία
ἐμόλυν' ἀλεύρω αὐτὰ¹ τοιούτῳ τινι
πέμπω τε ταῖς καρῖσι τὴν αὐτὴν ὁδόν.
ἀμίαν τε χήραν, θηρίον καλὸν σφόδρα,
θρίοισι ταύτην ἄλις² ἐλαδίῳ διεῖς
ἐσπαργάνωσα περιπάσας ὀρίγανον
- e ἐνέκρυσά θ' ὥσπερ δαλὸν εἰς πολλὴν τέφραν.
ἀφύην³ θ' ἄμ' αὐτῇ παρέλαβον Φαληρικὴν·
εἰς κύαθος ἐνταῦθ' ὕδατος ἐπιχυθεὶς πολὺ·
τεμῶν δὲ λεπτὴν τῆς χλόης καὶ πλείονα,
κᾶν ἢ δικότυλος λήκυθος, καταστρέφω.
τί λοιπόν; οὐδὲν ἄλλο τοῦτ' ἐστ' ἢ τέχνη,
οὐκ ἐξ ἀπογραφῆς οὐδὲ δι' ὑπομνημάτων.

Καὶ μαγεύων μὲν ἄλις περὶ δὲ τοῦ γόγγρου
f λεκτέον. Ἀρχέστρατος μὲν γὰρ ἐν τῇ Γαστρονομίᾳ
καὶ ὁπόθεν ἕκαστον μέρος αὐτοῦ δεῖ συνωνεῖσθαι
διηγεῖται οὕτως·

γόγγρου μὲν γὰρ ἔχεις κεφαλὴν, φίλος, ἐν
Σικυῶνι
πίονος, ἰσχυροῦ, μεγάλου καὶ πάντα τὰ κοῖλα
εἶτα χρόνον πολὺν ἔψε χλόῃ περίπαστον ἐν ἄλμῃ·

294 ἐξῆς τε περὶ τῶν κατ' Ἰταλίαν τόπων διεξιὼν πά-
λιν ὁ καλὸς οὗτος περιηγητὴς φησιν·

καὶ γόγγρος σπουδαῖος ἀλίσκεται, ὅστε⁴ τοσοῦτον
τῶν ἄλλων πάντων ὧπων⁵ κρατεῖ οὗτος ὅσον περ
θύννος ὁ πιότατος τῶν φαυλοτάτων κορακίνων.

Ἀλεξίς ἐν Ἑπτὰ ἐπὶ Θήβαις·

this I bought a very fat conger-eel I smothered it in a fresher pickle Some gobies, and some rock-fish of course ; I snipped off their heads and smeared their bodies in a batter of flour, just a little, and sent them on the same journey as the shrimps. Then a widowed bonito,^a a very fine creature, I soaked just enough in oil, wrapped it in swaddling-bands of fig-leaves, sprinkled it with marjoram, and hid it like a firebrand in a heap of hot ashes With it I got some small fry from Phalerum Half a gill of water poured over this is generous I then cut up some herbs very fine and abundantly, and even if the jug holds a quart, I empty it all What remains to be done ? Nothing at all That is my art ; I need no written recipes and no memoranda."

Well, enough of cooks I must speak of the conger-eel. For Archestratus, in the *Gastronomy*,^b describes in these words where each part of it should be purchased "In Sicily, dear friend, you have the head of the conger-eel, fat, vigorous, and large ; also all the belly parts. And so, boil it a long time in salt water, after you have sprinkled it over with herbs." Continuing, this noble explorer describes the Italian regions and again says ^c : "And you can catch a nice conger-eel, which is as much superior to all other fishes as the fattest tunny is superior to the poorest crow-fish." Alexis, in *The Seven at*

^a See 278 a.

^b Frag. 16 Ribbeck 18 Brandt

^c Frag. 17 Ribbeck 19 Brandt

¹ αὐτὰ added by Gulick

² Porson : ἄλας A., εἰλησ' C.

³ Meineke : ἀφύαν A.

⁴ ὅστε Dalechamp : ὥστε A.

⁵ κόλπων Kaibel, γόγγρων Brandt.

ATHENAEUS

γόγγρου δ' ὁμοῦ σωρευτὰ πιμελῆς μέλη
ὑπεργέμοντα ¹

b Ἀρχέδικος δ' ἐν Θησαυρῷ παράγει τινὰ μάγειρον
λέγοντα περὶ ὧν ὠψώνηκεν αὐτός·

δραχμῶν τριῶν γλαυκίσκον
γόγγρου κεφάλαια² καὶ τὰ πρῶτα τεμάχια
δραχμῶν πάλιν πέντ'· ὦ ταλαιπώρου βίου.
δραχμῆς τραχήλους ἀλλὰ νῆ τὸν ἥλιον,
καῖμοι τράχηλον ἕτερον εἴ ποθεν λαβεῖν
ἦν καὶ πρίασθαι δυνατόν, ὃν ἔχω τοῦτον ἂν
πρὶν εἰσενεγκεῖν ταῦτα δεῦρ' ἀπηγξάμην·

c οὐδείς³ δεδιακόνηκεν ἐπιπονώτερον
ἅμα μὲν πρίασθαι πολλὰ καὶ πολλοῦ σφόδρα,
ἅμα δ' εἴ τι χρηστὸν ἀγοράσαιμ', ἀπωλλύμην.
“κατέδοντ' ἐκεῖνοι,” τοῦτο⁴ πρὸς ἑμαυτὸν λέγω,
“διαπυτιοῦσ' οἶνον δὲ τοιοῦτον χαμαί.”
οἶμοι

ΓΑΛΕΟΙ. Ἰκέσιος ἐν τοῖς περὶ ὕλης τῶν γα-
λεῶν βελτίονας εἶναι καὶ ἀπαλωτέρους τοὺς ἀστε-
d ρίας καλουμένους. Ἀριστοτέλης δὲ εἶδη αὐτῶν
φησιν εἶναι πλείω, ἀκανθίαν, λείον, ποικίλον,
σκύμνον, ἀλωπεκίαν, ῥίνην Δωρίων δ' ἐν τῷ περὶ
ἰχθύων τὸν ἀλωπεκίαν μίαν ἔχειν φησὶ λοφίαν
πρὸς τῷ οὐραίῳ, ἐπὶ δὲ τῆς ῥάχεως οὐδαμῶς. ὁ
δ' Ἀριστοτέλης ἐν πέμπτῳ ζώων μορίων⁵ καὶ
κεντρίνην φησὶ τινα γαλεὸν εἶναι καὶ νωτιδανόν.

¹ Porson μέλη σωρευτὰ πιμελῆς ὑπογέμοντα A.

² Memcke· κεφαλὴν A.

³ οὐθεὶς A

⁴ Musurus τοῦτον A.

⁵ ἐν τῷ περὶ ζωικῶν Rose.

Thebes ^a. "And served therewith were pieces of fat conger-eel piled high to overflowing" Archedicus, in *The Treasure*, ^b brings on a cook who talks about the purchases he has made "For three shillings, a sea-lizard . . . The head parts of a conger-eel, with the first cuts next it, ^c five shillings more Alas, times are hard! Necks, a shilling, yet the Sun is my witness, if I had been able to get another neck for *myself*, and it had been possible to buy it somewhere. I should have hanged myself by the neck which I have before I had ever brought home this stuff Nobody has ever had a tougher job rendering service At one and the same time, to purchase so much and at such a very high price! At one and the same time, too, if I bought anything good, I am like to be ruined for it 'Those fellows will eat'—that phrase I repeat to myself 'Such good wine they will spew on the floor!' Oh me!"

Dog-fish —Hicesius, in his work *On Materials*, says that the kind called *asteriae* ^d are better and more tender than the *galeoi*. Aristotle ^e says that there are several kinds of dog-fish spiny, ^f smooth-skinned, spotted, cub, thresher, ^g and file. ^h Dionon, in his work *On Fishes*, says that the thresher shark has a single fin near the tail, but none at all on the back. Aristotle, in the fifth book of *The Parts of Animals*, ⁱ says that one kind of dog-fish carries a goad, another

^a Kock ii. 323, the title of the play by Aeschylus is 'Επτά ἐπὶ Θήβας (accusative), *Seven against Thebes*. The dative Θήβαις in the mss. here may have meant the same.

^b Kock iii. 277

^c See 293 b note c, and for necks, 417 e.

^d *Squalus stellaris*

^e p 303 Rose

^f Perhaps *Squalus acanthias* L.

^g *S. vulpes*.

^h *i e*, with rough skin.

ⁱ Frag. 310 Rose; see critical note.

ATHENAEUS

Ἐπαίνετος δ' ἐν Ὀψαρτυτικῷ ἐπινωτιδέα καλεῖ,
 χείρονα δ' εἶναι τὸν κεντρίνην καὶ δυσώδη.
 γνωρίζεσθαι δ' ἐκ τοῦ πρὸς τῇ πρώτῃ λοφιᾷ ἔχειν
 κέντρον τῶν ὁμοειδῶν οὐκ ἔχόντων· οὔτε δὲ στέαρ
 οὔτε πιμελὴν ἔχειν τοὺς ἰχθῦς τούτους διὰ τὸ
 χονδρώδεις εἶναι. ἰδίως δὲ ὁ ἀκανθίας τὴν καρ-
 δίαν ἔχει πεντάγωνον. τίκτει δ' ὁ γαλεὸς τὰ
 πλεῖστα τρία καὶ εἰσδέχεται τὰ γεννηθέντα εἰς τὸ
 στόμα καὶ πάλιν ἀφίησιν μάλιστα δ' ὁ ποικίλος
 καὶ ὁ¹ ἄλωπεκίας. οἱ δὲ λοιποὶ οὐκ ἔτι διὰ τὴν
 τραχύτητα. Ἀρχέστρατος δὲ ὁ τὸν αὐτὸν Σαρ-
 δαναπάλλω ζηλώσας² βίον περὶ τοῦ ἐν Ῥόδῳ γαλεοῦ
 λέγων τὸν αὐτὸν εἶναι ἡγεῖται τῷ παρὰ Ῥωμαίοις
 f μετ' αὐλῶν καὶ στεφάνων εἰς τὰ δεῖπνα περιφερο-
 μένῳ ἐστεφανωμένων καὶ τῶν φερόντων αὐτὸν
 καλούμενόν τε ἀκκιπήσιον. ἀλλ' οὗτος μὲν μικρὸς
 καὶ μακρορυγχότερός ἐστι καὶ τῷ σχήματι τρίγωνος
 ἐκείνων μᾶλλον τούτων δ' ὁ εὐτελέστατος καὶ
 μικρότατος οὐχ ἦττον Ἀττικῶν χιλίων πιπρά-
 σκεται. Ἀπίων δ' ὁ γραμματικὸς ἐν τῷ περὶ τῆς
 Ἀπικίου τρυφῆς τὸν ἔλοπα καλούμενον τοῦτόν
 φησιν εἶναι τὸν ἀκκιπήσιον ἀλλ' ὃ γε Ἀρχέ-
 στρατος περὶ τοῦ Ῥοδιακοῦ γαλεοῦ λέγων τοῖς
 ἐταίροις πατρικῶς πως συμβουλεύων φησὶν

295 ἐν δὲ Ῥόδῳ γαλεὸν τὸν ἄλώπεκα κὰν ἀπο-
 θνήσκειν
 μέλλης, ἂν μή σοι πωλεῖν θέλῃ,³ ἄρπασον αὐτόν·

¹ ὁ added by Musurus.

² ζηλώσας Nauck (cf 335 f): ζήσας A

³ ἐθέλῃ A (so 286 a)

has a sharp-pointed dorsal fin Epænetus, in his *Art of Cookery*, calls the latter *epinotus*; he says that the goad-shark is inferior, and has a bad smell; it may be recognized from its having a goad at the frontal fin, other fish of the same family not having it. These fish have no fat either hard or soft, because they are cartilaginous. The spiny shark is peculiar in having a heart of pentagonal shape. The dog-fish in general spawns three times a year at most, it takes the young just hatched into its mouth and emits them again. This is particularly true of the spotted and the thresher sharks. The others cannot do that because of the roughness. Archestratus, who affected a mode of life like that of Sardanapalus,^a speaking of the Rhodian dog-fish, expresses the belief that it is the same as that which is carried about at Roman banquets to the accompaniment of pipes and wreaths, the slaves who bring it in being crowned with wreaths, it is, he thinks, the fish called *accipesus*.^b But the latter is small, longer of snout, and more triangular in shape than the former, and the cheapest and smallest of them is sold for not less than a thousand drachmas, Attic currency. The grammarian Apion, in the work *On the Luxury of Apicius*, says that the fish called *elops* is this *accipesus*. But, anyway, Archestratus, speaking of the Rhodian dog-fish, gives a sort of paternal advice to his comrades when he says^c "In Rhodes there is the dog-fish, or thresher shark. And even if you must die for it, if they won't sell it to you take it

^a Cf. Aristoph. *Av.* 1021; Aristot. *Nic. Eth.* 1095 b 21.

^b Lat. *acipenser*, "sturgeon"

^c Frag. 13 Ribbeck 21 Brandt, Athen. 286 a and note f.

ATHENAEUS

ὃν καλέουσι Συρακόσιοι κύνα πίονα κᾶτα
ὕστερον¹ ἤδη πάσχ' ὅτι σοι πεπρωμένον ἐστίν.

τούτων τῶν ἐπῶν μνησθεὶς καὶ Λυγκεὺς ὁ Σάμιος
ἐν τῇ πρὸς Διαγόραν ἐπιστολῇ φησιν καὶ δικαίως
παρακελεύεσθαι τὸν ποιητὴν τῷ μὴ δυναμένῳ
τιμὴν ἀριθμῆσαι ἀδικία κτήσασθαι² τὴν ἐπιθυμίαν.
b καὶ γὰρ τὸν Θησέα, φησί, γεγονότα καλὸν ὑπο-
λαμβάνω τοῦ Τληπολέμου τὸν ἰχθὺν τοῦτον αὐτῷ
παρασχόντος παρεσχηκέναι. Τιμοκλῆς δ' ἐν Δα-
κτυλίῳ³ φησί

γαλεοὺς καὶ βατίδας ὅσα τε τῶν γενῶν
ἐν ὀξύλιπάρῳ τρίμματι σκευάζεται.

ΓΛΑΥΚΟΣ Ἐπίχαρμος ἐν Ἡβας γάμῳ
σκορπίοι τε ποικίλοι σαῦροί τε, γλαῦκοι πίονες
Νουμήνιος ἐν Ἀλιευτικῷ.

ὔκην⁴ ἢ κάλλιχθιν, ὅτε⁵ χρόμιν, ἄλλοτε δ' ὀρφὸν
c ἢ γλαῦκον περόωντα κατὰ μνία σιγαλόοντα
τὴν δὲ τοῦ γλαύκου κεφαλὴν ἐπαινῶν ὁ Ἀρχέ-
στρατός φησιν.

ἀλλὰ μοι ὀψώνει γλαύκου κεφαλὴν ἐν Ὀλύνθῳ
καὶ Μεγάροις· σεμνῆς γὰρ ἀλίσκεται ἐν τενάγει
γῆς.⁶

καὶ Ἀντιφάνης δ' ἐν Προβατεῖ φησιν

Βοιώτῃαι⁷ μὲν ἐγχείλεις, μῦς Ποντικοί,
θύννοι⁸

γλαῦκοι Μεγαρικοί, μαινίδες Καρύστῃαι,
d φάγροι δ' Ἐρετρικοί, Σκύριοι δὲ κάραβοι

¹ κᾶτα ὕστερον 286 a • κᾶθ' ὕστερον A
² κτήσασθαι καὶ κατεργάσασθαι ? Cf 286 a. ³ δακτύλῳ A.
299

by force. The Syracusans call it fat dog. Once you have got it, submit patiently thereafter to whatever doom is decreed for you." Quoting these verses, Lynceus of Samos, in his *Letter to Diagoras*, says that the poet quite rightly urges that anyone unable to count out the price should win the object of his desire by dishonesty.^a In fact, I imagine, says Lynceus, when Theseus grew to be so handsome, he yielded his favours because Tlepolemus gave him this fish. And Timocles says in *The Ring*^b "Dog-fish and rays, and all the kinds of fish which are dressed with a mayonnaise sauce."

The Glaucus^c—Epicharmus in *The Marriage of Hebe*^d "Sculpins speckled, and horse-mackerel, and fat grey-fish." Numenius in *The Art of Angling*^e "A hyces^f or a beauty-fish, or at times a chromis^g or a sea-perch, or a grey-fish moving through the glistening seaweed." In praise of the grey-fish's head Archestratus^h says: "Rather, buy me the head of a grey-fish in Olynthus or in Megara, for it is caught in lagoons of the august earth." And Antiphanes in *The Sheep-owner*ⁱ says "Boeotian eels, mussels from Pontus, tunnies . . . ,^j Megarian grey-fish, Carystian sprats, Eretrian breams, crayfish

^a See cr. n and 285 f-286 a. ^b Kock II 451, Athen 385 a.

^c Named from its grey colour, it is as yet unidentified.

^d Kaibel 100, cf. Athen 320 e.

^e Frag. 8 Birt, Athen 328 b. ^f See below, 327 c.

^g See 282 b, note d. ^h Frag 15 Ribbeck 20 Brandt

ⁱ Kock II 92

^j See critical note

⁴ σκλήν A ⁵ ὅτ' Wilamowitz: ἡ δ' A

⁶ σεμνῆς . γῆς Ludwig: σεμνοῖς . ἐκτεναγιστῆς A.

⁷ Schweighauser: βοιωτία AC

⁸ A verse is apparently lost here, since γλαῦλοι is written above λιννοι in C and the author has just mentioned Megarian grey-fish, not tunnies.

ATHENAEUS

ὁ δ' αὐτὸς ἐν Φιλώτιδι καὶ ταῦτα λέγει·

οὐκοῦν τὸ μὲν γλαυκίδιον, ὥσπερ ἄλλοτε,
 ἔψειν ἐν ἄλμῃ φημί¹ B τὸ δὲ λαβράκιον,
 A ὀπτᾶν ὅλον B. τὸν γαλεόν, A ἐν ὑποτρίμματι
 ζέσαι² B τὸ δ' ἐγχέλειον, A. ἄλες, ὀρίγανον,
 ὕδωρ. B. ὁ γόγγρος, A. ταυτόν B ἡ βατίς,
 A. χλόη

B. πρόσσεστι θύννου τέμαχος. A ὀπτήσεις. B κρέας
 ἐρίφειον; A. ὀπτόν. B θάτερον, A τὰναντία
 B. ὁ σπλήν; A. σεσάχθω. B νῆστις;

e Εὐβουλος Καμπυλίῳνι·

τὴν τ' εὐπρόσωπον λοπάδα
 τοῦδε τοῦ θαλαττίου
 Γλαύκου φέρουσαν εὐγείεστερον
 λάβρακά θ' ἐφθὸν ἄλμῃ μίαν.

Ἀναξανδρίδης Νηρεῖ

ὁ πρῶτος εὐρὼν πολυτελὲς τμητὸν μέγα
 γλαύκου πρόσωπον τοῦ τ' ἀμύμονος δέμας
 θύννου τά τ' ἄλλα βρώματ' ἐξ ὑγρᾶς ἀλὸς
 Νηρεὺς κατοικεῖ τόνδε πάντα τὸν τόπον

Ἀμφίς ἐν Ἑπτὰ ἐπὶ Θήβαις

f γλαῦκοι δ' ὅλοι, ῥαχιστὰ κρανίων μέρη
 εὖσαρκα.

καὶ ἐν Φιλεταίρῳ

ἔχειν καθαρείως³ ἐγχελύδιόν τι καὶ
 γλαυκινιδίου κεφάλαια καὶ λαβρακίου
 τεμάχια

from Scyros " And the same poet also says this in *Philotis*^a " A Very well, I tell you to cook the little grey-fish in salt water, as at other times. B And the little bass ? A Roast whole B The dog-fish ? A Should boil in a sour sauce B The little eel ? A Salt, marjoram, and water. B. The conger-eel ? A. Same way. B The ray ? A Green herbs B We've got besides a cutlet of tunny. A. You will broil that B Kid meat ? A Broil. B The other meat ? A Just the opposite—boil. B. The spleen ? A Stuff it well. B The empty intestine ?

" Eubulus in *The Hunchback*^b . . . And that dish of lovely countenance¹ . . . carrying a head more noble than that of this sea Glaucus^c here . . . and a boiled bass . . . one in brine." Anaxandrides in *Nereus*^d " He that was the first to discover the large, sumptuous sliced head of a grey-fish, the carcass of the blameless tunny, and other foods out of the watery brine—Nereus, is the dweller in all this place." Amphis, in *The Seven at Thebes*^e . " Grey-fish entire, and the meaty portions split from the head " Also in *A True Friend*^f . " To have simply a nice little eel, or heads of a grey-fish, or

^a Kock II 109, Athen 662 b.

^b *Ibid.* 179, the quotation is hopelessly mutilated.

^c See Plato, *Rep* 611 c, and below, 296 a, 342 b.

^d Kock II. 145.

^e *Ibid.* 240, for the title see 294 a, note a.

^f Kock II. 247.

¹ *οπιλί* added from 662 b.

² ε *ἡ πρῶτη καὶ ἡ δεύτερη ζεστέ* Casaubon *ἐπιποτρίμματιζεσθαι* AC.

³ Cobet: *καθαρίως* A.

Ἀντιφάνης δ' ἐν Κύκλωπι ὑπερακοντίζων τὸν τέ-
 θην Ἀρχέστρατόν φησιν·

ἔστω δ' ἡμῖν κεστρεὺς τμητός,¹
 νάρκη πνικτή, πέρκη σχιστή,
 τευθὶς σακτή, συνόδων ὀπτός,
 γλαύκου προτομή, γόγγρου κεφαλή,
 βατράχου γαστήρ, θύννου λαγόνες,
 βατίδος νῶτον, κέστρας ὀσφύς,
 ψητταρικήσκος,² μαινίς, καρίς,
 τρίγλη, φυκίς·
 τῶν τοιούτων μηδὲν ἀπέστω.

296 Ναυσικράτης Ναυκλήροις·

. δύο μὲν, φασίν, ἀπαλοὶ καὶ καλοὶ
 παῖδες θεοῦ³ τοῦ ναυτίλοισι πολλάκις
 ἤδη φανέντος πελαγίοις ἐν ἀγκάλαις,
 ὃν καὶ τὰ θιητῶν φασιν ἀγγέλλειν πάθη.

Β. Γλαῦκον λέγεις Α. ἔγνωκας.

τὸν δὲ Γλαῦκον τὸν θαλάττιον δαίμονα Θεόλυτος
 μὲν ὁ Μηθυμναῖος ἐν τοῖς Βακχικοῖς ἔπεσιν ἐρα-
 σθέντα φησὶν Ἀρεάδνης,⁴ ὅτ' ἐν Δία τῇ νήσῳ ὑπὸ
 Διονύσου ἡρπάσθη, καὶ βιαζόμενον ὑπὸ Διονύσου
 β ἀμπελίνῳ δεσμῷ ἐνδεθῆναι καὶ δεηθέντα ἀφεθῆναι
 εἰπόντα·

Ἀνθηδῶν νύ τίς ἐστίν ἐπὶ πλευροῖο⁵ θαλάσσης
 αἰτίον Εὐβοίης σχεδὸν Εὐρίποιο ῥοάων⁶.

ἔνθεν ἐγὼ γένος εἰμί πατὴρ δέ με γείνατο
 Κωπεύς.

Προμαθίδας δ' ὁ Ἡρακλεώτης ἐν ἡμιάμβοις Πολύ-
 βου τοῦ Ἑρμοῦ καὶ Εὐβοίας τῆς Λαρύμνου
 γενεαλογεῖ τὸν Γλαῦκον. Μνασέας δ' ἐν τρίτῳ

cutlets of bass" Antiphanes in *Cyclops*^a outshoots the epicure Archestratus when he says. "Let's have a sliced mullet, a stewed electric ray, a split perch, a stuffed squid, a baked smooth-tooth, the first cut of a grey-fish, the head of a conger-eel, the belly of a fishing-frog, the flanks of a tunny, back of a ray, loin of a hammer-fish, a mite of a sole, a spiat, a shrimp, a red mullet, and a hake. Let none of these dishes be absent."

Nausiciates in *The Skippers*^b "A Two sons, they say, gentle and fair, of that god who before this has often appeared in the ocean's embrace to seafaring folk, and who, they say, foretells the fortunes of mortals. B You mean Glaucus. A You've got it." Now the sea-god Glaucus, as Theolytus of Methymna says in his *Epic of Bacchus*,^c fell in love with Ariadne when she was carried away by Dionysus on the island of Dia; overpowered by Dionysus, he was bound hand and foot in the withes of a grape vine, but released when he entreated him in these words. "A city, then, there is by the side of the sea, Anthedon, over against Euboea, hard by the currents of Euripus. There is my birthplace, and the father who gat me was Copeus." But Promathidas of Heracleia, in his *Hemiambi*, derives the birth of Glaucus from Polybus, the son of Hermes, and Euboea, the daughter of Larymnus. And Mnaseas,

^a Kock II. 65.

^b *Ibid.* 295, add the fragment given by Athen. 325 e-f.

^c p. 9 Powell.

¹ τμητός Porson. ὑμήτιος AC.

² ψητταρισκος Gulick. ψήττας λίσχος A: ψήττα, σλίνδος Kock.

³ παῖδες θεοῦ added by Dobree.

⁴ ἀρεάδων A and Suidas. ἀριάδων C. ⁵ λευροῖο Meineke

⁶ Εὐρίπιοι ῥοδῶν Musurus: εὐρειποροδῶν A.

τῶν Εὐρωπαϊκῶν Ἀνθηδόνος καὶ Ἀλκούνῃς αὐτὸν
 γενεαλογεῖ ναυτικὸν δὲ αὐτὸν καὶ κολυμβητὴν
 ἀγαθὸν γενόμενον Πόντιον καλεῖσθαι· ἀρπάσαντα
 c Σύμην τὴν Ἰηλύσου¹ καὶ Δωτίδος θυγατέρα
 ἀποπλεῦσαι εἰς τὴν Ἀσίαν καὶ τὴν ἐγγὺς τῆς
 Καρίας νῆσον ἔρημον οὔσαν² κατοικίσαντα³ ἀπὸ
 τῆς γυναικὸς Σύμην αὐτὴν προσαγορεύσαι. Εὐ-
 άνθης δ' ὁ ἐποποιὸς ἐν τῷ εἰς τὸν Γλαῦκον ὕμνῳ
 Ποσειδῶνος αὐτὸν υἱὸν εἶναι καὶ Ναΐδος νύμφης
 μιγῆναί τε Ἀρεάδην⁴ ἐν Δία τῇ νήσῳ ἐρασθέντα,
 ὅτε ὑπὸ Θησέως κατελείφθη Ἀριστοτέλης δ' ἐν
 τῇ Δηλίων πολιτείᾳ ἐν Δήλῳ κατοικήσαντα μετὰ
 τῶν Νηρηίδων τοῖς θέλουσι μαντεύεσθαι. Πόσσις
 d δ' ὁ Μάγνης ἐν τρίτῳ Ἀμαξονίδος τῆς Ἀργούσ
 φησι δημιουργὸν γενέσθαι τὸν Γλαῦκον καὶ κυ-
 βερνώντα αὐτήν, ὅτε Ἰάσων μετὰ τῶν Τυρρηνῶν
 ἐμάχετο, μόνον ἄτρωτον γενέσθαι ἐν τῇ ναυμαχίᾳ·
 κατὰ δὲ Διὸς βούλησιν ἐν τῷ τῆς θαλάσσης βυθῷ
 ἀφανισθῆναι καὶ οὕτως γενέσθαι θαλάττιον δαίμονα
 ὑπὸ μόνου τε Ἰάσονος θεωρηθῆναι. Νικάνωρ δὲ
 ὁ Κυρηναῖος ἐν Μετονομασίαις τὸν Μελικέρτην
 e φησὶ Γλαῦκον μετονομασθῆναι. ἱστορεῖ δὲ περὶ
 αὐτοῦ καὶ ὁ Αἰτωλὸς Ἀλέξανδρος ἐν τῷ ἐπι-
 γραφομένῳ Ἀλιεῖ, ὡς ὅτι “γευσάμενος βοτάνης”
 κατεποντῶθη,

ἦν⁵ Ἡελίῳ φαέθοντι
 ἐν μακάρων νήσοισι λιτὴ φύει εἶαρι γαίῃ·
 Ἡέλιος δ' ἵπποις θυμήρεα δόρπον ὀπάζει

¹ Kaibel (Ἰαλύσου Casaubon). ἰηλυμος A.

² οὔσαν added by Meyer.

³ Dindorf: κατοικήσαντα AC.

⁴ ἀρεαδνῆ C.

⁵ ἀφανισθῆναι Emperius (cf. 620 a): φανῆναι AC.

in the third book of his *European History*,^a derives his descent from Anthedon and Alecyonê ; having proved himself a good seaman and diver, Glaucus came to be called Pontius^b He carried away Symê, the daughter of Ialysus and Dotis, sailing back to Asia, and settled the island, which was deserted, near Caria, giving it the name Symê from his wife The epic poet Euanthes, on the other hand, in his *Hymn to Glaucus*, says that he was a son of Poseidon and the nymph Nais, and that, falling in love with Ariadne, he lay with her in the island of Dia when she had been deserted by Theseus Aristotle, in *The Constitution of Delos*,^c says that Glaucus settled in Delos in company with the Nereids, and gives prophecies to those who desire them Possis of Magnesia, in the third book of his *Account of the Amazons*,^d says that Glaucus was the architect of the Argo and was its pilot at the time when Jason fought in company with the Etruscans, being the only one who escaped without a wound in the naval battle ; but by Zeus's decree he disappeared in the depths of the ocean, and in this way became a sea divinity He was seen only by Jason Nicanor of Cyrene, in *Changes of Name*, says that Melicertes had his name changed to Glaucus. Alexander Aetolus also gives an account of him in the poem entitled *The Fisherman*^e He says that Glaucus was engulfed in the sea " after he had eaten an herb which the untilled earth bears in springtime for shining Helios in the Isles of the Blest And Helios tenders that herb unfailing, as a soul-satisfying

^a *F.H.G.* III 151.

^b Belonging to the sea.

^c p. 465 Rose

^d *F.H.G.* IV. 483.

^e p. 121 Powell

ἔλῃν αἰενάουσαν,¹ ἵνα δρόμον ἐκτελέσωσιν
ἄτρυτοι, καὶ μή τιν' ἔλοι μεσσηγὺς ἀνίη²

Λισχρίων δ' ὁ Σάμιος ἐν τινι τῶν ἰάμβων Ἰδῆνης
φησὶ τῆς Σκύλλου³ τοῦ Σκιωναίου κατακολυμβητοῦ
θυγατρὸς τὸν θαλάσσιον Γλαῦκον ἐρασθῆναι ἰδίως
f δὲ καὶ περὶ τῆς βοτάνης λέγει, ἣν φαγὼν ἀθάνατος
ἐγένετο·

καὶ θεῶν ἄγρωστιν εὖρες, ἦν Κρόνος κατ-
έσπειρε

Νίκανδρος δ' ἐν τρίτῳ Εὐρωπίας Νηρέως ἐρώμενον
τὸν Γλαῦκον ἱστορεῖ γενέσθαι. ὁ δ' αὐτὸς Νίκ-
ανδρος ἐν πρώτῳ Αἰτωλικῶν τὴν μαντικὴν φησιν
'Απόλλωνα ὑπὸ Γλαύκου διδαχθῆναι θηρῶντα δὲ
297 περὶ τὴν Ὀρείην (ὄρος δὲ τοῦθ' ὑπάρχειν ὑψηλὸν
ἐν Αἰτωλίᾳ) λαγῶν θηρᾶσαι, ὃν λιποθυμοῦντα ὑπὸ
τῆς διωξέως ἀπογαγεῖν ἐπὶ⁴ κρήνη τινὶ καὶ τῇ
παρακειμένῃ πόᾳ ἤδη ἀποψυχόμενον⁵ ἀπομάσσειν
ἀναζωπυρήσαντος δὲ τοῦ λαγῶ τῇ βοτάνῃ ἐπι-
γιόντα τῆς βοτάνης τὴν δύναμιν ἀπογεύσασθαι
καὶ ἔνθεον γενόμενον ἐπιγενομένου χειμῶνος κατὰ
Διὸς βούλησιν εἰς τὴν θάλασσαν αὐτὸν ἐκρῦψαι.
'Ηδύλος δ' ὁ Σάμιος ἢ Ἀθηναῖος Μελικέρτου
φησὶν ἐρασθέντα τὸν Γλαῦκον ἑαυτὸν ρῦψαι εἰς
τὴν θάλατταν 'Ηδύλη δ' ἡ τοῦ ποιητοῦ τούτου
b μήτηρ, Μοσχίνης δὲ θυγάτηρ τῆς Ἀττικῆς ἰάμβων
ποιητρίας, ἐν τῇ ἐπιγραφομένη Σκύλλη ἱστορεῖ

¹ ἔλῃν αἰενάουσαν Diels · ἔλῃν (ἔλῃ Musurus) ναιετάουσαν A

² ἀνίη Musurus: ἀν εἰη A

supper to his steeds, that they may accomplish their course unwearied, and no distress may overtake any in their mid-journey " Aeschion of Samos, in one of his iambic poems, says that the sea-god Glaucus fell in love with Hydne, daughter of Scyllus,^a the diver of Scionê. He also has his own story to tell about the herb, which if eaten made one immortal. "Thou hast found even the food of the gods, dog's-tooth grass which Cronus sowed " ^b Nicander, in the third book of *Europia*,^c records that Glaucus was loved by Nereus. Agam, in the first book of his *Aetolian History*, Nicander^d says that Apollo was taught the art of prophecy by Glaucus, and that Glaucus was once hunting on Oreia, which is a high mountain in Aetolia, when he caught a hare, since it was faint after the pursuit he took it to a spring, and just as it was breathing its last gasp he rubbed it with the grass which grew about. The hare completely revived with the help of the herb; and Glaucus, recognizing the virtues of the herb, tasted of it and was seized with a divine madness; and when a storm arose by Zeus's decree, he cast himself into the sea. But Hedylus of Samos (or Athens) declares that Glaucus cast himself into the sea through love of Melicertes; and Hedylê, this poet's mother, who was the daughter of Moschinê, the Attic poetess of iambic verse, records in the poem ^e

^a Or Scyllias, Herod viii. 8

^b P.L.G.⁴ ii 517; addressed to Glaucus.

^c Frag 25 Schneider. ^d Frag. 2 Schneider

^e Frag 1 Diehl

³ Σκυλλίου Wilamowitz.

⁴ ἐπὶ Pierson: ὑπὸ A.

⁵ ἀποψυχόμενον Pierson ὑποψυχόμενον A.

τὸν Γλαῦκον ἐρασθέντα Σκύλλης ἐλθεῖν αὐτῆς εἰς
τὸ αἷτρον “ ἢ κόγχους¹ δωρήματα ” φέροντα²

Ἐρυθραίης ἀπὸ πέτρης,
ἢ τοὺς ἀλκυόνων παῖδας ἔτ’ ἀπτερύγους,
τῇ νύμφῃ δύσπιστος ἀθύρματα. δάκρυ δ’ ἐκείνου
καὶ Σειρὴν γείτων παρθείος οἰκτίσατο
c ἀκτὴν γὰρ κείνην ἀπενήχετο καὶ τὰ σύνεγγυς
Αἴτνης.

ΓΝΑΦΕΤΣ. Δωρίων ἐν τῷ περὶ ἰχθύων τὸ ἐκ τῆς
ἐψήσεως τοῦ γνῶφέως ὑγρόν φησι πάντα σπῖλον
καθαίρει· μνημονεύει δ’ αὐτοῦ καὶ Ἑταίνετος
ἐν Ὀψαρτυτικῷ.

ΕΓΧΕΛΥΣ.³ τῶν θαλασσίων ἐγχέλεων μνημονεύει
Ἐπίχαρμος ἐν Μούσαις Δωρίων δ’ ἐν τῷ περὶ
ἰχθύων μνημονεύων καὶ τῶν ἀπὸ τῆς Κωπαίδος
d τὰς Κωπαίδας ἔταινεῖ· γίνονται δ’ αὗται ἱερ-
μεγέθεις φησὶ γοῦν Ἀγαθαρχίδης ἐν ἕκτῃ Εὐρω-
πιακῷ· τῆς ὑπερφυεῖς τῶν Κωπαίδων ἐγχέλεων
ἱερείων τρόπον στεφάνουνας καὶ κατευχομένους
οὐλὰς τ’ ἐπιβάλλοντας θύειν τοῖς θεοῖς τοὺς
Βοιωτοὺς καὶ πρὸς τὸν ξείον τὸν διαποροῦντα
τὸ τοῦ ἔθνους⁴ παράδοξον καὶ πυνθανόμενον ἐν
μόνον εἰδέναι φῆσαι τὸν Βοιωτὸν φάσκειν τε ὅτι
δεῖ τηρεῖν τὰ προγοικὰ νόμιμα καὶ ὅτι μὴ καθήκει
τοῖς ἄλλοις ὑπὲρ αὐτῶν ἀπολογίζεσθαι οὐ χρὴ
e θαυμάζειν εἰ ἱερείων τρόπον ἐγχέλεις θύονται,
ὁπότε καὶ Ἀντίγονος ὁ Καρύστιος ἐν τῷ περὶ
λέξεως τοὺς Ἀλαιάς⁵ λέγει θυσίαν ἐπιτελοῦντας

¹ κόγχους Wilamowitz: λόγχου A.

² δωρήματα φερντα Meineke δωρημα φέροντ’ A

³ in maiis των εις ἃ τέλος του γι αρχη του δι.

entitled *Scylla* that Glaucus, in love with Scylla, entered her cave carrying " gifts, either cockleshells from the Erythraean crag, or the still wingless young of halcyons—toys for the nymph before whom he was diffident. But even the Snen, virgin neighbour, pitied his tears, for she was swimming back to those shores and the borders of Aetna."

The Gnapheus^a—Dorion, in his work *On Fishes* says that the liquid taken from the boiling of the gnapeus removes any stain. It is mentioned also by Epaenetus in *The Art of Cookery*.

The Eel—The sea eels are mentioned by Epicharmus in *The Muses*^b; and Dorion, mentioning those from the Copaic lake, praises the Copaic eels, for they grow to an enormous size. Agathaichides, at any rate, in the sixth book of his *European History*,^c says that the Boeotians sacrifice eels which are of surpassing size, putting wreaths on them, saying prayers over them, and casting bailey-corns on them as on any other sacrificial victim; and to the foreigner who was utterly puzzled at the strangeness of this custom and asked the reason, the Boeotian declared that he knew only one answer, and he would reply that one should observe ancestral customs, and it was not his business to justify them to other men. We need not wonder that they sacrifice eels like other victims, seeing that Antigonus of Carystus also, in his work *On Diction*,^d says that the people of Halae, when they celebrate a festival to Poseidon

^a The word means " fuller," but the fish has not been identified. ^b Kaibel 104. ^c *F.H.G.* iii. 192.

^d p. 174 Wilamowitz; below, 303 b.

⁴ ἔθους Elmsley: γένους A.
⁵ Ἀλαιέας Toepffer: ἀλιέας AC.

τῷ Ποσειδῶνι ὑπὸ τὴν τῶν θύννων ὥραν, ὅταν
 εὐαγρήσωσι, θύειν τῷ θεῷ τὸν πρῶτον ἀλόντα
 θύννον, καὶ τὴν θυσίαν ταύτην καλεῖσθαι θυνναῖον¹
 καὶ τάριχοι δὲ παρὰ Φασηλίταις ἀποθύονται
 Ἑρόπυθος γοῦν ἐν Ὠροῖς² Κολοφωνίων περὶ τῆς
 κτίσεως ἱστορῶν τῆς Φασήλιδός φησιν ὅτι Λάκιος
 ὁ τὴν ἀποικίαν στείλας μισθὸν ἔδωκε τοῦ τόπου
 Κυλάβρα ποιμῆνι νέμοντι πρόβατα ταρίχους, ἐκείνου
 f τοῦτο αἰτήσαντος προθέντος γὰρ αὐτῷ τοῦ Λακίου
 λαβεῖν τοῦ χωρίου ἢ ἀλφίτα³ ἢ ταρίχους εἴλετο ὁ
 Κυλάβρας⁴ τοὺς ταρίχους καὶ διὰ τοῦτο οἱ Φαση-
 λίται ἀνὰ πᾶν ἔτος τῷ Κυλάβρα ἔτι καὶ νῦν τάριχον
 θύουσι Φιλοστέφανος δ' ἐν τῷ πρώτῳ περὶ τῶν
 ἐν τῇ Ἀσίᾳ πόλεων οὕτως γράφει “Λάκιον τὸν
 Ἀργεῖον ἕνα⁵ τῶν σὺν Μόψῳ ἀφικομένων, ὃν τινες
 18 μὲν Αἰνίδιον εἶναι λέγουσιν, ἀδελφὸν δὲ Ἀντιφύ-
 μου τοῦ Γέλαιν οἰκίσαιτος, εἰς τὴν Φασήλιδα ὑπὸ
 Μόψου μετ' ἀνδρῶν πεμφθέντα κατὰ τινα λόγον
 Μαντοῦς τῆς Μόψου μητρός, ὅτε αἱ πρύμναι τῶν
 ἰδίων νηῶν συνέβαλον καὶ συνεθραύσθησαν κατὰ
 Χελιδονίας τῶν μετὰ τοῦ Λακίου διὰ τὸ ὑστερεῖν
 αὐτῶν νυκτὸς προσβαλόντων ἀγοράσαι δ' αὐτὸν⁶
 τὴν γῆν λέγεται, οὗ ἡ πόλις νῦν ἐστὶ, καθὰ ἡ
 Μαντῶ προεῖπε, παρὰ Κυλάβρα⁷ τινὸς δόντα

¹ Θυνναῖα Meineke.

² Ὠροῖς Schweighauser. ὀροῖς A.

³ ἀλφίτα Toup: ἀλφίτα ἢ αλιτα A.

⁴ κυλαβρος A.

⁵ ἕνα added by Meyer.

⁶ δ' αὐτὸν deleted by Charitonides, who puts a comma after προσβαλόντων But δ' αὐτὸν are resumptive and indis-
 pensable in this anacoluthous narrative

⁷ ἀαλύβρα A, ἀαλάβρα C.

in the tunny season, offer to the god in the event of a good catch the first tunny caught: and this offering is called a *thynnaion*^a Even smoked fishes are offered in sacrifice by the Phaselites. Heropythus, at any rate, when describing the founding of Phaselis in his *Chronicles of Colophon*,^b says that Lacijs, the organizer of the colony, gave as the price of the territory smoked fish to Cylabras, a shepherd pasturing his sheep there, since that was what Cylabras demanded For when Lacijs offered him his choice of payment for the region, either barley-meal or smoked fish, he chose the smoked fish; and for that reason the Phaselites annually sacrifice smoked fish to Cylabras to this very day Philostephanus, in the first book of his work *On the Cities of Asia*,^c writes thus "Lacijs of Argos was one of those who came with Mopsus. Some say he was a native of Lindus and a brother of Antiphemus, who founded Gela. He was sent to Phaselis by Mopsus with a company of men in obedience to a prophecy of Manto, the mother of Mopsus At this time the sterns of their own vessels collided and were crushed to pieces off the Chelidonian promontory,^d those under command of Lacijs being late and hitting them in the dark. Lacijs, I say, purchased the land where the city stands to-day, according to Manto's command, from a certain Cylabras, giving him, it is said,

^a Or, reading *θυνναία* with Meineke, "this festival is called the *Thynnaea*" ^b *F H G* iv. 428

^c *F H G* in 29, cf. K. O. Muller, *Doner*, i 114, who shows that Lacijs (Cretan form of Rhacijs) is a mythical personage, husband of Manto and father of Mopsus; but the text is badly mutilated

^d For the dangers to shipping in this region see Lucian, *Navig* 8, Strabo 520.

τάριχον· τοῦτον γὰρ ἐλέσθαι λαβεῖν αὐτὸν ἀφ' ὧν
ἦγον ὅθεν κατ' ἐνιαυτὸν τοὺς Φασηλίτας τῷ Κυλά-
βρα θύειν τάριχον τιμῶντας ὡς ἦρωα'' περὶ
δὲ τῶν ἐγγέλεων Ἰκέσιός φησιν ἐν τοῖς περὶ ὕλης
ὡς αἱ ἐγγέλεις εὐχυλότεραι πάντων εἰσὶν ἰχθύων
καὶ ὅτι εὐστομαχία διαφέρουσι τῶν πλείστων
πλήσμαι γάρ εἰσι καὶ πολύτροφοι. ἐν δὲ τοῖς
ταρίχεσι τὰς Μακεδονικὰς ἐγγέλεις κατατάττει.
Ἀριστοτέλης δὲ χαίρειν φησὶ τὰς ἐγγέλεις καθα-
ρωτάτῳ ὕδατι ὅθεν τοὺς ἐγγελυοτρόφους καθα-
ρὸν αὐταῖς ἐπιχεῖν πνίγεσθαι γὰρ ἐν τῷ θολερῷ.
διὸ καὶ οἱ θηρεύοντες θολοῦσι τὸ ὕδωρ ἵνα ἀπο-
πνίγωνται. λεπτὰ γὰρ ἔχουσαι τὰ βράγχια αὐτίκα
ὑπὸ τοῦ θολοῦ τοὺς πόρους ἐπιπωματίζονται.
ὅθεν καὶ τοῖς χειμῶσιν ὑπὸ τῶν πνευμάτων
ταραττομένου τοῦ ὕδατος ἀποπνίγονται. ὀχεύον-
ται δὲ συμπλεκόμεναι καὶ ἀφίᾳσι γλινῶδες¹ ἐξ
αὐτῶν, ὃ γενόμενον ἐν τῇ ἰλύι ζωογονεῖται
λέγουσι δὲ οἱ ἐγγελυοτρόφοι καὶ ὡς νυκτὸς μὲν
νέμονται, ἡμέρας δ' ἐν τῇ ἰλύι ἀκινήτιζουσι ζῶσί
τε τὸ ἐπὶ πολὺ ἐπὶ ὀκτὼ ἔτη ἐν ἄλλοις δὲ πάλιν
ὁ Ἀριστοτέλης ἱστορεῖ γίνεσθαι αὐτὰς οὔτε ὠο-
τοκούσας οὔτε ζωοτοκούσας ἀλλ' οὐδὲ ἐξ ὀχείας,
ἀλλ' ἐν τῷ βορβόρῳ καὶ τῇ ἰλύι σήψεως γινο-
μένης καθάπερ καὶ ἐπὶ τῶν καλουμένων τῆς γῆς
ἐντέρων λέγεται. διὸ καὶ Ὅμηρον τῆς τῶν ἰχθύων
φύσεως χωρίζοντα τάδε εἰπεῖν·

τείροντ' ἐγγέλυές τε καὶ ἰχθύες οἱ κατὰ δίνας

¹ γλινῶδες A: γλινῶδες superscr γλοιῶδες C.

smoked fish For that is what he chose to receive from among the goods which they brought with them. Hence the Phaselites offer each year smoked fish as a sacrifice to Cylabias, honouring him as a hero" Returning to the subject of eels. Hicesius says, in his work *On Materials*, that eels are juicier than all other fish, and that in wholesomeness they surpass most; for they are filling and nutritious. He puts Macedonian eels in the class of smoked fish. Aristotle^a says that eels like the cleanest water. Hence the keepers of eel-hatcheries keep pouring in clean water for them, since they are suffocated in turbid water. Therefore eel-catchers muddy the water to kill them by suffocation. Having small gills, the breathing-passages are immediately choked up by the mud. Hence even in a storm, when the water is tossed about by winds, they die by suffocation. They copulate by mutual interlocking, and afterwards emit a glutinous substance which, after it has been in the slime, hatches out the young. The keepers of eel-hatcheries say that they feed by night, but by day lie motionless in the mud; they generally live for eight years. In another passage, again, Aristotle^b records that they are generated neither from eggs nor viviparously, in fact not by copulation at all, but by a decomposition occurring in the mud and slime, as is said to happen in the case of earthworms^c. Hence, Aristotle says, Homer distinguished the nature of eels from that of fishes when he uttered the line. "Sore afflicted were the eels and also the fishes beneath the eddies."^d

^a p 305 Rose, cf. *Hist. An* 592 a 1

^b *Hist. An* 570 a 20.

^c Literally "the so-called earth-guts."

^d *Il.* xxi. 353.

Ἐπικούρειος δέ τις εἰκαδιστῆς τῶν συνδειπνούντων ἡμῖν ἐγγέλους παρατεθείσης “ πάρεστιν, ἔφη, ἢ τῶν δείπνων Ἑλένη ἐγὼ οὖν Πάρις ἔσομαι ” καὶ χεῖρας¹ μήπω τινὸς ἐκτετακός ἐπ’ αὐτὴν ἐπιβαλὼν ἐψίλωσε τὸ πλευρὸν ἀπάγων² εἰς ἄκαν-
 e θαν. ὁ δ’ αὐτὸς οὗτος πλακοῦντός ποτε θερμοῦ παρατεθέντος καὶ πάντων ἀπεχομένων ἐπιφω-
 νήσας·

τοῦ δ’ ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικε, προπετῶς ἐπιβαλὼν καὶ καταπιὼν φλεγόμενος ἐξεφέρετο. καὶ ὁ Κύνουλκος ἔφη “ ἀποφέρεται τὸ ἄθλον³ ἐκ τῆς βρογχοπυρατάξεως ὁ λάρος ” καὶ περὶ τῆς ἐγγέλους δ’ Ἀρχέστρατος οὕτως ἱστορεῖ·

ἔγχελιν αἰνῶ μὲν πᾶσαι, πολὺ δ’ ἐστὶ κρατίστη
 ῥηγίου ἀντιτερας πορθμοῦ⁴ ληφθεῖσα θαλάσσης
 t εἶη σὺ τῶν ἄλλων πάντων, Μεσσήνιε, θνητῶν
 βρῶμα τιθεῖς τοιόνδε διὰ στόματος πλεονεκτεῖς
 οὐ μὴν ἀλλὰ κλέος γ’ ἀρετῆς μέγα κάρτα
 φέρουσι

Κωπαῖαι καὶ Στρυμόνιαι μεγάλοι τε γάρ εἰσι καὶ τὸ πάχος θαυμασταί ὅλως⁵ δ’ οἶμαι βασι-
 λεύει

39 πάντων τῶν περὶ δαῖτα καὶ ἡδονῇ ἡγεμονεύει
 ἔγγελος, ἥ φύσει ἐστὶν ἀπήρινος⁶ μόνος ἰχθύς

¹ χεῖρας Casaubon πέρας AC

² ἀπάγων Schweighauser · ἀγαγών AC

³ τὸ ἄθλον added by Gulick

⁴ πορθμῷ Meineke, Brandt

⁵ ὅλως Schweighauser ὁμως AC.

Thereupon a certain devotee ^a of Epicurus in the company of diners, when an eel was served, cried "Here comes the Helen of all feasts, I, therefore, shall be Paris" And before anybody had as yet stretched out hands to take it, he set upon it and stripped off the sides, reducing the creature to a mere spine. This same fellow, when a hot flat-cake was set before them and all the rest held aloof from it intoned. "And against him I will go forth, though his hands be even as fire." ^b He then set upon and devoured it precipitately, and was like to be carried out to his funeral for the blaze that was in him. And Cynulcus said "This greedy gull takes the prize ^c in the throat-contest" Now concerning the eel Archestratus ^d records this "I praise all eels, to be sure; but much the best is the eel caught in that part of the sea which is opposite the straits of Rhegium. There you, citizen of Messina, have the advantage over all other mortals, for you can put such food as that to your lips. And yet the Copaic and Strymonian eels bear a very mighty repute for excellence, for they are large and wonderfully fat. In general, it is my belief that the eel is king of all viands at the feast and guides the way to pleasure, though it is the only fish to which nature has given no scrotum."

^a Literally "celebrator of the 20th day" (of Gamelion), the anniversary of Epicurus's death. Cf. τετραδισταί, 287 f and note ^b.

^b II xx. 371.

^c Or, omitting τὸ ἄλλοι, "is carried away out of the throat-contest," which seems pointless. See critical note.

^d Frag 18 Ribbeck 8 Brandt.

‘Ομήρου δὲ εἰπόντος ‘τείροντ’ ἐγγέλους τε καὶ ἰχθύες” ἀκολουθῶς ἐποίησε καὶ Ἀρχίλοχος

πολλὰς δὲ τυφλὰς ἐγγέλους ἐδέξω

οἱ δ’ Ἀττικοί, καθὼς Τρύφων φησί, τὰς ἐνικὰς χρήσεις ἐπιστάμενοι διὰ τοῦ ὕ τὰς πληθυντικὰς οὐκ ἔτι ἀκολουθῶς ἐπιφέρουσιν ὁ γοῦν Ἀριστοφάνης ἐν μὲν Ἀχαρνέῃσι·

σκέψασθε (φησί) παῖδες τὴν κρατίστην ἔγγελον.
καὶ ἐν Ἀημνίαις·

b ἔγγελον Βοιωτίαν.

τὴν δ’ εὐθείαν ἐν Δαιταλεῦσι

• καὶ λεῖος ὥσπερ ἔγγελος.

καὶ Κρατῖνος ἐν Πλούτοις

θύννος, ὀρφῶς, γλαῦκος, ἔγγελος, κύων

τὰς μέντοι πληθυντικὰς οὐκ ἔθ’ ὁμοίως τῷ ποιητῇ Ἀριστοφάνησι Ἰππεῦσιν·

ὅπερ¹ γὰρ οἱ τὰς ἐγγέλεις θηρώμενοι πέπονθας.
καὶ δευτέραις Νεφέλαις·

τὰς εἰκοὺς τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι.
ἐν Σφηξὶ δὲ ἡ δοτικὴ

οὐ χαίρω δὲ βατίσιν, οὐδ’ ἐγγέλεσιν.

Στράττις δ’ ἐν Ποταμίοις² ἔφη·

ἐγγέλεων ἀνεψιός

¹ ὥσπερ A

² ποταμοῖς A

When Homer^a said, "Sole afflicted were the eels and also the fishes," he used a declension^b to which Archilochus^c conformed: "And thou hast received many blind eels (*enchelyas*)" But Attic writers, according to Tryphon,^d although when they use the singular number they know the form in *y*, nevertheless do not carry out the plural cases to match the singular. For example, Aristophanes says in *The Acharnians*^e "Look, my children, at this most valiant eel (*enchelyn*)."^f And in *The Lemnian Women*^g. "Boeotian eel (*enchelyn*)" He has the corresponding nominative in *Men of Dinnerville*^h. "And as smooth as an eel (*enchelys*)."ⁱ So Cratinus in *The Plutus*^j. "Tunny, sea-perch, grey-fish, eel (*enchelys*), and dog-fish." But they no longer make the plural cases as Homer does.^k Thus Aristophanes in *The Knights*^l. "In fact, what ails you is exactly what the catchers of eels (*encheleis*) experience"^m And in the second edition of *The Clouds*ⁿ. "Plagiarizing my similes about the eels (*encheleôn*)"^o The dative plural occurs in *The Wasps*^p. "But I don't like rays, and I don't like eels (*enchelesin*) either."^q So Strattis in *Men of Riverside*^r. "Own cousin to

^a Cf. above, 298 d

^b In the form *enchelyes*.

^c P.L.G.⁴ frag. 101.

^d Frag. 21 Velsen.

^e Line 889

^f Kock 1 487; more fully quoted below, 302 d.

^g Kock 1 447. The line may be completed from Schol. Theocr. xi. 10, "with golden curls," of a dandy.

^h Kock 1. 63, below, 303 d.

ⁱ *i e*, the *v* of the stem disappears.

^j Line 864, cf. below. The sausage-seller is speaking to the demagogue Cleon, who can fish only in troubled waters.

^k Line 559.

^l Line 510.

^m Kock 1. 722, the title refers to a deme in Attica.

c Σημωνίδης δ' ἐν ἰάμβοις
ὥσπερ ἔγχελυσ κατὰ γλοιοῦ.

καὶ τὴν αἰτιατικὴν
ἔρωδιός γάρ ἔγχελυν Μαιανδρίην
τρίορχον εὐρὼν ἐσθίοντ' ἀφείλετο.

Ἄριστοτέλης δ' ἐν τοῖς περὶ ζώων διὰ τοῦ ἰ
ἔγχελιν εἴρηκεν. ὅταν δ' Ἀριστοφάνης ἐν Ἰππεῦσι
λέγῃ·

d ὅπερ γὰρ οἱ τὰς ἐγχέλεις θηρώμενοι πέπονθας
ὅταν γὰρ ἡ λίμνη καταστῇ, λαμβάνουσιν οὐδέν¹.
ἐὰν² δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν,
αἰροῦσι καὶ σὺ λαμβάνεις, ἣν τὴν πόλιν ταρατ-
της,

σαφῶς δηλοῖ ὅτι ἡ ἔγχελυσ ἐκ τῆς ἱλὺς
λαμβάνεται ἔνθεν καὶ τοῦνομα εἰς ὕς ἐπερατώθη.
καὶ ὁ ποιητὴς οὖν θέλων δηλῶσαι τὸ εἰς βάθος τοῦ
ποταμοῦ καιόμενον οὕτως ἔφη

τείροντ' ἐγχέλυνες τε καὶ ἰχθύες

e ἰδικώτερον δὲ καὶ κατ' ἐξαίρετον ἐγχέλυνες, ἵνα καὶ
τὸ βάθος τοῦ κεκαυμένου ὕδατος δηλώσῃ.

Ἀντιφάνης δ' ἐν Λύκωνι κωμωδῶν τοὺς Αἰγυ-
πτίους φησίν·

τά τ' ἄλλα δεινούς φασὶ τοὺς Αἰγυπτίους
εἶναι τὸ νομίσαι τ' ἰσόθεον τὴν ἔγχελυν·
πολὺ τῶν θεῶν γὰρ ἐστὶ τιμιωτέρα
τῶν μὲν γὰρ εὐξαμένοισιν ἔσθ' ἡμῖν τυχεῖν,
τούτων δὲ δραχμὰς τοῦλάχιστον δώδεκα
ἢ πλεόν ἀναλώσασιν ὁσφρέσθαι³ μόνον·
οὕτως ἔσθ' ἄγιον⁴ παντελῶς τὸ θηρίον.

¹ οὐδὲ ἐν AC.

² ἂν A.

the eels (*encheleôn*)” Semonides in *Iambic Poems*^a “Like an eel (*enchelys*) down in the slime” And the accusative singular. “For a heron found a buzzard eating a Maeandrian eel (*enchelyn*) and stole it from him” But Aristotle, in his work *On Animals*,^b has a form with *i*, *enchelis*. Yet when Aristophanes says in *The Knights*^c “In fact, what ails you is exactly what the catchers of eels experience When the pond is still, they catch nothing; but if they roil the mud this way and that, they can catch them And you make your catch only when you put the city in a turmoil”—he plainly shows that the eel is taken from the slime^d Hence the name ended in *ys* Homer, therefore, wishing to show how deeply the fire descended into the river, expressed himself thus “Sore afflicted were the eels and also the fishes”^e More especially, and by way of peculiar emphasis, the eels are mentioned in order to show the depth of the water which was ablaze

Antiphanes, ridiculing the Egyptians in *Lycon*,^f says: “They say the Egyptians are clever in other ways too, but especially in recognizing the eel as equal to the gods In fact she is much higher priced than the gods. For merely by offering prayers we may reach the gods, but to get just a smell of eels we must spend at the least a dozen shillings or more. So altogether sacred is the beast.”

^a Semonides of Amorgos, *P L G.*⁴ II. 453.

^b Frag. 311 Rose and some mss. of *Hist. An.*

^c See p. 341, note 3.

^d And so the word for eel (*enchelys*) is derived from the word for slime (*ilys*)¹ Cf. Aristotle's remark above, 298 b.

^e *Il.* XXI 353

^f Kock II 71.

³ ὀσφρέσθαι Elmsley · ὀσφῶσθαι AC.

⁴ οὕτως ἀγίων γε Koppiers, οὕτως ἀγίων τι Dindorf.

f Ἀναξανδρίδης δ' ἐν Πόλεσι πρὸς τοὺς Αἰγυπτίους
ἀποτεινόμενος τὸν λόγον φησίν·

οὐκ ἂν διναιίμην συμμαχεῖν ὑμῖν ἐγὼ
οὔθ' οἱ τρόποι γὰρ ὁμονοοῦσ' οὔθ' οἱ νόμοι
ἡμῶν, ἀπ' ἀλλήλων δὲ διέχουσιν πολὺ.
βοῦν προσκυνεῖς, ἐγὼ δὲ θύω τοῖς θεοῖς·
τὴν ἔγχελυν μέγιστον ἡγεί δαίμονα,
ἡμεῖς δὲ τῶν ὄψων μέγιστον παρὰ πολὺ
300 οὐκ ἐσθίεις ὕει', ἐγὼ δέ γ' ἡδομαι
μάλιστα τούτοις· κύνα σέβεις, τύπτω δ' ἐγώ,
τοῦψον κατεσθίουσαν ἡνίκ' ὄν λάβω
τοὺς ἱερέας ἐνθάδε μὲν ὀλοκλήρους νόμος
εἶναι, παρ' ὑμῖν δ', ὥς ἔοικ', ἀπηργμένους.
τὸν αἰέλουρον κακὸν ἔχοντ' ἐὰν ἴδῃς
κλαίεις, ἐγὼ δ' ἡδιστ' ἀποκτείνας δέρω.
δύναται παρ' ὑμῖν μυγαλῇ, παρ' ἐμοὶ δέ γ' οὔ.

Τιμοκλῆς δ' ἐν Αἰγυπτίοις

b πῶς ἂν μὲν οὖν¹ σώσειεν ἱβίς ἢ κύων,
ὅπου γὰρ εἰς τοὺς² ὁμολογουμένους θεοὺς
ἀσεβοῦντες οὐ διδόασιν εὐθέως δίκην,
τίν' αἰελοῦρου βωμὸς ἐπιτρίβειν ἄν;

“Οτι δ' ἦσθιον τὰς ἐγχέλεις καὶ μετὰ τεύτλων
ἐντυλίξαντες πολὺ μὲν ἐστὶ καὶ παρὰ τοῖς ἀρχαίοις
κωμικοῖς, καὶ Εὐβουλος δὲ φησιν ἐν Ἡχοῖ

νύμφα ἀπειρόγαμος τεύτλῳ περὶ σῶμα καλυπτὰ
λευκόχρως παρέσται,
ἔγχελυσ, ὦ μέγα μοι μέγα σοι φάος ὅσσον
ἐναργές.³

And Anaxandrides, expatiating on the Egyptians in *Island-Towns*,^a says. 'I couldn't bring myself to be an ally of yours. for neither our manners nor our customs agree, but stand a long distance apart from each other. You worship the cow, but I sacrifice it to the gods. You hold the eel to be a mighty divinity, we hold it by far the mightiest of dainties. You eat no pork, but I like it very much. You worship the bitch, I beat her when I catch her eating up my best food. Here in our country, it is the custom to have our priests whole, but with you, so it appears, it is the custom to cut off their best parts. If you see a cat in any trouble, you mourn, but I am very glad to kill and skin it.^b The field-mouse has power with you, with me he doesn't count at all.' And Timocles in *The Egyptians* ^c. "Well then, what succour could an ibis or a dog render? When, in fact, people who sin against those gods whom all confess don't pay the penalty straightway, who will be struck down by a mere cat's altar?"

That they used to eat eels wrapped in beets is abundantly attested in the poets of the Old Comedy; and Eubulus also says in *Echo* ^d. "A bride unwedded will come, her skin fair, her form hidden in beet—the eel. O light, to me mighty, to thee mighty,

^a Kock II. 150.

^b The cat was a very rare animal on the Greek side of the Mediterranean at this period.

^c Kock II. 451; Philodemus (Phaedrus Epicureus), *Nat. Deor.* 25 Petersen

^d Kock II. 176, cf. Athen. 113 f, in the same metre.

¹ μὲν not in C: ἄν τιν' οἶν Kock.

² τοὺς Philodemus θεοὺς AC.

³ φάος ὄσσον ἐναργές Kaibel: φῶς ἐναργές AC.

c καὶ ἐν Ἰωνι

μετὰ ταῦτα θύνηων μεγαλόπλουτ' ἐπεισέπλει
ὑπογαστρι' ὀπτῶν αἷ τ' ἐχιδνοσώματοι¹
Βοιωτῖαι παρήσαν ἐγχέλεις θεαὶ
τεῦτλ' ἀμπεχόμεναι.

καὶ ἐν Μηδείᾳ

τεῦτλ' ἀμπεχομένης² παρθένου Βοιωτίας
Κωπᾶδος ὀνομάζειν γὰρ αἰδοῦμαι θεάν.

ὅτι δὲ καὶ αἱ Στρυμόνιαι ἐγχέλεις δι' ὀνόματος ἦσαν
φησιν ἐν Θαμύρᾳ Ἀντιφάνης

καὶ σοῦ γ' ἐπώνυμός τις ἐν φήμαις βροτῶν
Θρηῆκας³ κατάρδων ποταμὸς ὠνομασμένος

d Στρυμῶν, μεγίστας ἐγχέλεις κεκτημένος

καὶ περὶ τὸν Εὐλέα⁴ δὲ ποταμὸν (οὗ μνημονεύει
'Αντίμαχος ἐν ταῖς ἐπιγραφομέναις Δέλτοις οὕτως
ἐλθὼν Εὐλήος⁵ πηγὰς ἐπὶ διυήειτος)

Δημήτριος⁶ ὁ Σκήψιος ἐν ἑκκαιδεκάτῃ τοῦ Τρωικοῦ
διακόσμου ἐγχέλεις φησὶ διαφόρους γίνεσθαι.

ΕΛΟΨ. προεῖρηται μὲν τινα περὶ αὐτοῦ ἀλλὰ καὶ
'Αρχέστρατός φησι τάδε περὶ αὐτοῦ

e τὸν δ' ἔλοπ' ἔσθε μάλιστα Συρακούσαις ἐνὶ
κλειναῖς,

τόν γε κρατιστεύονθ'. οὗτος γὰρ αὖ ἐστὶν ἐκεῖθεν
τὴν ἀρχὴν γεγωνῶς ὥσθ' ἥνικ' ἂν ἦ' περὶ
νήσους

¹ αἷ τ' ἐχιδνοσώματοι Kai bel αἷ τε λιμνοσώματοι AC.

² τεῦτλ' ἀμπεχομένης added by Casaubon.

³ Θρηῆκας Madvig θρήικης AC

⁴ Schweighauser εὐκλέα A

how radiant it is ' " Again, in *Ion* ^a " After this, opulent belly-pieces from baked tunnies came sailing in.^b and the viper-bodied Boeotian eels were there, goddesses robed in beets " Also in *Medea* ^c " Robed in beets, the Boeotian virgin of the Copaic Lake, for I scruple to give a goddess a vulgar name ^d " But that the eels from the Strymon river were also in repute, Antiphanes declares in *Thamyris* ^e " And a certain river, famed in the reports of men, that waters the Thracians, shall give its name to thee—the Strymon, rich in eels of largest size " So also in the neighbourhood of the Euleus river (mentioned thus by Antimachus in the poem entitled *The Tablets* ^f " Having come to the sources of the eddying Euleus ") there are excellent eels, according to Demetrius of Scepsis in the sixteenth book of *The Trojan Battle-order*.^g

The Elops—Some remarks have been made about this fish before ^h But Archestratus ⁱ also has this to say of it: " As for the elops, eat that chiefly in glorious Syracuse, since it is the best. For that fish, again, comes from there, its native place. Wherefore when it is caught off the islands, or the Asian

^a Kock II 177, below, 302 d.

^b For the verb cf. 230 f, *επεχόρευσεν*.

^c Kock II. 186.

^d *νιζ* " eel," which was sometimes applied to a courtesan, 169 c, or to a dandified rascal, 299 b and note *g*

^e Kock II. 52. ^f *Frag. ep.* 56. ^g *Frag* II Gaede.

^h 282 d. The term elops is applied in modern zoology to the family to which the herring belongs.

ⁱ *Frag.* 19 Ribbeck II Brandt.

⁵ Meineke • *εὐλείας* A

⁶ δ' after *Δημήτριος* deleted by Schweighauser.

⁷ *γεγονώς*. *ἢ* Ribbeck. *γεγονωσθ' ἣν λανη* A.

ἥ περὶ τὴν Ἀσίην¹ που ἄλῳ γῆν ἥ περὶ Κρήτην, λεπτός καὶ στερεὸς καὶ κυματοπλήξ ἀφικνεῖται.

ΕΡΥΘΡΙΝΟΣ. Ἀριστοτέλης ἐν τῷ περὶ ζώων καὶ Σπεύσιππος παραπλήσιά φησιν εἶναι φάγρον, ἐρυθρίνον, ἥπατον τὰ παραπλήσια εἶρηκε καὶ Δωρίων ἐν τῷ περὶ ἰχθύων. Κυρηναῖοι δὲ ὕκην² τοὶ ἐρυθρίνοι καλοῦσιν, ὡς Κλείταρχός φησιν ἐν Γλώσσαις.

ΕΓΚΡΑΣΙΧΟΛΟΙ. καὶ τούτων μέμνηται Ἀριστοτέλης ὡς μικρῶν ἰχθυοδίων ἐν τῷ περὶ ζωικῶν. Δωρίων δὲ ἐν τῷ περὶ ἰχθύων τῶν ἐγκρασιχόλων ἐν τοῖς ἐφηγοῖς μέμνηται εἰπὼν οὕτως ἑφητοὺς εἶναι μὲν δεῖ ἐγκρασιχόλους ἢ ἰώπας ἢ ἀθερίνας ἢ κωβιοὺς ἢ τριγλίδας μικρὰς σηπίδια τε καὶ τευθίδια καὶ καρκύνια.”

301 ΕΨΗΤΟΣ. ἐπὶ τῶν λεπτῶν ἰχθυοδίων. Ἀριστοφάνης ἐν Ἀναγύρω.

οὐχ ἐψητῶν λοπάς ἐστιν.

Ἀρχιππος Ἰχθύσι

καὶ τὴν μὲν ἀφύην καταπέπωκεν ἐντυχὼν ἐφητός³

Εὐπολις Αἰξίν.

ὦ Χάριτες, αἰσι μέλουσιν ἐφητοί.

Εὐβουλος ἐν Προσουσία ἢ Κύκινω.

ἀγαπῶν τε καὶ ἐφητὸν ἐν τεύτλοις ἕνα διὰ δωδεκάτης ἐψόμενον ἡμέρας ἴδη.

¹ Ἀσίην Wachsmuth: ἄλλην A.

² οὐ ἰχθύν Casaubon. δε δούλην AC.

³ ἐντυχὼν ἐψητός Memekc. ἐψητός ἐντυχὼν AC.

land perchance, or off Ciete, it comes to you thin and tough and wave-battered "

The Erythrinus.^a—Aristotle. in the treatise *On Animals*,^o and Speusippus say that the braize,^c the erythrinus, and the liver-fish^d are similar. The like is stated also by Dorion in his work *On Fishes*. But the people of Cyrene call the erythrinus *hycēs*,^e as Cleitarchus says in his *Glossary*.

Encrasicholi^f—These also are mentioned as being very small fishes by Aristotle in his treatise *On Animals*. Dorion, in his work *On Fishes*, mentions the encrasicholi among the fish that are boiled.^g He says "Fish which should be boiled are the encrasicholi, loxes, smelts, gobies, little mullets, small cuttle-fish, small squids, and small crabs."

Hepsetus^h—A term used for tiny fishes - Aristophanes in *Anagyrus*ⁱ "There isn't a dish of minnows left" Archippus in *The Fishes*^j. "The minnow met the anchovy and swallowed him whole" Eupolis in *The Goats*^k. "O ye Graces, busied with little fishes." Eubulus in *Attachment*, or *The Swan*^l. "Satisfied if he can but see a dish of little fish cooking in beets once in twelve days." Alexis in *The*

of South America is classified to-day as an erythrinus. See Athen. 327 b ^b p 306 Rose.

^c A red fish (*P. pagrus*), one of the sea-breems, also called becker, cf. 301 c. ^d Athen. 108 a.

^e 284 c, 327 b, where Zenodotus is the authority given.

^f 285 a, 328 e. The term seems to be applied specifically to a single kind of small fish, but whether it is a minnow, white bait, shiner, anchovy, or sardine, who shall say?

^g See 285 a and note e; cf. the Italian *frutto misto*.

^h See the reference in the last note. This lemma and the text under it are Athenaeus's own contribution; see 301 c.

ⁱ Kock i 405

^j *Ibid.* 682.

^k *Ibid.* 259

^l Kock ii 196 The meaning of the title is uncertain.

Ἀλεξίς ἐν Ἀπεγλαυκωμένῳ

καὶ γὰρ ἔφητοί τινες
παρῆσαν ἡμῖν δαιδαλεῖοι¹ πως.

ἢ τὰ γὰρ καλὰ πάντα Δαιδάλου καλοῦσιν ἔργα καὶ
πάντα.

τῶν οὖν κορακίων πείραν οὐχὶ λαμβάνεις
οὐδὲ τριχίδων οὐδ' οἶον ἔφητῶν τινῶν;

πληθυντικῶς δὲ λέγουσιν ἔφητοὺς κατὰ τὸ πλεῖστον.

Ἀριστοφάνης Δράμασιν ἢ Νιόβῳ

οὐδὲν μὰ Δι' ἐρῶ λοπάδος ἔφητῶν

Μένανδρος Περινθία

τὸ παιδίον δ'² εἰσῆλθεν ἔφητοὺς φέρον³

ἐνικῶς δὲ Νικόστρατος ἐν Ἡσιόδῳ

βεμβράδ',⁴ ἀφύην, ἔφητόν.

Ποσειδίππος Ἀποκλειομένη.

ἔφητόν ἀγοράζειν τινα

ἐν δὲ τῇ ἐμῇ Ναυκράτει ἔφητοὺς καλοῦσιν ἰχθύδια
ὑπολειπόμενα ἐν ταῖς διώρυξι, ὅταν ὁ Νεῖλος
ὑποπαύηται τῆς πληρώσεως

ΗΠΑΤΟΣ ἢ ΛΕΒΙΑΣ Διοκλῆς τοῦτόν φησι τῶν
πετραίων εἶναι Σπεύσιππος δ' ὅμοιον φάγρῳ
τὸν ἥπατον ἐστὶ δὲ μονήρης, ὥς φησιν Ἀριστο-
τέλης, σαρκοφάγος τε καὶ καρχαρόδους, τὴν
χροιὰν μὲν μέλας, ὀφθαλμοὺς δὲ μείζονας ἢ καθ'
αὐτὸν ἔχων, καρδίαν τρίγωνον λευκὴν⁵ Ἀρχέ-
στρατος δ' ὁ τῶν δειπνῶν λοχαγός φησιν.

¹ δαιδαλεῖο. Wilamowitz δαιδαλαῖοι A: δαιδάλεοι C, Kock

² δ' added by Kock

³ The next line began with ὑπολοῦ, as Terence shows
(Allinson)

⁴ Musurus • βαμβρά δ' A

Man with a Cataract^a "For we had some little fishes worthy of Daedalus" All beautiful works of art, be it noted, they ascribe to Daedalus. Again Alexis says^a "Won't you try the crow-fishes or the anchovies, to say nothing^b of the little fishes?" As a rule they use the term little fishes in the plural. Aristophanes in *Dramas*, or *Niobus*^c "I tell you I don't want a dish of little fishes" Menander in *The Girl from Perinthus*^d "The slave came in, carrying some little fishes." But Nicostratus has the singular in *Hesiod*^e "Anchovy, small fry, little fish" Poseidippus in *Locked Out*^f "Buy some little fish" In my own Naucratis they give the name of little fish to the minnows left behind in the canals when the Nile recedes from its overflowing

The Liver-fish, or *Lebias*^g—Diocles says^h that this is one of the rock fishes Speusippus says that the liver-fish is like the braize.ⁱ According to Aristotle^j it is solitary, carnivorous, and has jagged teeth. Its colour is black, and it has disproportionately large eyes and a triangular white heart^k Archestratus,^l the company-commander of banquets, says "And

^a Kock II 303

^b For the expression οὐδ' ὅλον cf 244 e

^c Kock I. 464.

^d Kock III. 113, Allinson 422. This and Menander's *Andria* formed the basis of Terence's *Andria*. For this line see Ter *Andr* II. 2. 31, where we read further, "worth only a penny" See critical note

^e Kock II 223.

^f Kock III. 337. The title refers to a jilted girl

^g Mentioned at 118 b, where it is identified with the delcanos ^h p 173 Wellmann.

ⁱ Cf. 300 e.

^j p. 306 Rose.

^k See critical note

^l Frag. 30 Ribbeck, 27 Brandt

d καὶ λεβίαν λαβέ, Μόσχε, τὸν ἥπατον¹ ἐν περι-
κλύστῳ
Δήλῳ καὶ Τήνῳ.

ΗΛΑΚΑΤΗΝΕΣ. Μιησίμαχος Ἴπποτρόφῳ·

σκόμβρος,

θύννος, κωβίος, ἡλακατῆνες.

εἰσὶ δὲ κητώδεις, ἐπιτήδειοι εἰς ταριχεῖαν. Μέναν-
δρος Κόλακί² φησι

κωβίος, ἡλακατῆνες,
κυνὸς³ οὐραῖον.

Μνασέας δὲ ὁ Πατρεὺς φησι· “ Ἰχθύος δὲ γίνεται
καὶ Ἑσυχίας τῆς ἀδελφῆς Γαλήνῃ καὶ Μύραινα
καὶ Ἥλακατῆνες.⁴”

e ΘΥΝΝΟΣ. τοῦτόν φησιν Ἀριστοτέλης εἰσπλεῖν⁵
εἰς τὸν Πόντον ἐχόμενον τῆς γῆς ἐν τῷ δεξιῷ
ὀφθαλμῷ βλέπειν, τῷ γὰρ εὐωνύμῳ ἀμβλυωπεῖν
ἔχει δ’ ὑπὸ τὰ πτερύγια τὸν λεγόμενον οἷστρον
χαίρει δὲ ἀλέα διὸ καὶ πρὸς τὴν ἄμμον πρόσσεισι
γίνεται δὲ ἐδώδιμος ὅταν τοῦ οἷστρου παύσηται
μίσγεται δὲ μετὰ τὴν φωλείαν, ὥς φησι Θεό-
φραστος, καὶ ἕως μὲν ἂν ἔχῃ μικρὰ τὰ κυήματα,
i δυσάλωτος, ὅταν δὲ μείζω γένηται, διὰ τὸν οἷστρον
άλισκεται φωλεύει δὲ ὁ θύννος καίτοι πολυ-
αίματος ὢν. Ἀρχέστρατος δὲ φησιν

ἀμφὶ δὲ τὴν ἱεράν τε καὶ εὐρύχορον⁶ Σάμον ὄψῃ
θύννον ἀλίσκόμενον σπουδῇ μέγαν, ὃν καλεοῦσιν

¹ λαβε Gesner, Μόσχε, τὸν ἥπατον Valckenaer and Hem-
sterhuys · λαβεῖν οσχετονήπατον A

² Κόλακι Clericus (Δυσκόλω φησί Morel) κόλωσι A

³ καὶ before κυνὸς AC. But cf 403 b

buy a lebias, the liver-fish, Moschus, when you are in Delos or Tenos, washed by the sea all about."

Spindle-fishes^a — Mnesimachus in *The Horse-Breeder*^b "Mackerel, tunny, goby, spindle-fishes" They are cetacean, well-adapted for preserving Menander says in *The Flatterer*^c "Goby, spindle-fishes, a slice cut from a dog-fish's tail" Mnaseas of Patiae^d says "Of Fish and his sister Peace were born Calm, Lamprey, and the Spindle-fishes"

The Tunny.—Of this fish Aristotle^e says that when it enters the Black Sea it keeps close to shore, it can see with its right eye, but is dim-sighted in the left Under the fins it carries the oestrus,^f as it is called It likes warm places, and for that reason keeps close to the sand It becomes edible after it is relieved of the oestrus. Cortion takes place after hibernation, according to Theophrastus, and so long as the embryo remains small the tunny is hard to catch, but when that becomes larger, it can be taken because of the oestrus. The tunny hibernates in spite of the fact that it is full-blooded Archestratus^g says "But round the sacred and spacious Samos thou wilt see the mighty tunny caught with eager zeal. The Samians call it horse-mackerel, but else-

^a Perhaps the sergeant-fish, also called cobia

^b Kock ii. 438; cf. Athen 402 f

^c Kock iii. 85, Allinson 396.

^d *F.H.G.* iii 155.

^e *Hist. An.* 598 b 19 "Tunnies enter the Adriatic keeping close to the right shore, but they come out by the left shore, because they see better with the right eye," below, 303 c.

^f See below, 302 b note c

^g Frag. 21 Ribbeck 34 Brandt

⁴ Ἡ ἀλατὴν (2) ἄλας

⁵ εἰσπλεῖν Aristotle ἐπὶ τὰς εἰς AC

⁶ εὐρύχωρον AC.

ὄρκυν, ἄλλοτε¹ δ' αὖ κῆτος τούτου δὲ θέρευσ²

χρῆ

ὀψωνεῖν ἀ πρέπει ταχέως καὶ μὴ περὶ³ τιμῆς . . .

302

ἐστὶ δὲ γενναῖος Βυζαντίῳ ἔν τε Καρύστῳ
ἐν Σικελῶν δέ⁴ κλυτῇ νήσῳ Κεφαλοιδίς⁵ ἀμείνους
πολλῶ τῶνδε τρέφει θύννους καὶ Τυνδαρὶς ἀκτὴ.

ἂν δέ ποτ' Ἰταλίας ἱερᾶς Ἰππώνιον⁶ ἔλθῃς

Περσεφόνης ἔδος εὐστεφάνου, πολὺ δῆ, πολὺ
πάντων

ἐνταῦθ' εἰσὶν ἄριστοι ἔχουσί τε τέρματα νίκης.

οἱ δ' ἐπὶ τῶνδε τόπων πεπλανημένοι εἰσὶν ἐκεῖθεν
πολλὰ περάσαντες πελάγη βρυχίου διὰ πόντου.

b ὥστ'⁸ αὐτοὺς ἡμεῖς θηρεύομεν ὄντας αἰώρους.⁹

Ὡνομάσθη δὲ θύννος ἀπὸ τοῦ θύνειν τε καὶ ὀρμᾶν.

ὀρμητικὸς γὰρ ὁ ἰχθὺς διὰ τὸ ἔχειν κατὰ τινα ὥραν
οἰστρον ἐπὶ τῆς κεφαλῆς, ὑφ' οὗ φησιν ὁ Ἀριστο-

τέλης αὐτὸν ἐξελαύνεσθαι γράφων οὕτως· “οἱ
δὲ θύννοι καὶ οἱ ξιφίαι οἰστρῶσι περὶ κυνὸς

ἐπιτολὴν ἔχουσι γὰρ ἀμφότεροι τηνικαῦτα παρὰ

c τὰ περυγία οἰονεῖ σκωλήκιον τὸν καλούμενον

οἰστρον, ὅμοιον μὲν σκορπίῳ, μέγεθος δ' ἡλίκον

ἀράχνης τοῦτο δὲ ποιεῖ αὐτοὺς ἐξάλλεσθαι οὐκ

ἐλαττον τοῦ δελφίνος καὶ τοῖς πλοίοις πολλάκις

ἐμπίπτουσι” καὶ Θεοδωρίδας δὲ φησι·

θύννοι τε διοιστρήσονται¹⁰

Γαδσίρων δρόμον.

¹ αλλοτε Ribbeck ἄλλοι A

² θ+ρεις Ribbeck θεοῖς AC

³ μὴ περὶ Coraes · μητέρι A. Meineke marks a lacuna, understanding some verb like *δηρίαν*

⁴ δε Coraes : τε AC.

⁵ Κεφαλοιδίς Casaubon κεφαλοιδ' εις A

⁶ Musurus. εἰπώνιον A

where it is called whale. Of this you must needs buy in summer the cuts which suit you, without hesitation, and haggle ^a not over the price. It is fine, too, in Byzantium and in Carystus as well. But in the glorious isle of Sicily, the shores of Cephaloedium and Tyndarium nurture far better tunnies, and if ever thou go to Hipponium, in sacred Italy, that abode of Persephone with the fair diadem, by far, yea, by far the best of all are there, and the heights of victory are thens. The tunnies which lose their way in our parts have come from there, having passed through many stretches of deep sea. Wherefore we must hunt for them when they are out of season."

Now the tunny (*thynnos*) got its name from its darting (*thyen*), that is to say, its excited motion. For the tunny is inclined to be excited because at a certain season it has a bot-fly on its head, by which, according to Aristotle,^b it is driven forth. He writes as follows: "Tunnies and sword-fishes are excited by the bot-fly about the time when the Dog-star rises. For both, at that season, have beside their fins a creature like a small maggot, which is called the oestrus,^c resembling a scorpion, but in size like a spider. This causes them to leap out of the water as high as a dolphin leaps, and they often throw themselves into the fishing-boats." Theodoridas^d also says. "And tunnies will dart on their frenzied course through the strait of Gadeira." Polybius of

^a See critical note.

^b *Hist. An.* 602 a 25.

^c Literally gad-fly, or bot-fly, the larvae of which infest many animals.

^d *Frag.* 2 Diehl.

⁷ Περσεφόνης ἔδος εὐστεφάνου Καίβελ: ἐρπετὸν εἰς ὕδατος στεφάνους Α.

⁸ Casaubon: ὦτ' Α.

⁹ Casaubon ὥρους Α.

¹⁰ διοιστρήσονται Jacobs: δὴ οἰστρησονται Α.

Πολύβιος δ' ὁ Μεγαλοπολίτης ἐν τετάρτῃ καὶ τριακοστῇ τῶν ἱστοριῶν περὶ τῆς ἐν Ἰβηρίᾳ Λυσιτανίας χώρας διαλεγόμενός φησιν ὅτι βάλανοί εἰσι κατὰ βάθος ἐν τῇ αὐτόθι θαλάττῃ πεφυτευμένοι, ὧν τὸν καρπὸν σιτουμένους τοὺς θύννους πιαίνε-
 α σθαι διόπερ οὐκ ἂν ἀμάρτοι τις λέγων ὅς εἶναι θαλαττίους τοὺς θύννους εἰσὶν γὰρ οἱ θύννοι οἶον ὕες, ἀπὸ τῶν βαλάνων αὐξανόμενοι ἐπαινέται δὲ τοῦ ἰχθύος τούτου τὰ ὑπογάστρια, ὥς καὶ Εὐβουλός φησιν ἐν Ἰωνί

μετὰ ταῦτα θύννων μεγαλόπλουτ' ἐπεισέπλει
 ὑπογάστρι' ὀπτῶν

Ἄριστοφάνης Ἀημνίαις

οὐκ ἔγχελυν Βοιωτίαν, οὐ γλαῦκον, οὐχὶ θύννον
 ὑπογάστριον.

Στράτις Ἀταλαίτῃ

ὑπογάστριον θύννου τι¹ κακροκώλιον
 e δραχμῆς ὕειον
 ἐν δὲ Μακεδόσιν

ὑπογάστριά θ' ἡδέα θύννων

Ἐριφος Μελιβοία

ταῦτα γὰρ² οἱ πένητες οὐκ ἔχοντες ἀγοράσαι
 ὑπογάστριον θύννακος οὐδὲ κρανίον
 λάβρακος οὐδὲ γόγγρον οὐδὲ σηπίας,
 αὖς οὐδὲ μάκαρας ὑπερορᾶν οἶμαι θεούς.

ὅταν δὲ καὶ Θεόπομπος ἐν Καλλιόσχρῳ λέγῃ·

ἰχθύων δὲ δὴ
 ὑπογάστρι', ὧ³ Δάματερ,

Megalopolis. in the thirty-fourth book of the *Histories*,^a when discussing the country of Lusitania, in Iberia, says that there are acorn-bearing trees planted deep in the adjacent sea, on the fruit of which tunnies feed and grow fat. Wherefore one would not make a mistake if he said that tunnies were sea-swine. For the tunnies are like swine if they grow fat on acorns. The belly-pieces of this fish are esteemed, as Eubulus tells us in *Ion* ^b "After this, opulent belly-pieces from baked tunnies came sailing in." Aristophanes in *The Lemnian Women* ^c "No Boeotian eel, no grey-fish, no belly-piece from a tunny." Strattis in *Atalanta* ^d "The belly-piece of a tunny, and a pig's trotter worth a shilling." And in *The Macedonians* ^e "And sweet belly-pieces of tunnies." Eriphus in *Meliboëa* ^f "These things the poor cannot buy—the belly-piece of a tunny, or the head of a sea-bass, or a conger-eel, or cuttle-fishes, which I fancy not even the blessed gods despise." Now when, also, Theopompus says in *Callaeschrus* ^g "And belly-pieces of fish? O Demeter!"—one should note that the

^a xxxiv 8 1 Hultsch.

^b Kock II. 177, *cf.* above, 300 c.

^c Kock I. 487, above, 299 a. The verse which preceded the one here quoted is given at 311 d.

^d Kock I. 713, *cf.* Athen 399 c.

^e Kock I. 719.

^f Kock II. 429, see critical note.

^g Kock I. 738, Athen 399 d.

¹ Athen 399 c. τε Α.

² γάρ corrupt. Dobree thought that γράφει (γρ') is meant, to be taken with ἐριφος, since Eustathius begins the quotation with οἱ πένητες. But there are many other possibilities which make emendation futile here.

³ ὑπογάστρι', Ω 399 d: ὑπογάστριον Ω AC.

ἡ παρατηρητέον ὅτι ἐπὶ ἰχθύων μὲν ὑπογαστρίον
λέγουσι, σπανίως δ' ἐπὶ χοίρων καὶ τῶν ἄλλων
ζώων. ἄδηλον δ' ἐπὶ τίνων ἔταξε τὸ ὑπογαστρίον
Ἀντιφάνης ἐν τῷ Ποντικῷ, ὅταν λέγῃ

ὅστις ὠψώνηκ' ἴσως
ταύταις¹ μεγαλείως ταῖς κάκιστ' ἀπολουμέναις
ὑπογαστρὶ ἐλθὼν (ἄς² Ποσειδῶν ἀπολέσαι)
βράττειν³ τε γεννικῶς παρασκευάζεται
πλευρὰν μετ' αὐτῶν

Ἄλεξις δ' ἐν Ὀδυσσεὶ ὑφαίνοντι καὶ τὴν κεφαλὴν
τοῦ θύννου ἐπαινῶν φησιν·

καὶ τοὺς ἀλίεας δ' εἰς τὸ βάραθρον ἐμβάλω·
ἀπελευθέρων ὀψάρια θηρεύουσί μοι,
313 τριχίδια καὶ σηπίδια καὶ φρυκτούς τινας.
B.⁴ οὗτος πρότερον κεφαλὴν εἰ λάβοι θύννου
ἐνόμιζεν ἐγχείλεια καὶ θύννας ἔχειν

ἐπήνουν δὲ τῶν θύννων καὶ τὰς κλεῖδας καλουμένας,
ὥς Ἀριστοφῶν ἐν Πειρίθῳ·

καὶ μὴν διέφθαρταί γε τοῦψον παντελῶς
b κλεῖδες μὲν ὅπταί ὅσοι παρεσκευασμένοι.
B. αἱς τὰς θύρας κλείουσι, A θύνναιοι⁵ μὲν οὖν.
B. σεμνὸν τὸ⁶ βρῶμα A καὶ τρίτη Λακωνική.

Ἀιτίγονος δ' ὁ Καρύστιος ἐν τῷ περὶ λέξεως
τῷ Ποσειδωνί φησι θύννον θύεσθαι, καθάπερ
προείπαμεν. Ἡρακλέων δ' ὁ Ἐφέσιος θύννον⁷

¹ ταύταις Heiwerden. τοῖς AC.

² ἄς Kock ὅσα AC.

³ βράττειν Kock· τάττειν AC.

⁴ B. added by Kock This line is unmetrical as it stands.

⁵ θύνναιοι Kock θύννου AC ⁶ το Musurus: καὶ A

⁷ θύννον added by Kaibel, cf. Hesychius s.v. θύννον

term belly-pieces is used of fish, but rarely of pigs and other animals. It is uncertain of what creatures Antiphanes used the word belly-piece when he said in *The Man from Pontus* ^a. "Why! he has gone and bought with equal magnificence some belly-pieces for these damned women (whom may Poseidon destroy!), and he is getting ready too generously to boil a rib with them." Alexis, in *Odysseus at the Loom*,^b says in praise even of the head of the tunny: "A. And let me cast the fishermen, too, into the pit: they catch for me only fish fit for freedmen, bony anchovies, little cuttle-fish, and some small fry. B. If this fellow ever got a tunny head in the old days, he thought he had eels and tunny steaks." They also esteemed what they called the keys of tunnies, as Aristophon shows in *Peirithous* ^c. "A. Look you, the dish is utterly spoiled. Two roasted keys all prepared. B. You mean those they lock the doors with? A. No, tunny-keys! B. A portentous dish, that. A. And a third, Laconian key."

Antigonus of Carystus, as we have remarked before,^d says ^e in his treatise *On Diction* that a tunny is sacrificed to Poseidon. Heracleon of Ephesus says that tunny (thynnus) is the name given to the

^a Kock II. 92

^b *Ibid.* 354. It is not easy to see how the quotation praises the tunny head. The second speaker implies that the parvenu who has just spoken would have been satisfied with very little.

^c *Ibid.* 278. The "keys" here are the cooked shoulder bones (*claviculae*, 315 d). There is a double meaning in *ὀπταί*, "cooked" and "looked at" (see Athen 98 a, 338 c) or "visible" keys, opposed to the secret or invisible lock known as the Laconian key. The best description of the Greek lock and key is in H. Diels' *Parmenides*, Appendix.

^d 297 e

^e p. 174 Wilamowitz.

τὸν ὄρκυνόν φησι λέγειν τοὺς Ἀπτικούς. Σώ-
στρατος δ' ἐν δευτέρῳ περὶ ζώων τὴν πηλαμύδα
θυννίδα καλεῖσθαι λέγει, μείζω δὲ γινομένην
θύννον, ἔτι δὲ μείζονα ὄρκυνον, ὑπερβαλλόντως δὲ
αὐξανόμενον γίνεσθαι κῆτος. μνημονεύει δὲ τοῦ
θύννου καὶ Αἰσχύλος λέγων·

σφύρας δέχεσθαι κάπιχαλκεύειν¹ μύδρους
ὥς ἀστενακτὶ θύννος ὥς ἡνείχετο
ἄναυδος.²

καὶ ἀλλαχοῦ

τὸ σκαιὸν ὄμμα³ παραβαλὼν θύννου δίκην,
ὥς τοῦ θύννου τῷ σκαιῷ ὀφθαλμῷ οὐ βλέποντος,
ὥς Ἀριστοτέλης εἴρηκεν Μένανδρος⁴ Ἀλιεῦσι

καὶ θάλαττα⁵ βορβορώδης, ἣ τρέφει θύννον μέγαν

καὶ παρὰ Σώφρονι ὁ θυννοθήρας ἐστίν . . . οὓς
ἔνιοι θύννους καλοῦσιν, Ἀθηναῖοι δὲ θυννίδας

ΘΥΝΝΙΣ τοῦ ἄρρενος ταύτην⁶ φησὶ διαφέρειν
ὁ Ἀριστοτέλης τῷ ἔχειν ὑπὸ τῇ γαστρὶ πτερύγιον,
ὁ δὲ καλεῖσθαι ἀθέρα.⁷ ἐν δὲ τῷ περὶ ζώων μορίων
δυστάς αὐτὴν τοῦ θύννου φησιν τοῦ θέρους τίκτειν
περὶ τὸν Ἑκατομβαιῶνα θυλακοειδές, ἐν ᾧ πολλὰ
γίνεσθαι μικρὰ ὥα. καὶ Σπεύσιππος δ' ἐν δευτέρῳ
Ὅμοίων διίστησιν αὐτάς τῶν θύννων καὶ Ἐπί-

¹ κάπιχαλκεύειν Jacobs κάπιχαλκεύει λέγων A

² Musurus: ἀν λυδός A

³ τὸ σκαιὸν ὄμμα Plutarch 979 e οὗτος καὶ ὄνομα A ὄμμα C.

⁴ Μένανδρος added by Dalechamp

⁵ καὶ θάλαττα Bentley, Meineke · θάλασσα καὶ A.

⁶ Casaubon ταύτη A C.

⁷ ἀφάρεα (ἀφορέα) Aristotle.

oreynus (horse-mackerel) by the Attic writers. But Sostiatus, in the second book of his work *On Animals*, says that the young tunny^a is called thynnus, when it becomes larger. thynnus; when still larger, oreynus, and when it grows to excessive size, cetus (whale). The tunny is mentioned by Aeschylus,^b who says "To receive the blows of hammers, to forge the red-hot blocks of iron; for he endured it without a groan, like a tunny uttering no sound." And in another passage^b "Casting awry his left eye upon it, like a tunny." For the tunny cannot see with the left eye, as Aristotle says^c. Menander in *The Fishermen*^d "And the myr sea, which feeds the mighty tunny." The word tunny-catcher occurs in Sophron^e which some people call thynni, while Athenians call them thynnides.

The Female Tunny—This, according to Aristotle,^f differs from the male in having a belly-fin which is called *athera*^g. In *The Parts of Animals*,^h when distinguishing the thynnus from the male tunny, he says that it spawns a sack-like substance in the summer, about the month of July; in it are contained a large number of small eggs. Speusippus also distinguishes the thynnus from the tunny, in the second book of *Similars*; so also Epicharmus in *The Muses*ⁱ.

^a For the *πηλαμύς* see 118 a, 120 f, for *θυννίς*, properly female tunny, 303 c ff, for *ὄρκυνος*, "horse-mackerel," 315 c.

^b *T.G.F.* 2 96.

^c Athen 301 e.

^d Kock iii. 11.

^e It is, in fact, the title of one of his mimes, Kaibel 162, but the text is garbled here, and I have indicated a lacuna.

^f *Hist. An.* 543 a 12.

^g Not found elsewhere (see critical note), and omitted in Liddell and Scott (1925 ed.), *ἀθερηίς*, "prickly," occurs in Nicander, *Ther.* 849.

^h *Hist. An.* 543 b 11.

ⁱ Kaibel 104.

χαρμος ἐν Μούσαις Κρατῖνος δ' ἐν Πλούτοις φησὶν

ἐγὼ γάρ εἰμι θυννὶς ἢ μέλαινά σοι¹

καὶ θύννος, ὀρφῶς, γλαῦκος, ἔγχελυς, κύων

Ἀριστοτέλης δ' ἐν τῷ περὶ ἰχθύων ἀγελαῖον καὶ
e ἐκτοπιστικὸν εἶναι τὴν θυννίδα. Ἀρχέστρατος² δ'
ὁ κίμβιξ φησί·

καὶ θύννης οὐραῖον ἔχει—τὴν³ θυννίδα φωνῶ

τὴν μεγάλην, ἧς μητρόπολις Βυζάντιόν ἐστιν

εἴτα τεμὼν αὐτὴν ὀρθῶς ὅπτησον ἅπασαν

ἄλσι μόνον λεπτοῖσι πάσας καὶ ἐλαίῳ ἀλείψας

θερμά τ' ἔδειν⁴ τεμάχη βάπτων δριμεῖαν ἐς
ἄλμην

καὶ ξήρ' ἂν⁵ ἐθέλης ἔσθειν⁶ γενναῖα πέλονται,
ἀθανάτοισι θεοῖσι φυὴν καὶ εἶδος ὅμοια.⁷

f ἂν δ' ὄξει ράνας παραθῆς, ἀπόλωλεν ἐκείνη.

καὶ Ἀντιφάνης δ' ἐν Παιδεραστή·

τῆς τε βελτίστης μεσαῖον θυννάδος Βυζαντίας

τέμαχος ἐν τεύτλου λακιστοῖς κρύπτεται στεγά-
σμασιν.

τῆς θυννίδος τὸ οὐραῖον ἐπαιεῖ καὶ Ἀντιφάνης ἐν
Κουρίδι οὕτως

ὁ μὲν ἐν⁸ ἀγρῷ τρεφόμενος

θαλάττιον μὲν οὗτος οὐδὲν ἔσθιει

104 πλὴν τῶν παρὰ γῆν, γόγγρον τιν' ἢ νάρκην
τιν' ἢ

θύννης τὰ πρὸς γῆς.⁹ B. ποῖα; A. τὰ κάτωθεν
λέγω·

¹ ἢ μέλαινά σοι Kaibel ἢ μελαίνας οἱ A

² Musurus ἀρχέλαος AC

³ Ribbeck: ἦν A

⁴ ἔδειν Diels. ἔχειν A

⁵ καὶ ξήρ ἂν Dalechamp ἁν ξηράν AC

And Cratinus says in *The Plutus*^a · “ For I am your black she-tunny, your he-tunny, sea-perch, grey-fish, eel, and dog-fish ” Aristotle, in his treatise *On Fishes*,^b says that the tunny is gregarious and migratory The meticulous Archestratus^c says “ And have a tail-cut from the she-tunny—the large she-tunny, I repeat, whose mother-city is Byzantium Slice it and roast it all rightly, sprinkling just a little salt, and buttering it with oil Eat the slices hot, dipping them into a *sauce piquante*, they are nice even if you want to eat them plain,^d like the deathless gods in form and stature. But if you seive it sprinkled with vinegar, it is done for.” And Antiphanes in *The Paederast*^e · “ The middle slice of the very best Byzantian tunny is hiding in the torn coverings of a beet.” But Antiphanes also commends the tail-cut of a tunny in *The Hairdresser*,^f thus : “ A. This fellow here, reared in the country, eats nothing out of the sea except what comes close to shore, a conger-eel, maybe, or an electric eel, or the ground parts of a tunny B What do you mean by that ? A. The lower parts, I say. B (to c). You

^a Kock i 63, Athen. 299 b.

^b p. 299 Rose

^c Frag 20 Ribbeck 37 Brandt The epithet *λιμβιξ* applied to Archestratus is a slang word quoted by Aristot. *Nic. Eth.* iv 1 39 of a miser, “tight-wad” Here it refers to the epicure’s care for details.

^d Literally “dry.”

^e Kock ii. 85; for *μεσαῖον*, of a choice cut, cf. Athen. 95 a, and for the garnish of beets, 300 b

^f Kock ii 63 The three speakers were distinguished by Dobree.

⁶ Musurus: *εσθιειν* AC.

⁸ *εν* added by Cobet

⁷ Gesner · *δμοιαι* AC

⁹ *γῆς* Cobet. *τῆς* A

Β. τούτους φάγοις ἄν, Γ τοὺς γὰρ ἄλλους
νερόμικα

ἀνθρωποφάγους ἰχθῦς Β. τὸ δεῖνα δ' ἐσθίεις¹;
Γ τὸ τί, Β τὰ Βοιωτῶν λοιπά²; Γ. Κωπᾶδας
λέγεις,

ἀγρίως γε· παρὰ λίμνην³ γεωργῶν τυγχάνω
τὰ δ' ἐγγέλεια γράψομαι λιποταξίου⁴
κομιδῇ γὰρ οὐκ ἦν οὐδαμοῦ.

τούτων τῶν ἱαμβείων ἓνια ἔστιν εὐρεῖν καὶ ἐν
b Ἀκεστρίᾳ καὶ ἐν Ἀγροίκῳ ἢ Βουταλίῳ. Ἰπ-
πῶναξ δέ, ὡς Λυσανίας ἐν τοῖς περὶ ἱαμβοποιῶν
παρατίθεται, φησίν·

ὁ μὲν γὰρ αὐτῶν ἡσυχῇ τε καὶ ῥύβδην⁵
θυννίδα⁶ τε καὶ μυττωτὸν ἡμέρας πάσας
δαινύμενος, ὥσπερ Λαμψακηνὸς εὐνοῦχος,
κατέφαγε δὴ τὸν κλῆρον ὥστε χρή σκάπτειν⁷

πέτρας τ' ὀρείας,⁸ σῦκα μέτρια τρώγων
καὶ κρίθινον κόλλικα, δούλιον χόρτον

μνημονεύει δὲ τῶν θυννίδων καὶ Στράττις ἐν Καλ-
c λιπίδῃ.

ἵΠΠΟΥΡΟΙ. Ἀριστοτέλης ἐν δευτέρῳ ζώων μορίων
τοὺς ἵππούρους φησὶν ὡὰ τίκτειν, καὶ ταῦτα ἐξ
ἐλαχίστων μέγιστα γίνεσθαι, ὡς καὶ τὰ τῆς
σφυραίνης· τίκτειν δὲ ἕαρος Δωρίων δ' ἐν τῷ
περὶ ἰχθύων κορύφαιναν καλεῖσθαι φησι τὸν
ἵππουρον Ἰκέσιος δ' ἵππουρεῖς αὐτοὺς προσ-

¹ δεῖνα δ' ἐσθίεις Schweighauser · δ' ἵνα δ' ἐσθιηis A

² Γ τὸ τί, Β τὰ Βοιωτῶν λοιπά Kock: τουτι λαλόνωτα πλοῖα
A. The reading is highly problematical, but Kock's con-
jecture is better than the many others proposed.

would eat such things as those? c Why, yes; for I account all other fish as cannibals. B But you would eat the—the—the— c What? B All that's left in Boeotia. c You mean Copaic eels? Ay, savagely. My farm, as it happens, is by the lake. But I shall indict the eels for deserting the ranks; for there haven't been any anywhere." Some of these verses are to be found also in *The Sempstress* and in *The Farmer*, or *Butahon*. Hipponax, as Lysanias quotes him in his books on *Iambic Poets*,^a says "For one of them, feasting undisturbed and noisily on tunny and an olio every day, like a eunuch of Lampsacus, has thus devoured his estate and therefore must go dig . . . of a mountain rock, eating small measures of figs and a barley roll, fodder for slaves." The she-tunnies are mentioned also by Stiatris in *Callippides*.^b

Horse-tails.^c—Aristotle, in the second book of his work *On the Parts of Animals*,^d says that the horse-tails produce eggs, and that these, from being very small, grow to be very large, like those of the lamprey; they are produced in springtime. Dionon, in his work *On Fishes*, says that the horse-tail is called coryphaena. Hicesius uses the form *hippureis* in de-

^a *P.L.G.* 5 frag. 35, Diehl frag. 39.

^b Kock i. 715

^c Of the family Coryphaenidae, which includes the dolphins.

^d *Hist. An* 543 a 22; cf. *Athen.* 312 c.

³ γὰρ after λιμνην deleted by Jacobs. Wilamowitz marks a lacuna after γε, but the line is hypermetrical in A.

⁴ γράψομαι λιποταξίου Porson γράφομαι λειποταξίου A.

⁵ Bergk ρύδην A.

⁶ Meineke: θύνναν A θύννον C.

⁷ Lacuna marked by Bergk.

⁸ τορείας A

αγορεύει μνημονεύει δ' αὐτῶν Ἐπίχαρμος ἐν
Ἡβας γάμῳ

κῶξύρυγχοι ῥαφίδες ἵππουροί τε καὶ χρυσόφρυνες
1 Νουμήμιος δ' ἐν Ἀλιευτικῷ τὴν φύσιν τοῦ ἰχθύος
διηγούμενος συνεχές φησιν αὐτὸν ἐξάλλεσθαι, διὸ
καὶ ἀρνευτὴν ὀνομάζεσθαι λέγει δὲ οὕτω περὶ
αὐτοῦ·

ἥ ἐ μέγαν συνόδοντα ἢ ἀρνευτὴν ἵππουρον.

Ἀρχέστρατος δέ φησιν·

ἵππουρος δὲ Καρύστιός ἐστιν ἄριστος·

ἄλλως τ' εὖοψον σφόδρα χωρίον ἐστὶ Κάρυστος

Ἐπαίνετος δ' ἐν Ὀψαρτυτικοῖς κορύφαιναν αὐτόν
φησιν ὀνεμάζεσθαι.

e ἵπποι.¹ μήποτε τούτους ἱππίδια καλεῖ Ἐπί-
χαρμος ὅταν λέγῃ

κορακῖνοι δὲ κοριοειδέες,²

πίονες χιππίδια¹ λεῖα, φυκιοφάγοι κουρίδες.³

Νουμήμιος δ' ἐν Ἀλιευτικῷ

ἢ σκάρον ἢ κῶθον τροφίην καὶ ἀναιδέα λίην
χάννους τ' ἐγχέλυάς τε καὶ ἐννυχίην πίτυνον,⁶
ἢ μύας ἢ ἵππους ἢ γλαυκὴν κορύδουλιν.

μνημονεύει αὐτοῦ καὶ Ἀντίμαχος⁷ ὁ Κολοφώνιος ἐν
τῇ Θηβαίδι λέγων οὕτως

ἢ ὕκην ἢ ἵππον ἢ ὄν κίχλην καλέουσιν.

¹ Kaibel. ἵππος AC.

² κορακῖνοι δὲ κοριοειδέες Lindorf (cf. 2b2 a) · κορακινον δὲ
κορακοειδεῖς A

³ The line to be supplied is found at 288 b, 307 b-c, 322 f.
366

nominating them. They are mentioned by Epicharmus in *The Marriage of Hebe* ^a "And needle-fishes with sharp snouts, horse-tails too, and gilt-heads" Numenius, in his book *On Angling*, describes the nature of this fish and says that it constantly leaps out of the water, hence it has also the name of acrobat. He speaks of it thus ^b: "Either a large synodon or an acrobat horse-tail." Arcestratus ^c says "The horse-tail from Carystus is the best, as in general Carystus is a region very rich in fish" Epaenetus, in *The Art of Cookery*, says that it is called coryphaena

Horse-fish ^d—Perhaps these are what Epicharmus ^e calls horselings when he says "And dark-gleaming crow-fishes . . . fat maigies, smooth horselings, ^f shrimps that feed in sea-weed" Numenius, in *The Art of Angling* ^g: "Or a parrot-fish, or fat and very shameless goby, cannas and eels, and darkling bottle-fish, or mussels, or horse-fishes, or the blue young tunny" Antimachus of Colophon also mentions the horse-fish in the *Thebais*, ^h as follows "Or sea-bream or horse-fish, or that which they call a thrush ⁱ."

^a Kaibel 100; cf. below, 319 c, 328 b

^b Frag. 6 Birt, Athen. 322 b, f.

^c Frag. 22 Ribbeck 50 Brandt.

^d Not identified.

^e Kaibel 99, cf. 282 a, 288 b (from which the word maigres is supplied here), 307 b, 308 a, 322 f.

^f See critical note.

^g Frag. 10 But; Athen. 306 c, 309 b, 327 f.

^h Not in Kinkel.

ⁱ Otherwise wrasse.

⁴ χιππίδια Dindorf λιηπίδια A

⁵ φυκιόφαγοι κουρίδες Gulick (φυκιόπλοοι κουρίδες Kaibel): ψυχραιπαλοκουρίδες A.

⁶ πύτινον (?) 327 f.

⁷ Ἀντίμαχος Johns ἀντιφάνης AC.

f ΙΟΥΤΑΙΔΕΣ. περὶ τούτων Δωρίων ἐν τῷ περὶ ἰχθύων
φησὶν “ἰουλίδας ἔψειν μὲν ἐν ἁλμῃ, ὅπταν δ’ ἐπὶ
τηγάνου” Νουμήνιος δέ

κεῖνο δὲ δὴ σκέπτοιο, τό κεν καὶ ἰουλίδα μάργον
πολλὸν ἀποτροπόωτο¹ καὶ ἰοβόλον σκολόπενδραν
ἰούλους δ’ ὁ² αὐτὸς ὀνομάζει τὰ ἔντερα τῆς γῆς διὰ
τούτων

05 καὶ δὲ σύ γε μνήσαιο δελείατος ὅττι παρ’ ἄκρα³
δῆεις αἰγιαλοῖο γεώλοφα οἱ⁴ μὲν ἰουλοι
κέκληνται, μέλαινες, γαιηφάγοι, ἔντερα γαίης
ἢ καὶ ἐρπήλας δολιχήποδας, ὅππότε πέτραι
ἁμμώδεις κλύζωνται ἐπ’ ἄκρη κύματος ἀγῆ,
ἐνθεν ὀρύξασθαι θέμεναί τ’ εἰς ἄγγος ἀολλεῖς

ΚΙΧΛΑΙ καὶ ΚΟΣΣΥΦΟΙ. διὰ τοῦ ἡτὰ Ἀττικοὶ
b κίχλην λέγουσι, καὶ ὁ λόγος οὕτως ἔχει. τὰ γὰρ
εἰς λα λήγοντα θηλυκὰ πρὸ τοῦ λ ἕτερον λ ἔχει,
Σκύλλα, σκίλλα, κόλλα, βδέλλα, ἄμιλλα, ἄμαλλα
τὰ δὲ εἰς λῆ οὐκέτι, ὀμίχλη, φύτλη, γενέθλη, αἶγλη,
τρώγλη. ὁμοίως οὖν καὶ τρίγλη. Κρατῖνος

τρίγλην⁵ δ’ εἰ μὲν ἐδηδοκοίη τένθου τινὸς ἀνδρός.

Διοκλῆς δ’ ἐν πρώτῳ Ὑγίης νῶν “οἱ δὲ πετραῖοι,”
φησὶν, “καλούμενοι μαλακόσαρκοι, κόσσυφοι, κίχλαι,
πέρκαι, κωβιοί, φυκίδες, ἀλφηστικός” Νουμήνιος
δ’ ἐν Ἀλιευτικῷ

¹ Kaibel ἀποτροπόωτο A.

² o added by Schweighauser.

³ Schweighauser ἄκρας AC.

⁴ γεώλοφα· οἱ Kaibel γεώλοφα σοὶ A, γεωλόφους οἱ C

⁵ Schweighauser: τρίγλη A We should expect κίχλη here
and in the line preceding.

The Rainbow-wrasse—Of these DION says in his work *On Fishes*. "Boil wrasses in sea-water, but bake them in a pan." Numenius^a. "Look about you now for that drug which shall avert even the very venomous wrasse and the poison-darting scolopendra." But the same author gives to earthworms a similar name (*iuli*) in these lines^b: "And be sure you are mindful of the bait which you can find along the tops of the hills by the shore. Some are called iuli—dark, earth-eating earthworms. Or the long-footed centipedes, found when the sandy cliffs are washed at the topmost break of the surf, where you can dig them out and put them together in a jar."

Thrushes and Blackbirds.^c—Attic writers end the form *kichlê* (thrush) with an *eta*, and this is according to analogy. For feminines ending in *la* have a second *l* before the first *l*. *Scylla*, *squilla*, *kolla* (glue), *bdella* (leech), *hamilla* (contest), *amalla* (sheaf). But this rule does not extend to words ending in *lê*: *homichlê* (mist), *phytlê* (tribe), *genethlê* (family), *aiglê* (gleam), *troglê* (hole). Accordingly we also have *triglê* (mullet) Cratinus^d: "And if he should prove to have eaten a mullet, that marked him as an epicure." Diocles, in the first book of his *Hygiene*,^e says. "The so-called rock fishes have soft flesh. They are the blackbirds, wrasses, perches, gobies, hake, labrus.^f" Numenius in *The Art of*

^a Frag 5 Birt.

^b Frag. 1 Birt

^c For the thrush or wrasse see above, 304 e and note 2. They and the blackbirds are fresh-water labroid fishes; see 324 c.

^d Kock 1 106.

^e p. 172 Wellmann

^f The ἀλφηστιλός was mentioned in the form ἀλφηστής, 281 e-f.

c γλαύκους¹ ἢ ὀρφῶν² ἔναλον γένος ἢ μελάγχρων
κόσσυφον ἢ κίχλας ἀλιειδέας

Ἐπίχαρμος δ' ἐν Ἡβας γάμῳ·

βαμβραδόνες τε καὶ κίχλαι³ λαγοὶ δράκοντές τ'
ἄλκιμοι

Ἀριστοτέλης δ' ἐν τῷ περὶ ζωικῶν· “καὶ τὰ μὲν
μελανόστικτα, ὥσπερ κόσσυφος, τὰ δὲ ποικιλό-
στικτα, ὥσπερ κίχλη” Παγκράτης δ' ὁ Ἀρκὰς
ἐν ἔργοις⁴ θαλαττίοις τὴν κίχλην πολλοῖς ὀνόμασι
φησι καλεῖσθαι·

οἷς ἤδη κίχλην οἰνώδεα, τὴν καλαμῆες
d σαῦρον κικλήσκουσι καὶ αἰολίην, ὀρφίσκον,
πιότατον κεφαλῇ.

Νίκανδρος δ' ἐν τετάρτῳ Ἑτεροιουμένων φησίν·

ἢ σκάρον ἢ κίχλην πολuwώνυμον.

ΚΑΠΡΟΣ καὶ ΚΡΕΜΥΣ. Ἀριστοτέλης ἐν τῷ περὶ
ζῴων φησί “τὰ δὲ ἀνόδοντα καὶ λεία ὡς ῥαφίς
καὶ τὰ μὲν λιθοκέφαλα ὡς κρέμυς, τὰ δὲ σκλη-
ρότατα,⁵ τραχύδερμα ὡς κάπρος καὶ τὰ μὲν
δίραβδα ὥσπερ σεσερίνος, τὰ δὲ πολύραβδα καὶ
ἐρυθρόγραμμα ὡς σάλπη.” τοῦ δὲ κάπρου μνη-
e μονεύει καὶ Δωρίων καὶ Ἐπαίνετος. Ἀρχέστρατος
δέ φησιν

αὐτὰρ ἐς Ἀμβρακίαν ἐλθὼν εὐδαίμονα χώραν
τὸν κάπρον⁶ ἄν ἐσίδης ὠνοῦ καὶ μὴ κατάλειπε,

¹ γλαύκους 315 b γλαύκου AC

² ὀρφῶν edd 315 b ὀρφῶ AC

³ τε καὶ κίχλαι 287 b τε κίχλαι τε καὶ AC

⁴ ἔργοις Casaubon ὀργοις A. ⁵ σκληρόδερμα Rose

⁶ κάπρον C λαρπον A λάπρον ἐάν (del τὸν) Dindorf, Brandt.

^a Frag 17 Bitt, cf. Athen 315 b. ^b Cf. below, οἰνώδεα

Angling ^a " Grey-fishes, or race of sea-perch in the waters, or dark-skinned blackbird, or thrushes with hues of the sea ^b " And Epicharmus in *The Marriage of Hebe* ^c ' Bambradones and wiasses, sea-hares and valiant serpents " Aristotle, in his work *On Animals* ^d ' And those with black spots, like the blackbird, those again with vary-coloured spots, like the thrush " Pancrates of Arcadia, in *Occupations at Sea*, says that the thrush is called by many names : " To these we now add the wine-coloured ^e thrush, which men of the rod call lizard and speckled-beauty, or pretty perch, fattest at the head " Nicander, in the fourth book of *Things that Change* ^f " On a parrot-fish or thrush of many names "

The Boar-fish and the Cremys ^g—Aristotle ^h says in the work *On Animals* " Others, again, are toothless and smooth, such as the needle-fish And one class have a stone in the head, like the cremys, the other are very hard and rough-skinned, like the boar-fish Some have two stripes like the seserinus, others have many stripes and red lines like the salpa ⁱ " The boar-fish is mentioned by Dorion and by Epaenetus. And Archestratus ^j says " Again, if thou go to Ambracia's happy land and chance to see the boar-

^a Kaibel 101, above, 287 b.

^d p 297 Rose.

^e Referring to the wine-coloured hues of the Mediterranean, hence sea-coloured ; above, 305 c.

^f Frag 59 Schneider.

^g The first belongs to a well-known family (*Caproidae*). The second, *κρέμυς* or *χρέμυς*, may be dialectal for *χρόμυς* (282 b, note d), which belongs to the family *Chromidae*, allied with *Cichlidae* just mentioned.

^h p 296 Rose

ⁱ ' Salpa is a fowle fissue and lytell set by, for it will neuer be ynough for no maner of dressinge tyll it haue ben beten with grate hamers and staues ' (*Early Eng. Texts*, p. 237.)

^j Frag 23 Rubbeck 15 Brandt.

κἂν ισόχρυσος ἔη, μή σοι νέμεσις καταπνεύσῃ
 δευνῇ ἀπ' ἀθανάτων τὸ γάρ ἐστιν νέκταρος ἄνθος.
 τούτου δ' οὐ¹ θέμις ἐστὶ φαγεῖν θνητοῖσιν ἅπασιν
 f οὐδ' ἐσιδεῖν ὅσσοισιν, ὅσοι μὴ πλεκτὸν ὕφασμα
 σχοίνου ἐλειοτρόφου κοῖλον² χεیرهσιν ἔχοντες
 εἰώθασι δονεῖν ψήφους αἰθῶνι λυγισμῶ³
 ἄρθρων μηλείων τ'⁴ ἐπ' ἄγρην⁵ δωρήματα
 βάλλειν.⁶

ΚΙΘΑΡΟΣ. Ἀριστοτέλης ἐν τῷ περὶ ζώων ἢ περὶ
 ἰχθύων “ὁ κίθαρος, φησί, καρχαρόδους, μονήρης,
 φυκοφάγος, τὴν γλῶτταν ἀπολελυμένος, καρδίαν
 λευκὴν ἔχων καὶ πλατεῖαν.” Φερεκράτης Δουλο-
 διδασκάλω.

306 κίθαρες γεγενῆσθαι καγόραζεν κίθαρος ὢν.
 B. ἀγαθόν⁷ γ' ὁ κίθαρος καὶ πρὸς Ἀπόλλωνος
 πάνυ.
 A. ἐκείνο θράττει μ', ὅτι λέγουσιν, ὦ ἄγαθή,
 εἴεστιν ἐν κιθάρῳ τι κακόν

Ἐπίχαρμος Ἦβας γάμῳ

ἦν⁸ δ' ὑαινίδες τε⁹ βούγλωσσοί τε καὶ κίθαρος
 εἰῆς

ὅτι δὲ διὰ τὸ ὄνομα ἱερὸς εἶναι νενόμισται τοῦ

¹ οὐ added by Casaubon

² ἐλειοτρόφου κοῖλον Casaubon ἐλειοτρόφου κοῖλοι AC

³ λυγισμῶ Wachsmuth λογισμῶ AC

⁴ τ' added by Wachsmuth

⁵ ἐπ' ἄγρην Stadtmüller. ἐπὶ γῆν AC.

⁶ βάλλειν C: βάλλον A.

⁷ Schweighäuser ὡς ἀγαθόν AC.

⁸ ἦν 326 e ἦ A

⁹ τε added from 326 e.

fish, buy it and abandon it not, even though it cost its weight in gold, lest haply the dread wrath of the deathless ones shall breathe upon thee For that fish is the flower of nectar Yet to eat of it or even to catch a glimpse of it with the eyes is not ordained for all mortals, but is possible only for those who carry in their hands the hollow plaited texture of swamp-grown rope.^a and are skilled in the practice of tossing pebbles in eager contention, and throwing the bait of sheeps' joints"^b

The Citharus^c—Aristotle, in either the work *On Animals* or that *On Fishes*, says^d that the citharus has jagged teeth, is solitary, feeds on sea-weed, has a detached tongue and a heart that is white and flat. Pherecrates in *The Slave-teacher*^e. "A. (Methought) I had turned into a citharus, and as a citharus I went to market B. Surely the citharus is a good thing, and has great favour with Apollo^f A But what bothers me, my good woman, is that they say there is evil in the citharus." Epicharmus, in *The Marriage of Hebe*^g: "There was a supply of plaice, and there were soles too, and a turbot among them." That it is regarded as sacred to Apollo because of its

^a *i.e.*, a creel, not for holding but for catching, see 105 f.

^b For this interpretation, varying greatly from all preceding attempts, see Brandt, pp. 176, 193 On the Dalmatian coast, when the water is rough so that the fish cannot be seen, the fishermen throw small stones smeared with oil in a semicircle round the boat. This reminds the poet of the boys' game of ducks and drakes, *αἰθωνι λυγισμῶ*, see critical note.

^c Turbot? The name was connected with *κithάρα*, "lyre."

^d p. 308 Rose.

^e Kock i. 155.

^f See 287 a, 325 a-b

^g Kaibel 102; Athen 288 b, 326 e, 330 a.

Ἀπόλλωνος εἶρηκεν Ἀπολλόδωρος Καλλίας δ'
ἢ Διοκλῆς Κύκλωσι

b κίθαρος ὀπτὸς καὶ βατὶς θύννου τε¹ κεφάλαιον
τοδί.

ὁ δ' Ἀρχέστρατος ἐν τῇ Ἑδυπαθείᾳ·

κίθαρον δὲ κελεύω,
ἂν μὲν λευκὸς ἔῃ στερεός τε μέγας τε² πεφύκη,
ἔψειν εἰς ἄλμην καθαρὰν κατὰ³ φύλλα καθέντα·
ἂν δ' ἢ πυρρὸς ἰδεῖν καὶ μὴ λίαν μέγας, ὀπτῶν
ὀρθῇ κεντήσονται δέμας νεοθηγί⁴ μαχαίρα
καὶ πολλῶ τυρῶ καὶ ἐλαίῳ τοῦτον ἄλειψε
χαίρει γὰρ δαπανῶντας ὀρῶν, ἐστὶν δ' ἀκόλαστος

ΚΟΡΔΥΛΟΣ τοῦτον Ἀριστοτέλης φησὶν ἀμφίβιον
εἶναι καὶ τελευτᾶν ὑπὸ τοῦ ἡλίου αὐανθέντα.

c Νουμήνιος δ' ἐν Ἀλιευτικῷ κουρύλον αὐτὸν καλεῖ·

τοῖσί κεν ἄρμενα πάντα παροπλίσσαιο δέλετρα⁵,
κουρύλον ἢ πειρήνια ἢ εἰναλίην ἔρπηλαν⁶

μέμνηται δὲ καὶ κορυλίδος ἐν τούτοις·

ἢ μύας ἢ ἵππους ἢ ἐ γλαυκὴν κορύδουλιν

ΚΑΜΜΟΡΟΙ Ἐπίχαρμος ἐν Ἡβας γάμῳ

ἔτι δὲ πότε τούτοις βῶκες, σμαρίδες, ἀφύαι,
κάμμοροι

καὶ Σώφρων δ' ἐν γυναικείοις μίμοις αὐτῶν

¹ τε 286 b τὸ Α. ² μέγας τε added by Ribbeck

³ κατὰ Brandt (τρία Morel) βαιὰ AC.

⁴ Casaubon νεοθηγεί AC

⁵ δέλετρα Wilamowitz. δὲ μυρα A

⁶ ἔρπηλαν Kaibel (cf 305 a) ἔρπιλαν (ἐρπιλλαν?) A.

⁷ δὲ πότε 286 f δ' ἐπὶ A

name we know on the authority of Apollodorus. Callias (or Diocles) in *The Cyclopes*^a. "Here are baked turbot, a ray, and the head of a tunny." Arcestratus in *High Living*^b "As for the citharus, if it be white and hard and large, I bid you put it in leaves in clean salt water and boil it. But if it be red in appearance, and not too large, bake it after you have stabbed its body with a straight knife, freshly sharpened. Then smear it with abundance of cheese and oil. For it likes to see people who spend money, and it is prodigal."

The Cordylus^c—This creature, Aristotle^d says, is amphibious, and dies when dried by the sun. Numenius, in *The Art of Angling*,^e calls it curylus. "Anything with which you can arm yourself is suited to these as bait—tadpole (curylus) or water-spider or centipede that lives in the sea." He also mentions a cordylus in these words.^f "Or mussels, or horse-fishes, or the blue young tunny (cordylus)"

Lobsters^g—Epicharmus, in *The Marriage of Hebe*^h: "And added to these again, were box, smelts, small fry, lobsters." Sophron also mentions them in

^a Kock 1. 694, Athen 286 a-b.

^b Frag. 27 Ribbeck 31 Brandt

^c Said to be a newt of some kind.

^d p. 309 Rose.

^e Frag. 2 Birt. The sense is very uncertain, παροπλίζομαι generally means "disarm." What πειρήνα (πηρίνα?) is I do not know.

^f Frag. 10 Birt, above 304 e. The word quoted (κορδύλις, "young tunny") does not illustrate his remark about κορδύλις, apparently merely a feminine variant of κορδύλος, "newt."

^g κάμμοροι (lobsters) is more properly written λάμμοροι, (so 286 f), Lat *cammarus*, French *homard*, German *Hummer*. The αστακός (see 7 b), the word used in Modern Greek for "lobster," is probably a crayfish (identified with κάραβος in 104 f-105 d).

^h Kaibel 101, Athen 286 f

ἰ μένηται ἐστὶ δὲ καρίδων γένος καὶ ὑπὸ Ῥωμαίων οὕτως καλοῦνται.

ΚΑΡΧΑΡΙΑΙ. Νουμήνιος ὁ Ἡρακλεώτης ἐν τῷ Ἀλιευτικῷ φησιν·

ἄλλοτε καρχαρίην, ὅτε δὲ ρόθιον ψαμαθίδα.

Σώφρων Θυννοθήρα· “ ἅ δὲ γαστήρ ὑμέων καρχαρίας, ὅκκα τινὸς¹ δῆσθε ” Νίκανδρος ὁ Κολοφώνιος ἐν ταῖς Γλώσσαις τὸν καρχαρίαν καλεῖσθαι φησι καὶ λάμιν καὶ σκύλλαν.

ΚΕΣΤΡΕΤΣ. Ἰκέσιός φησι ‘ τῶν δὲ καλουμένων
 ε λευκίσκων πλεονά ἐστιν εἶδη. λέγονται γὰρ οἱ
 μὲν κέφαλοι, οἱ δὲ κεστρεῖς, ἄλλοι δὲ χελλῶνες,
 οἱ δὲ μυξῖνοι. ἄριστοι δ’ εἰσὶν οἱ κέφαλοι καὶ
 πρὸς τὴν² γεῦσιν καὶ πρὸς τὴν εὐχυλίαν. δεῦτεροι
 δ’ εἰσὶ τούτων οἱ λεγόμενοι κεστρεῖς, ἥσσονες δ’
 οἱ μυξῖνοι· καταδεέστεροι δὲ πάντων οἱ χελλῶνες
 (οἱ δὲ λεγόμενοι βάκχοι εὐχυλοί εἰσι² σφόδρα) καὶ
 οὐ πολύτροφοι καὶ εὐέκκριτοι ” Δωρίων δ’ ἐν
 τῷ περὶ ἰχθύων τῶν κεστρέων τὸν μὲν θαλάπτιον
 ἐκτίθεται, τὸν δὲ ποτάμιον οὐ δοκιμάζει, εἶδη δὲ
 τοῦ θαλαπτίου κέφαλον καὶ νῆστιν. τὸν δὲ κατὰ
 ι τῆς κεφαλῆς τοῦ κεστρέως ἐχῖνον σφόνδυλον
 ὀνομάζει διαφέρειν τὴν φησι κεφάλου κεφαλῖνον,
 ὃν καὶ βλεψίαν καλεῖσθαι. Ἀριστοτέλης δ’ ἐν
 πέμπτῳ μορίων “ ἄρχονται μὲν, φησί, κύειν τῶν
 κεστρέων οἱ μὲν χελλῶνες Ποσειδεῶνος μηνὸς καὶ
 ὁ σαργὸς καὶ ὁ μύξος καλούμενος καὶ ὁ κέφαλος·

¹ ὅκκα τινὸς Meineke ὁκκαττινος A: ὅκα Schweighauser

² οἱ δὲ λεγόμενοι εὐχυλοί εἰσι Rondelet: οἱ λεγόμενοι βάκχοι εὐχυλοί δὲ εἰσι A.

Mimes of Women ^a It is a kind of prawn (karides) and by the Romans is so called ^b

Sharks — Numenius of Heracleia in *The Art of Angling* ^c says. "At one time a shark, at another, a guttling sand-fish" Sophron in *The Tunny-catcher* ^d. "Your belly is a shark's when ye want aught." Nicander of Colophon in his *Glossary* ^e says that the shark is called both lamia and scylla

The Mullet — Hicesius says: "There are several kinds of leucisci (white mullets), as they are called. Some, namely, are called cephal, others cestreis, others chellones, still others myxini (slime-fish). The best are the cephal as regards both taste and flavour. Next to these come the so-called cestreis, while the myxini are inferior, poorer than any others are the chellones (although those called bacchi are, of very good flavour), and they are not nourishing nor easily eliminated." Dorion, in his work *On Fishes*, while he discusses in detail the sea mullet, does not recommend the river mullet. The prickly protuberance on the head of the cestreus he calls a drum,^f and says that the cephalinus, also called blepsias, is different from the cephalus. Aristotle, in the fifth book of *The Parts of Animals*,^g says that "among the mullets, the chellones begin to gestate in the month of December; so also the sarg, the so-called myxus,

^a Kaibel 158; Athen. 106 e.

^b Caris (*simiosa caris*, cf. καμπύλαι καρίδες, Athen. 105 e) occurs, so far as I know, only in Pseudo-Ovid, *Hal.* 132.

^c Frag. 11 Birt; Athen. 327 a, where the ψαμαθίς is called a ὕς (pig-fish).

^d Kaibel 162.

^e Frag. 137 Schneider.

^f As of a column (cf. σπόνδυλος, 206 a); the word usually means vertebra (314 e)

^g *Hist. An.* 543 b 14.

κύνουσι δὲ τριάκοντα ἡμερῶν. ἔνιοι δὲ τῶν
 κεστρέων οὐ γίνονται ἐκ συνδυασμοῦ, ἀλλὰ
 17 φύονται ἐκ τῆς ἰλύος καὶ τῆς ἄμμου" ἐν δ'
 ἄλλοις φησὶν ὁ Ἀριστοτέλης "ὁ κεστρεὺς καρχαρ-
 ὁδους ὦν οὐκ ἀλληλοφαγεῖ, ἅτε δὴ οὐδ' ὄλως
 σαρκοφάγων ἐστὶ δὲ ὁ μὲν τις κέφαλος, ὁ δὲ
 χελλών, ὁ δὲ φεραῖος καὶ ὁ μὲν χελλῶν πρὸς τῇ
 γῇ νέμεται, ὁ δὲ φεραῖος οὗ καὶ τροφῇ χρηταί
 ὁ μὲν φεραῖος τῇ ἀφ' αὐτοῦ γεινομένη μύξῃ, ὁ δὲ
 χελλῶν ἄμμῳ καὶ ἰλύι. λέγεται δὲ καὶ ὅτι τὸν
 γόνον τῶν κεστρέων οὐδὲν τῶν θηρίων κατεσθίει,
 ἐπεὶ οὐδ'¹ οἱ κεστρεῖς οὐδένα τῶν ἰχθύων"
 b Εὐθύδημος δ' ὁ Ἀθηναῖος ἐν τῷ περὶ ταρίχων
 εἶδη κεστρέων εἶναι κέφαλον καὶ² σφηνέα καὶ
 δακτυλέα. καὶ κεφάλους μὲν λέγεσθαι διὰ τὸ
 βαρυτέραν τὴν κεφαλὴν ἔχειν, σφηνέας δὲ ὅτι
 λαγαροὶ καὶ τετράγωνοι τὰ δὲ τῶν δακτυλέων
 τὸ πλάτος ἔχει ἔλασσον τῶν δυεῖν δακτύλων
 θαυμαστοὶ δ' εἰσὶ τῶν κεστρέων οἱ περὶ Ἀβδηρα
 ἀλίσκόμενοι, ὥς καὶ Ἀρχέστρατος εἶρηκε δεύ-
 τεροὶ δὲ οἱ ἐκ Σινώπης καλοῦνται δὲ οἱ κεστρεῖς
 ὑπὸ τινων πλώτες, ὥς φησι Πολέμων ἐν τῷ περὶ
 τῶν ἐν Σικελίᾳ ποταμῶν. καὶ Ἐπίχαρμος δ' ἐν
 Μούσαις οὕτως αὐτοὺς ὀνομάζει·

c αἰολίαι πλώτες τε³ κυνόγλωσσοί τ', ἐντῇ δὲ σκια-
 θίδες

Ἀριστοτέλης δ' ἐν τῷ περὶ ζώων ἡθῶν καὶ
 βίων φησὶν ὅτι ζῶσιν οἱ κεστρεῖς καὶ ἀφαιρεθῶσι
 τὰς κέρκους ἀπεσθίεται δ' ὁ μὲν κεστρεὺς ὑπὸ

¹ οὐδ' added by Kaibel

² κέφαλον καὶ added by Schweighauser.

³ τε added from 288 b,

and the cephalus. The period of gestation is thirty days. But some of the mullets are not propagated by copulation, but grow out of the slime and the sand." In another place Aristotle^a says. "The mullets, although a jagged-toothed fish, do not eat one another, since they are not carnivorous anyway. There is one kind called chellon, another pheraeus, the chellon feeds close to shore, the pheraeus does not. The pheraeus uses as food the mucus which comes from itself, but the chellon eats sand and slime. It is even said that no creature eats the spawn of mullets because the mullets, in their turn, eat no other fish." Euthydemus of Athens, in his treatise *On Salt Meats*, says that the kinds of mullets are cephalus, spheneus (wedge-fish), and dactyleus (inch-fish). Now the cephalus, he says, are so-called because they have a rather heavy head, the wedge-fishes, because they are narrow and four-square. As to the inch-fishes, they have a breadth less than two inches. The mullets caught off Abdera are admirable, as Archestratus^b says, and next to them are those which come from Sinope. By some the mullets are called plotes (floaters), as Polemon says in his book *On the Rivers of Sicily*.^c In fact Epicharmus, also, gives them this name in *The Muses*.^d "Speckled-beauties and floaters, and dog-tongues, and maigres too, were in it." Aristotle, in his work *On the Habits and Lives of Animals*,^e says that mullets stay alive even after their tails are removed. The mullet is eaten

^a p. 307 Rose.

^b Frag. 26 Ribbeck 44 Brandt; Athen. 314 a. In Athen. 118 b this estimate is ascribed to Dorion.

^c Frag. 82 Preller.

^d Kaibel 99, Athen. 288 b, 308 e, 322 f.

^e *Hist. An.* 610 b 14.

λάβρακος, ὁ δὲ γόγγρος ὑπὸ μυραίνης. ἡ δὲ
 λεγομένη παροιμία “κεστρεὺς νηστεύει” ἐπὶ τῷ
 δικαιοπραγούντων ἀκούεται, ἐπειδὴ οὐ σαρκοφαγεῖ
 ὁ κεστρεὺς. Ἀναξίλας ἐν Μονοτρόπῳ Μάτωνα
 τὸν σοφιστὴν ἐπὶ γαστριμαργίᾳ διαβάλλον φησί·

τοῦ κεστρέως κατεδήδοκεν τὸ κρανίον
 ἀναρπάσας Μάτων ἐγὼ δ’ ἀπόλλυμαι.

ὁ δὲ καλὸς Ἀρχέστρατός φησι·

κεστρέα δ’ Αἰγίνης ἐξ ἀμφιρύτης ἀγόραζε,
 ἀνδράσι τ’¹ ἀστείοισιν ὁμιλήσεις.

Διοκλῆς Θαλάττη

ἄλλεται δ’ ὑφ’ ἡδοιῆς

κεστρεὺς.

ὅτι δὲ εἶδος κεστρέων οἱ νήστεις Ἀρχιππος Ἡρακλεῖ
 γαμοῦντί φησιν·

νήστεις κεστρέας, κεφάλους.

Ἀντιφάνης Λάμπωνι·

κεστρεῖς ἔχων ἀλλ’ οὐ² στρατιώτας τυγχάνεις
 νήστεις

Ἀλεξίς Φρυγί·

ἐγὼ δὲ κεστρεὺς νήστις οἴκαδ’ ἀποτρέχω

Ἀμειψίας Ἀποκοτταβίζουσιν·

ἔγὼ δ’ ἰὼν³ πειράσομαι
 εἰς τὴν ἀγορὰν ἔργον λαβεῖν· ἥττόν γ’ ἂν⁴ οὖν
 νήστις καθάπερ κεστρεὺς ἀκολουθήσεις ἐμοί.

Εὐφρων Αἰσχρᾷ·

Μίδας δὲ κεστρεὺς ἐστι· νήστις περιπατεῖ

off by the sea-bass, the conger-eel by the lamprey. The well-known proverb, "a mullet goes hungry"^a is said of men who practise just dealing, since the mullet is not carnivorous. Anaxilas in *The Recluse*^b says of the sophist Maton, whom he decries for gluttony: "Maton has snatched away and eaten up the mullet's head, and I am undone." And the noble Archestratus^c says: "Buy a mullet in seagirt Aegina, and you will have the company of charming men." Diocles, in *The Sea*^d: "He leaps with joy, like a mullet." That the fasters are a kind of mullet is shown by Archippus in *Heracles takes a Wife*^e: "Faster-mullets, and cephal." Antiphanes, in *Lampon*.^f "You have, as it happens, faster-mullets instead of soldiers." Alexis, in *The Phrygian*^g: "And I, like a faster-mullet, trot off home." Ameipsias, in *Playing at Cottabus*^h: "A. But I will go to the market-place and try to find a job. B. Ay, in that case you won't have to follow me about, as empty as a faster-mullet." Euphron, in *The Ugly Duckling*ⁱ: "Midas is a mullet: he goes about fasting." Phile-

^a The λεστρεύς was known as the faster because no food was ever found in its intestine. See Diogenianus, II. 100.

^b Kock II. 269, Athen. 342 d

^c Frag. 25 Ribbeck 43 Brandt; see critical note.

^d Kock I. 767.

^e *Ibid.* 681

^f Kock II. 68.

^g *Ibid.* 390.

^h Kock I. 670. The title refers to men at a dinner playing at ἀότταβος, for which see Athen. 665 e-668 f.

ⁱ Kock III. 319.

¹ ἀνδράσ' ὅτ' Ludwigh

² ἀλλ' οὐ Meineke: ἄλλους AC

³ ἰὼν Abresch ἰδὼν A.

⁴ γ' ἄν A: γὰρ Dobree. Certainly ἄν with fut indic is suspicious (Gildersleeve, *S.C.G.* 432), but it may have been colloquial

Φιλήμων Συναποθνήσκουσιν·

ἡγόρασα νῆστιν κεστρέ' ὁπτὸν οὐ μέγαν

Ἀριστοφάνης Γηρυτάδῃ

ἄρ' ἔνδον ἀνδρῶν κεστρέων ἀποικία,
ὥς μὲν γάρ ἐστε νῆστιδες, γιννώσκεται.

Ἀναξανδρίδης Ὀδυσσεῖ·

f τὰ πόλλ' ἄδειπνος περιπατεῖ, κεστρῖνός ἐστι
νῆστις

Εὐβουλος Ναυσικάα·

ὃς νῦν τετάρτην ἡμέραν βαπτίζεται,
νῆστιν πονήρου¹ κεστρέως τρίβων βίον

Τούτων ποτὲ λεχθέντων ἐπὶ τῷ καλῷ τούτῳ
ὄψω τῶν κυνικῶν τις ἐσπέριος ἐλθὼν ἔφη “ ἄνδρες
φίλοι, μὴ καὶ ἡμεῖς² ἄγομεν Θεσμοφορίων τὴν
μέσσην, ὅτι δίκην κεστρέων νηστεύομεν, ὥς γὰρ
ὁ Δίφιλος φησιν ἐν Λημιαῖς

οὔτοι δεδειπνήκασιν· ὁ δὲ τάλας ἐγὼ

8 κεστρεὺς ἂν εἶην ἔνεκα νηστείας ἄκρας ”

ὑπολαβὼν δὲ Μυρτίλος

“ καὶ στήτ' ἐφέξεῃς,

ἔφη, κατὰ τὸν Θεοπόμπου Ἡδυχάρην,

κεστρέων νῆστις χορός,

λαχάνοισιν ὥσπερ χῆνες ἐξενισμένοι.

οὐ πρότερον γάρ τινος μεταλήψεσθε, ἕως ἂν ἡ
ὑμεῖς ἡ ὁ συμμαθητῆς ὑμῶν Οὐλπιανὸς εἶπητε
διὰ τί νῆστις μόνος τῶν ἰχθύων ὁ κεστρεὺς

¹ πονήρου Gesneri πονηροῦ AC

mon, in *Dying Together* ^a "I bought a small baked faster-mullet" Aristophanes, in *Gerytades* ^b. "Is there a colony of mullet-men within? For that you are fasters is well-known" Anaxandrides, in *Odysseus* ^c. "One who usually goes about dinnerless is a Fasting-mullet." Eubulus, in *Nausicaa* ^d "Why! This is the fourth day he has been soaking himself, wearing out the fasting life of a wretched mullet"

When these remarks over this noble dish had at last come to a conclusion, one of the Cynics who had arrived during the evening said "It cannot be, my friends, that we are celebrating the middle day of the Thesmophoria, ^e seeing that we fast like mullets? For as Diphilus says in *The Lemnian Women* ^f. 'These fellows have had a good dinner, whereas I, poor devil, shall be an empty-bellied mullet through this extreme fasting'" Then Myrtilus broke in "And stand ye there in order (to quote Theopompus's *Hedychares* ^g), my fasting band of mullets, entertained, like geese, only on boiled greens' For you shall not have a portion of anything until either you or your fellow-disciple Ulpian explains why the mullet is the only fish that is called faster" And

^a Kock ii 501.

^b Kock i. 430. For the thought cf 156 b, 307 d (Alexis)

^c Kock ii. 148, Athen. 242 f. ^d Kock ii. 188.

^e The women's festival in honour of Demeter and Koré The "middle" was the second day of that part of the festival which was celebrated in the city (*Dict Antiq* ii 835 b), and was also called *νηστεία*, "the fast" See critical note

^f Kock ii. 558; cf Athen 156 b.

^g Kock i. 736. The title means "Delighting in Luxury."

² *νηστείαν* after *ἡμεῖς* deleted by Nauck as a gloss on *τὴν μέσῃν* He reads *Θ τὴν μέσῃν | ἀγομεν, δικὴν γὰρ κεστρέων νηστεύομεν*, as a quotation from some comic poet

καλεῖται." καὶ ὁ Οὐλπιανὸς ἔφη "ὅτι οὐδὲν
δέλεαρ ἐσθίει ἔμφυχον, καὶ ἀνεγκυσθεῖς δ' οὐ
δελεάζεται οὔτε σαρκὶ οὔτ' ἄλλῳ τινὶ ἐμφύχῳ,
ὥς Ἀριστοτέλης ἱστορεῖ φάσκων ὅτι καὶ¹ νῆστις
ὦν φαῦλός ἐστι καὶ ὅτι ἐὰν φοβηθῇ κρύπτει τὴν
κεφαλὴν ὥς τὸ πᾶν κρύπτων σῶμα Πλάτων τε
ἐν Ἑορταῖς φησιν·

ἐξιόντι γὰρ²

ἀλιεὺς ἀπήντησεν φέρων μοι κεστρέας,
ἰχθύς ἀσίτους καὶ³ πονηροὺς ἐν γ' ἐμοί,⁴

σὺ δέ μοι εἶπέ, ὦ Θετταλὸν πάλαισμα Μυρτίλε,
διὰ τί⁵ οἱ ἰχθύες ὑπὸ τῶν ποιητῶν ἔλλοπες καλοῦν-
ται." καὶ ὅς· "ἦτοι διὰ τὸ ἄφωνοι εἶναι βούλονται
γὰρ κατὰ τὴν ἀναλογίαν ἔλλοπές τινες εἶναι διὰ
τὸ εἶργεσθαι φωνῆς. ἐστὶ γὰρ τὸ μὲν ἔλλεσθαι
εἶργεσθαι, ἡ δὲ ὀψ φωνή. καὶ γὰρ τοῦτ' ἀγνοεῖς
ἔλλοψ τις ὦν." "ἐγὼ δὲ κατὰ τὸν σοφὸν Ἐπίχαρμον
μηδὲν ἀποκρινομένου τοῦ κυνὸς

τὰ πρὸ τοῦ δὴ⁶ ἄνδρες ἔλεγον, εἰς ἐγὼν ἀποχρέω,
καὶ φημὶ ἔλλοπες⁶ διὰ τὸ εἶναι λεπιδωτοὶ λέξω
δὲ καὶ μὴ προβληθέντος διὰ τί οἱ Πυθαγορικοὶ
τῶν μὲν ἄλλων ἐμφύχων μετρίως ἄπτονται, τινὰ
δὲ καὶ θύοντες, ἰχθύων μόνων οὐ γεύονται τὸ
παράπαν ἢ διὰ τὴν ἐχεμυθίαν, θείον γὰρ ἡγοῦν-

¹ καὶ AC: μὴ Aristotle, and edd since Casaubon But Athenaeus is intent on bringing his quotation from Plato into line with Aristotle, and so misquotes Aristotle If μὴ be read, τε after Πλάτων should be amended to δέ

² μὲν before γὰρ deleted by Meineke

³ τοῖς after καὶ deleted by Gesner

⁴ ἐν γ' ἐμοί Kock ἦγε μοι AC

⁵ διὰ τί early edd . διότι AC

⁶ Casaubon (cf. Schol Theocr. i. 42)· ἄλλοπες A, λέοπες C

Ulpian answered: "Because he eats no live bait, nor can he be lured or pulled in either by meat or by any other living thing, as Aristotle^a records. He says that even when he is empty he makes poor food,^b and that when he is frightened he hides his head as if he were hiding his whole body. And so Plato says in *Holidays* ^c: 'For as I was coming out, a fisherman met me with a load of mullets—fish that fast and are poor food, at least in my judgement.' But do you tell me, you tricky Thessalian Myrtilus,^d why fish are called *ellopes* by the poets?" Myrtilus replied. "Because they are voiceless; by strict analogy, of course, the term would be *illopes*, since they are barred from uttering a sound; for *illesthai* means 'be barred,' and *ops* is 'voice.' You don't know this, to be sure, being *ellops* (dumb) yourself." "But I^e answer, since the Cynic's explanation is nonsense, in the words of the clever Epicharmus^f. 'That which it took two men to say before me, I can answer sufficiently alone'; and I assert that fish are *ellopes* because they have scales.^g I will also explain, even if the question has not been asked,^h why the Pythagoreans, who eat moderately of other live animals, some of which they even sacrifice, nevertheless utterly refuse to touch fish alone. Is it because of their

^a *Hist. An.* 591 b 2.

^b Aristotle says that the fish is a scavenger, eating carrion, and is poor food *except* when it is empty; see critical note.

^c Kock i. 608.

^d For Θετταλὸν πάλαισμα see Θετταλὸν σόφισμα, 11 b.

^e Ulpian.

^f Kaibel 138; cf. 362 d and Plato, *Gorg.* 505 e.

^g Here ἔλλοπες is explained as ἐν-λοπες, "encased in λεπίδες (or λοπίδες), scales."

^h This discussion may be read more fully in Plutarch, *Qu. Symp.* 729 A.

ᾐ ται τὴν σιωπὴν ἐπεὶ οὖν καὶ ὑμεῖς, ὦ Μολοττικοὶ
κύνες, πάντα μὲν σιωπᾶτε, πυθαγορίζετε δὲ οὐ,
ἡμεῖς μὲν ἄλλους ἰχθυολογήσομεν”

ΚΟΡΑΚΙΝΟΣ “οἱ μὲν θαλάττιοι, φησὶν Ἰκέσιος,
ὀλιγότροφοι καὶ εὐέκκριτοι, εὐχυλία δὲ μέσοι.”
Ἀριστοτέλης δ’ ἐν πέμπτῳ ζώων μορίων συμ-
βαίνειν μὲν φησι σχεδὸν πᾶσι τοῖς ἰχθύσι ταχεῖαν
γίνεσθαι τὴν αὐξήσιν, οὐχ¹ ἥκιστα δὲ κορακίνῳ.
τίκτει δὲ πρὸς τῇ γῇ καὶ τοῖς βρυώδεσι καὶ
δασέσι. Σπεύσιππος δ’ ἐν δευτέρῳ Ὀμοίων
ἐμφερεῖς φησιν εἶναι μελάνιουρον καὶ κορακῖνον.
Νουμήνιος δ’ ἐν Ἀλιευτικῷ φησι

ῥηιδίως ἔλκοιο² καὶ αἰολίην κορακῖνον.

μήποτ’ οὖν καὶ οἱ παρ’ Ἐπιχάρμῳ αἰολίαι λεγό-
μενοι ἐν Μούσαις κορακῖνοί εἰσι. φησὶ γάρ·

αἰολίαι πλωτές τε κυνόγλωσσοί τε

ἐν δὲ Ἡβας γάμῳ καὶ τῶν αἰολιῶν μνημονεύει
ὥς διαφόρων

μύες ἀλφησταί τε κορακῖνοί τε κοριοειδέες,³
αἰολίαι⁴ πλωτές τε κυνόγλωσσοί τε.

Εὐθύδημος δ’ ἐν τῷ περὶ ταρίχων τὸν κορακῖνόν
φησιν ὑπὸ πολλῶν σαπέρδην προσαγορεύεσθαι.
ὁμοίως δ’ εἴρηκε καὶ Ἡρακλέων ὁ Ἐφέσιος, ἔτι
δὲ Φυλότιμος ἐν Ὀψαρτυτικῷ. ὅτι δὲ καὶ πλα-
τιστακὸς καλεῖται ὁ σαπέρδης, καθάπερ καὶ ὁ
κορακῖνος, Παρμένων φησὶν ὁ Ῥόδιος ἐν πρώτῳ
μαγειρικῆς διδασκαλίας. Ἀριστοφάνης δ’ ἐν Τελ-

¹ οὐχ added from Aristotle

² ἐλλοιο But ἐλλοιτο A

³ μύες κοριοειδέες 282 a. μυσ κοριοειδέες A

⁴ 282 a: αἰόλαι A

silence? They regard silence, in fact, as divine. Since then you also, Molossian hounds,^a are altogether silent though you are no Pythagoreans, we will proceed to the discussion of other fish."

The Crow-fish—The sea crow-fishes, says Hicesius, give little nourishment and are easily eliminated; they are moderately well-flavoured Aristotle, in the fifth book of *The Parts of Animals*,^b says that it so happens that practically all fish have a rapid growth, but the crow-fish most of all. It spawns close to shore, in places full of sea-weed and leaves Speusippus, in the second book of *Simulars*, says that the black-tail and the crow-fish resemble each other. Numenius, in *The Art of Angling*,^c says. "Easily may you pull in also the speckled crow-fish." Perhaps, therefore, the speckled-beauties mentioned in Epicharmus's *Muses*^d are crow-fishes. He says: 'Speckled-beauties and floaters, and dog-tongues.' Yet, in *The Marriage of Hebe*,^e he mentions the speckled-beauties as though they were different: "Mouse-fishes and labruses and dark-gleaming crow-fishes, speckled-beauties and floaters, and dog-tongues." Again, Euthydemus, in his work *On Salt Meats*, says that the crow-fish is by many called saperda^f A similar statement is found in Heracleon of Ephesus and again in Phylotimus's *Art of Cookery*. But that the saperda, like the crow-fish, is also called platistakos,^g is attested by Parmenon of Rhodes in the first book of his *Instruction in Cookery*. Aisto-

^a Again the familiar pun on Dogs and Cynics, here qualified by Molossian, "huge."

^b *Hist. An.* 543 a 30

^c Frag. 12 Birt.

^d Kaibel 99; cf. above 288 b and note d.

^e Kaibel 99, above, 282 a.

^f Cf. Athen. 117 a.

^g Cf. 118 c.

μησσεῦσι “μελανοπτερύγων, ἔφη, κορακίνων.”
ὑποκοριστικῶς δὲ ὠνόμασεν αὐτοὺς Φερεκράτης
ἐν Ἐπιλήσμονι·

09 τοῖς σοῖσι συνὼν κορακινιδίοις
καὶ μαινιδίοις.

Ἄμφις δ’ ἐν Ἰαλέμῳ·

ὅστις κορακῖνον ἐσθίει θαλάττιον
γλαύκου παρόντος, οὗτος οὐκ ἔχει φρένας

οἱ δὲ Νειλῶται κορακῖνοι ὅτι γλυκεῖς καὶ εὐσαρκοί,
ἔτι δὲ ἡδεῖς, οἱ πεπειραμένοι ἴσασιν. ὠνομάσθησαν
δὲ διὰ τὸ διηνεκῶς τὰς κόρας κινεῖν καὶ οὐδέποτε
παύεσθαι. καλοῦσι δ’ αὐτοὺς οἱ Ἀλεξανδρεῖς
πλάτακας ἀπὸ τοῦ περιέχοντος.

ΚΥΠΡΙΝΟΣ. τῶν σαρκοφάγων καὶ οὗτος, ὡς Ἀρι-
στοτέλης ἱστορεῖ, καὶ συναγελαστικῶν. τὴν δὲ
γλῶτταν οὐχ ἐπὶ τῷ στόματι, ἀλλ’ ὑπὸ τὸ στόμα
κέκτεται Δωρίων δ’ αὐτὸν ἐν τοῖς λιμναίοις καὶ
ποταμίοις καταλέγων γράφει οὕτως “λεπιδωτόν,
ὃν καλοῦσιν τινες κυπρίνον”

ΚΩΒΙΟΙ. πολύχυλοι, ὥς φησιν Ἰκέσιος, εὐστομία
διαφέροντες, εὐέκκριτοι, ὀλιγότροφοι καὶ κακό-
χυμοι. διαφέρουσι δ’ εὐστομία οἱ λευκότεροι τῶν
μελάνων ἢ δὲ τῶν χλωρῶν κωβιῶν σὰρξ χαινο-
τέρα ἐστὶν καὶ ἀλιπεστέρα· καὶ χυλὸν ἐλάττονα
καὶ λεπτότερον ἐναφιαῖσι, τροφιμώτεροι δὲ εἰσι²
c διὰ τὸ μέγεθος. Διοκλῆς φησι τοὺς πετράιους
αὐτῶν μαλακοσάρκους εἶναι. Νουμήνιος δ’ ἐν
Ἀλιευτικῷ κώθους αὐτοὺς καλεῖ

¹ ἐπὶ Gulick: ὑπὸ A.

² τροφιμώτεροι δὲ εἰσι C: τροφιμώτεροί τ’ εἰσι A.

^a Kock 1. 527.

^b Ibid. 160.

phanes speaks of "black-finned crow-fishes" in *The Telmessians*.^a A diminutive form of the noun (*coracinus*) occurs in Pherecrates' *Forgetful Man*^b: "Keeping company with your crow-fishlets and your spratlets" Amphis in *Lamentation*^c. "Any man who eats a crow-fish from the sea when he can have a grey-fish has no brains" But the experienced know that the Nile crow-fish are sweet and fleshy and have a good flavour besides They got the name *coracinus* from the continual motion of their eyes (*corae*)^d But the Alexandrians call it broad-fish from its extraordinary contour^e

The Carp — This also, according to Aristotle's account,^f is of the carnivorous and gregarious type. It has a tongue which is attached to the top, not the under part, of the mouth Dorion, who enumerates it among lake and river fish, writes as follows "Scaly, which some call carp."^g

Gobies.—Very juicy, as Hicesius says, excellent in taste, easily eliminated, of little nourishment, and full of humours The whiter varieties are better than the black in taste. The flesh of the yellow gobies is rather loose and skinny; they also produce in digestion less and thinner juice, but they are more nourishing on account of their size. Diocles^h says that those of them which inhabit rocky waters are soft-fleshed. Numenius, in *The Art of Angling*,

^a Kock II 242, cf. Athen. 277 c.

^b Cf. 287 b and note h

^c Schweighauser renders ἀπὸ τοῦ περιέχοντος, "using the generic term for the specific," a sense of περιέχον well known in Aristotle. But a glance at a picture of the sea-bat, one of the Platacidae, will show that the earlier interpretation given above is more probable ^f p 309 Rose.

^g The carp is, in fact, notable for its large scales.

^h 173 Wellmann.

ἢ σκάρων ἢ κῶθον τροφήν καὶ ἀναιδέα λίην¹
καὶ Σώφρων ἐν τῷ Ἀγροιώτῃ “κωθωνοπλύται”²
φησί καὶ τὸν τοῦ θυννοθήρα δὲ υἱὸν ἴσως ἀπὸ
τούτου Κωθωνίαν προσηγόρευσεν. Σικελιώται δ’
εἰσὶν οἱ τὸν κωβιδὸν κῶθωνα καλοῦντες, ὡς Νίκαν-
δρός φησιν ὁ Κολοφώνιος ἐν ταῖς Γλώτταις καὶ
Ἀπολλόδωρος ἐν τοῖς περὶ Σώφρονος. Ἐπίχαρμος
δ’ ἐν Ἡβας γάμῳ κωβιδούς διομάζει

τρυγόνες τ’ ὀπισθόκειτροι καὶ μάλ’ ἄδροι³
κωβιδί

Ἀντιφάνης δ’ ἐν Τίμωνι ἐπαινῶν τοὺς κωβιδούς
καὶ ὁπόθεν εἰσὶ κάλλιστοι δηλοῖ διὰ τούτων

ἦκω πολυτελῶς ἀγοράσας εἰς τοὺς γάμους,
λιβανωτὸν ὀβολοῦ τοῖς θεοῖς καὶ ταῖς θεαῖς
πάσαισι, τοῖς δ’ ἤρωσι τὰ ψαίστ’ ἀπονεμῶ.⁴
ἡμῖν δὲ τοῖς θνητοῖς ἐπριάμην κωβιδούς.
ὡς προσβαλεῖν δ’ ἐκέλευσα τὸν τοιχωρῦχον,
e τὸν ἰχθυοπώλην, “προστίθιμι, φησί, σοὶ
τὸν δῆμον αὐτῶν· εἰσὶ γὰρ Φαληρικοί”
ἄλλοι δ’ ἐπώλουν, ὡς ἔοικ’, Ὀτρυνικούς.

Μένανδρος Ἐφεσίῳ⁵

τῶν ἰχθυοπωλῶν ἀρτίως τις τεττάρων
δραχμῶν ἐτίμα κωβιδούς . . . σφόδρα

ποταμίων δὲ κωβιδῶν μνημονεύει Δωρίων ἐν τῷ
περὶ ἰχθύων.

¹ λίην Schweighauser (cf. 301 e). δεινὴν A

² Ἀγροιώτῃ· κωθωνοπλύται Casaubon ἀγροωτικῶι θωλινο-
πλύται A

³ μάλ’ ἄδροι Casaubon: χαλαδροὶ A.

⁴ ἀπονεμῶ Cobet· ἀπονέμων AC.

⁵ εφεσίους A.

calls them *cothu*.^a "Or a parrot-fish, or fat and very shameless goby (*cothus*).^b" And Sophron in *The Rustic*^c speaks of "goby-cleaners," and perhaps from this word gave the name Cothonias to the tunny-chaser's son. Moreover, it is the Sicilian Greeks who call the goby *cothôn*, according to Nicander of Colophon in his *Glossary*^d and Apollodorus in his work *On Sophron*. But Epicharmus has the usual name (*cobios*) for them in *The Marriage of Hebe*^e "Spike-tailed roaches and very fat gobies too." Antiphanes, while commending gobies, also shows where the best come from in these lines from *Timon*^f "I have just returned, after making lavish purchases for the wedding celebration. The pennyworth of frankincense I shall distribute among all the gods and goddesses; to the heroes, the honey-cakes. But for us mortals I have bought some gobies. And when I asked that burglar, the fishmonger, to throw in an extra one free, he replied, 'I'll throw in its—deme'^g; those fish come from Phalerum! Others would try to sell you, I'm sure, gobies from Otyne'^h." Menander, in *The Man from Ephesus*^h. "One of the fishmongers was just now pricing his gobies at four shillings . . . too much." River gudgeons are mentioned by Dorian in his work *On Fishes*.

^a Frag. 10 Bnt., above 304 e.

^b Kaibel 162

^c Frag. 141 Schneider.

^d Kaibel 102.

^e Kock ii. 100.

^f i e., add, as in the case of a citizen's name, the deme to which the fish belongs, for the pun on *δημόν*, "fat," cf. Aristoph. *Vesp* 40-41.

^g A much poorer sort.

^h Kock iii. 57; Athen. 385 f, which has *ἐπώλει* for *ἐτίμα*.

ΚΟΚΚΤΕΣ. Ἐπίχαρμος·

καὶ γὰρ οἱ κόκκυγες, οὓς παρσχίζομεν
 ἰ πάντας,¹ ὁπταίντες δὲ χαδύναντες αὐτοὺς χναύο-
 μες.

καὶ Δωρίων δέ φησι δεῖν αὐτοὺς ὅπταν παρα-
σχίσαντας² κατὰ ῥάχιν καὶ παρηδύνειν χλόῃ, τυρῶ,³
σιλφίῳ, ἀλί, ἐλαίῳ· στρέφοντα δὲ ἀλείφειν καὶ
ὑποπάσσειν ἀλλ' ὀλίγω, ἀφελόντα δὲ ὄξει ῥᾶναι.
ἐρυθρόν δ' αὐτὸν καλεῖ ἀπὸ τοῦ συμβεβηκότος
Νουμήνιος οὕτως·

κόκκυγ' ἢ ὀλίγας πεμφηρίδας, ἄλλοτ' ἐρυθρὸν
 ἄλλοτε σαῦρον.

10 ΚΤΩΝ ΚΑΡΧΑΡΙΑΣ. περὶ τούτων φησὶν Ἀρχέ-
στρατος ὁ τῶν ὀψοφάγων Ἡσίοδος ἢ Θέογνις· ἦν
δὲ καὶ ὁ Θέογνις περὶ ἡδυπάθειαν,⁴ ὥς αὐτὸς περὶ
αὐτοῦ φησιν διὰ τούτων·

τῆμος δ' ἥελιος μὲν ἐν αἰθέρι μώνυχας ἵππους
ἄρτι παραγγέλλοι μέσσαντον ἡμαρ ἔχων,
δείπνου δὴ λήγοιμεν, ὅσου τινὰς θυμὸς ἀνώγοι,
παντοίων ἀναθῶν γαστρὶ χαριζόμενοι.

b χέρνιβα δ' αἶψα θύραζε φέροι, στεφανώματα δ' εἶσω

εὐειδῆς ῥαδινῆς χερσὶ Λάκαινα κόρη.

οὐδὲ τὸ παιδεραστεῖν ἀπαναίνεται ὁ σοφὸς οὗτος·
λέγει γοῦν·

εἰ θεΐης, Ἀκάδημε, ἐφίμερον ὕμνον ἀείδειν,
ἄθλον δ' ἐν μέσσω παῖς καλὸν' ἄνθος ἔχων

¹ Casaubon: πάντες AC

² παρσχίσαντας ΑC.

Pipers.^a—Epicharmus^b: “And glistening pipers, all of which we split along the back, then bake and season them and eat in little bits” Dorion, also, says that they should be split along the back and baked, seasoned with herbs, cheese, silphium, salt, and oil, they should be turned and basted with oil, sprinkling a little salt under it, and when taken off should be sprinkled with vinegar Numenius^c calls it red from the fact that it *is* red, thus: “At one time a red piper or a few small fry, at another time a sea-lizard”

Dog-shark — Concerning these the Hesiod or Theognis^d of epicures, Archestratus, speaks. (Now Theognis also was interested in high living, as he himself testifies in these lines^e. “When the Sun in the sky directs his steeds with uncloven hoofs and announces midday, then may we pause from our dinner, abundant as the heart’s desire bids one, indulging the belly in every good thing. And let the comely Laconian maid quickly carry out the hand-basin, and bring in the chaplets in her soft hands” And this poet does not even disown paederasty At any rate he says.^f “If, Academus, you should propose a contest in singing a lovely hymn of praise, and as prize set before us a lad

^a lit. “cuckoos,” apparently a gurnard or garfish.

^b Kaibel 121.

^c Frag. 15 Birt.

^d See Vol. I. p. viii.

^e *P L.G.*⁵ 546, vss. 997-1002.

^f *Ibid.* vss. 993-996.

³ ροι in A (not C) after τυρῶ deleted by Kaibel.

⁴ Musurus ἡδυπαθείας AC.

⁵ λέγομεν, ὅσου (ὅπου Theognis) τινὰ Schweighauser: λέγοι μένος οὔτινα A.

⁶ εἰ θεῖης Ἀκάδημε Turnebus, Bergk: εἴτ' εἴησα καλὴν μὲν A.

⁷ καλὸν Theognis: καλὸς A.

σοί τ' εἴη καὶ ἐμοὶ σοφίης πέρι δηρισάντων¹
γνοίης χ' ὅσπον ὄνων κρέσσονες ἡμίονοι.

ὁ δ' οὖν Ἀρχέστρατος ἐν ταῖς καλαῖς ταύταις ὑπο-
θήκαις παραινεί·

ἐν δὲ Τορωναίων ἄστει τοῦ καρχαρία χρή
τοῦ κυνὸς ὀψωνεῖν ὑπογάστρια κοῖλα κάτωθεν.
εἶτα κυμίνῳ ταῦτα πάσας ἀλλ' μὴ συχνῶ ὅπτα²
ἄλλο δ' ἐκέισε, φίλη κεφαλὴ, μηδὲν προσενέγκης,
εἰ μὴ γλαυκὸν ἔλαιον ἐπειδὰν δ' ὀπτὰ γένηται,
1 ἥδη τριμμάτιόν τε³ φέρειν καὶ ἐκείνα μετ' αὐτοῦ.
ὅσσα δ' ἂν ἐν λοπάδος κοίλης πλευρώμασιν⁴ ἔψης,
μήθ' ὕδατος πηγῇ⁵ ἱερῇ⁶ μήτ' οἴνωον ὄξος
συμμίξης, ἀλλ' αὐτὸ μόνον κατάχευον ἔλαιον
αὐχμηρόν τε κύμινον, ὁμοῦ δ' εὐώδεα φύλλα.
ἔψε δ' ἐπ' ἀνθρακιῆς φλόγα τούτοις μὴ προσ-
ενεγκῶν

καὶ κίνει πυκινῶς,⁷ μὴ προσκαυθέντα λάθῃ σε.
ἀλλ' οὐ πολλοὶ ἴσασι βροτῶν τόδε θεῖον ἔδεσμα
c οὐδ' ἔσθειν ἐθέλουσιν, ὅσοι κεπφαττελεβώδη⁸
ψυχὴν κέκτηνται θιητῶν εἰσὶν τ' ἀπόπληκτοι
ὥς ἀνθρωποφάγου τοῦ θηρίου ὄντος ἅπας δὲ
ἰχθὺς σάρκα φιλεῖ βροτέην,⁹ ὃν που περικύρση
τούτου τοῦ ἰχθύος μέρος ἐστὶ καὶ ὁ ὑπὸ Ῥωμαίων
καλούμενος θυρσίων, ἥδιστος ὢν καὶ τρυφερώ-
τατος.

ΛΑΒΡΑΚΕΣ. οὗτοι, ὡς Ἀριστοτέλης ἱστορεῖ, μονή-

¹ δηρισάντων Theognis : δηριώσι A

² ὅπτα Memeke. αὐτὰ AC

³ τε Schneider. δὲ A.

⁴ πλευρώμασιν Jacobs πλῆρώμασιν AC.

⁵ πηγῇ C: πληγῇ A. ⁶ ἱερῇ added by Brandt.

⁷ Schneider πυκνῶς AC.

with the fair bloom of youth, who should be mine or thine after we had fought for the meed of poetic skill, then would you discover how much better mules are than asses") Well, as I was saying, Aichestratus, in those delightful *Counsels*^a of his, advises "In this city of Toronê you should buy the belly-slices of the dog-shark, cut from the hollow parts below. Then sprinkle them with caraway-seed and a little salt, and bake. Put nothing else, my friend, upon it, unless it be yellow oil. But after it is baked, you may then fetch a sauce and all those condiments which go with it. But whatsoever you stew within the ribs of the hollow casserole, mix no water from a sacred spring, nor wine-vinegar, but simply pour over it oil and dry caraway and some fragrant leaves all together. Cook it over the hot embers without letting the flame touch it and stir it diligently lest you unwittingly scorch it. Nay, not many mortals know of this heavenly viand or consent to eat it—all those mortals, that is, who possess the puny soul of the booby-bird,^b and are smitten with palsy because, as they say, the creature is a man-eater. But every fish loves human flesh if it can but get it." A part taken from this fish is what the Roman call *tursio*; it is the sweetest and most luxurious part.

Sea-bass.^c — These fish, according to Aristotle's

^a Frag. 28 Ribbeck 23 Brandt; cf. Athen. 163 d-e.

^b See 163 d note e.

^c The λάβραξ (sea-wolf) gives its name in modern ichthyology to fishes known as sea-dace and sea-perch.

⁸ κεφαττελεβώδη Bentley: λούφαν γε λεβώδη A.

⁹ βροτέην 163 d: βροτέαν AC.

ρεις εἰσὶ καὶ σαρκοφάγοι γλῶσσαν δ' ἔχουσιν
ὁστώδη καὶ προσπεφυκυῖαν, καρδίαν τρίγωνον· ἐν
f δὲ πέμπτῳ ζώων μορίων τίκτειν αὐτοὺς καθάπερ
τοὺς κεστρεῖς καὶ χρυσόφρυνας μάλιστ' οὐδ' ἂν
ποταμοὶ ῥέωσι τίκτουσι δὲ χειμῶνος καὶ τίκτουσι
δίς. Ἰκέσιος δὲ φησιν ὅτι οἱ λάβρακες εὐχυλοὶ
εἰσι καὶ οὐ πολύτροφοι, πρὸς δὲ τὴν ἔκκρισιν
ἦσσονες, εὐστομία δὲ πρῶτοι κρίνονται ὠνο-
μάσθη δ' ὁ ἰχθὺς παρὰ τὴν λαβρότητα. λέγεται
δὲ ὅτι καὶ συνέσει τῶν ἄλλων ἰχθύων διαφέρει,
ἐπινοητικὸς ὢν τοῦ διασώζειν ἑαυτόν. διὸ καὶ ὁ
κωμωδιοποιὸς Ἀριστοφάνης φησί·

311 λάβραξ ὁ πάντων ἰχθύων σοφώτατος

Ἄλκαϊος δ' ὁ μελοποιὸς μετέωρόν φησιν αὐτὸν
νήχεσθαι. ὁ δὲ σοφὸς Ἀρχέστρατος·

λάμβανε δ' ἐκ Γαίσιωνος ὅταν Μίλητον ἱκῇαι,
κεστρέα τὸν κέφαλον καὶ τὸν θεόπαιδα λάβρακα.
εἰσὶ γὰρ ἐνθάδ' ἄριστοι ὁ γὰρ τόπος ἐστὶ
τοιούτος.

πιότεροι δ' ἕτεροι πολλοὶ Καλυδῶνί τε κλεινῇ
Ἄμβρακίᾳ τ' ἐνὶ πλουτοφόρῳ Βόλβῃ τ' ἐνὶ λίμνῃ·
b ἄλλ' οὐκ εὐώδη γαστρὸς κέκτηνται ἀλοιφὴν
οὐδ' οὕτω δριμεῖαν. ἐκεῖνοι δ' εἰσὶν, ἑταῖρε,
τὴν ἀρετὴν θαυμαστοὶ ὅλους δ' αὐτοὺς ἀλεπί-
στους

ὀπτήσας μαλακῶς¹ γλίσχρης² προσένεγκε δίχ'³
ἀλμης.

μηδὲ προσέλθῃ σοι περὶ τοῦψον τοῦτο πονοῦντι⁴
μήτε Συρακόσιος μηδεῖς⁵ μήτ' Ἰταλιώτης.

¹ μαλακῶς Schneider: μαλακοὺς AC.

² γλίσχρης Stadtmüller: χρῆστῶς AC.

account,^a are solitary and carnivorous. They have a bony tongue, closely attached, and a triangular heart. In the fifth book of *The Parts of Animals*^b he says that they, like the mullets and the gilt-heads, spawn chiefly where rivers flow. They spawn in the winter and spawn twice. Hicesius says that sea-bass are well-flavoured but not very nourishing, and inferior as regards elimination, but are rated first in excellence of taste. The fish got its name (labrax) from its voracity (labiotês). It is said, too, that it is superior to all other fishes in sagacity, showing cunning in contriving its escape. Hence the comic poet Aristophanes^c says: "Sea-bass, the cleverest of all fish." Alcaeus,^d the lyric poet, says that it swims on the surface of the water. And the wise Arcestratus^e . "But when thou comest to Miletus, take from the Gaeson^f a mullet of the cephalus variety, and the sea-bass, child of the gods. For they are at their best there; that is the nature of the place. Many others there be that are fatter, in glorious Calydon, or in wealth-bearing Ambracia, or in Lake Bolbê. But they have not the fragrant fat of the belly, or fat so pungent. The Milesian, my comrade, are of wonderful excellence. When cleaned of their scales, bake them whole gently and serve without any greasy pickle. But let no Syracusan or Italian Greek come nigh thee when thou art busy

^a p. 310 Rose.^b *Hist. An.* 543 b 3.^c Kock i. 543.^d *P.L.G.*⁵ frag. 107.^e Frag. 53 Rubbeck 45 Brandt.^f See 311 d-e.³ δὲχ' Meineke: δι' A.⁴ περὶ . πονοῦντι Meineke: πρὸς . ποιοῦντι AC.⁵ μηθεὶς AC.

c οὐ γὰρ ἐπίστανται χρηστοὺς σκευαζέμεν ἰχθύς,
ἀλλὰ διαφθείρουσι κακῶς τυροῦντες ἅπαντα
ὅξει τε ραίνοντες ὑγρῷ καὶ σιλφίου ἄλμῃ.
τῶν δὲ πετραίων ἰχθυδίων τῶν τρισκαταράτων
πάντων εἰσὶν ἄριστοι ἐπισταμένως διαθεῖναι
καὶ πολλὰς ιδέας κομψῶς παρὰ δαιτὶ δύνανται
ὀψαρίων τεύχειν γλίσχρων ἡδυσματολήρων.

καὶ Ἀριστοφάνης δ' ἐν Ἰππεῦσι μνημονεύει ὡς
διαφόρων γινομένων τῶν περὶ τὴν Μίλητον λα-
d βράκων, ὅταν οὕτως λέγῃ

ἀλλ' οὐ λάβρακος καταφαγὼν Μιλησίους κλονή-
σεις

ἐν δὲ Λημνίαις¹.

οὐ κρᾶνιον λάβρακος, οὐχὶ κάραβον πρίασθαι,
ὡς διαφόρου ὄντος τοῦ τῶν λαβράκων ἐγκεφάλου
καθάπερ καὶ τοῦ τῶν γλαύκων. καὶ Εὐβουλος δ'
ἐν Τιτθαῖς φησι

μὴ πολυτελῶς, ἀλλὰ καθαρείως ὅ τι ἂν ᾔ²
δσίας ἔνεκα, σηπίδια ἢ τευθίδια
πλεκτάνια μικρὰ³ πουλύποδος,⁴ νῆστίν τινα,
μήτραν, χόρια, πῦον, λάβρακος κρανίον
εὐμέγεθες.

οὐ δὲ Γαίσων οὐδ' Ἀρχέστρατος μνημονεύει ἢ
e Γαισωνὶς λίμνη ἐστὶ μεταξὺ Πριήνης καὶ Μιλήτου
ἠνωμένη τῇ θαλάσσῃ, ὡς Νεάνθης ὁ Κυζικηνὸς
ἱστορεῖ ἐν τῇ ε' τῶν Ἑλληνικῶν. Ἐφορος δ' ἐν
τῇ πέμπτῃ ποταμὸν εἶναί φησι τὸν Γαίσωνα περὶ
Πριήνην, ὃν εἰσεῖν εἰς λίμνην. Ἀρχιππος ἐν
Ἰχθύσι μνημονεύων τῶν λαβράκων φησὶν·

¹ λήμναις A.

with this dish, for they understand not how to treat good fish, but they spoil them by wrongfully putting cheese over all, and sprinkling them with flowing vinegar and a pickle of silphium. For all the thrice-damned rock fishes, they are the best at disposing of them understandingly, and they can prepare for a dinner, with refined skill, many kinds of fish in greasy fol-de-rol of sauces." Aristophanes, in *The Knights*,^a also mentions the sea-bass of Miletus as superior when he speaks as follows. "You shall not go on the rampage after devouring Milesian sea-bass." And in *The Lemnian Women* ^b "To buy no head of sea-bass, no crayfish," evidently because the brain of the sea-bass is excellent, as is that of the grey-fish ^c And Eubulus also says in *The Nurses* ^d "Not sumptuously, but simply; whatever is required for piety's sake—some little cuttle-fish or squids, small tentacles of a polyp, a mullet, a paunch, a haggis, some beestings, the head of a sea-bass, of good size." Now the Gaeson mentioned by Archestratus ^e is the Gaesonian Marsh, which unites with the sea between Priênê and Miletus, as Neanthes of Cyzicus records ^f in the sixth book of his *Hellenica*. But Ephorus, in his fifth book,^g says that the Gaeson is a river which flows into a marsh in the neighbourhood of Priênê. Archippus mentions sea-bass in *The Fishes*,

^a l. 361, Cleon to the Sausage-seller

^b Kock i. 487; cf. Athen. 302 d and note c.

^c See 295 c.

^d Kock ii. 204; cf. Athen. 359 a ^e 311 a.

^f F.H.G. iii. 3.

^g F.H.G. i. 260.

² ὁ τι ἀν' ἧ Casaubon ὅτι εἰλη A

³ τὰ before μικρὰ deleted by Schweighäuser.

⁴ πολυπόδος A

Αἰγύπτιος μιαρώτατος τῶν ἰχθύων κάπηλος,
Ἑρμαιοῦ, ὃς βία δέρων ῥίνας γαλεοῦς τε πωλεῖ
καὶ τοὺς λάβρακας ἐντερεύων.

ΛΑΤΟΣ. τοῦτον κατὰ τὴν Ἰταλίαν κράτιστον
f εἶναι φησιν Ἀρχέστρατος λέγων οὕτως·

τὸν δὲ λάτον τὸν κλεινὸν ἐν Ἰταλίῃ¹ πολυδένδρῳ
ὁ Σκυλλαῖος ἔχει πορθμός, θαυμαστὸν ἔδεσμα.

οἱ δ' ἐν τῷ Νείλῳ ποταμῷ γινόμενοι λάτοι τὸ
μέγεθος εὐρίσκονται καὶ ὑπὲρ διακοσίας λίτρας
ἔχοντες. ὁ δὲ ἰχθύς οὗτος λευκότατος ὢν καὶ
ἡδιστός ἐστι πάντα τρόπον σκευαζόμενος, παρα-
πλήσιος ὢν τῷ κατὰ τὸν Ἰστρον γινομένῳ γλάνιδι.
φέρει δ' ὁ Νεῖλος καὶ ἄλλα γένη πολλὰ ἰχθύων
καὶ πάντα ἡδιστα, μάλιστα δὲ τὰ τῶν κορακίνων.
312 πολλὰ γὰρ καὶ τούτων γένη. φέρει δὲ καὶ τοὺς
μαιώτας καλουμένους, ὧν μνημονεύει Ἀρχιππος
ἐν Ἰχθύσι διὰ τούτων·

τοὺς μαιώτας καὶ σαπέρδας καὶ γλάνιδας.

εἰσὶ δὲ πολλοὶ περὶ τὸν Πόντον, φέροντες τὴν
ὀνομασίαν ἀπὸ τῆς λίμνης τῆς Μαιώτιδος. Νει-
λῶοι δ' εἰσὶν ἰχθύες, εἴ γ' ἔτι μνημονεύειν δύναμαι
b πολυέτη τὴν ἀποδημίαν ἔχων, νάρκη μὲν ἢ
ἡδίστη, χοῖρος, σῆμος, φάγρος, ὀξύρυγχος, ἀλλάβης,
σίλουρος, συνοδοντίς, ἐλέωτρις, ἔγχελυς, θρίσσα,
ἄβραμις, τύφλη,² λεπιδωτός, φῦσα, κεστρεύς. εἰσὶ
δὲ καὶ ἄλλοι οὐκ ὀλίγοι.

ΛΕΙΟΒΑΤΟΣ. οὗτος καλεῖται καὶ ῥίνη. ἐστὶ δὲ
λευκόσαρκος, ὡς Ἐπαίνετος ἐν Ὀψαρτυτικῷ.

¹ Ἰταλίη Musurus: ἰταλῆι AC.

² τύφλη Musurus: τύφλην A

and says :^a ‘ An Egyptian, Hermaeus, is the most rascally pedlar of fish Why ! He forcibly peels off the skin of file-sharks and dog-fishes and offers them for sale, and he disembowels sea-bass ”

The Latus—This fish, according to Aichestratus,^b is best in Italy. He says : “ Scylla’s strait in wooded Italy contains the glorious *latus*, a wonderful food.” Yet the *lati* which grow in the Nile river are found to have a size which extends even to more than two hundred pounds. This fish is very white and sweet, no matter how it is prepared, being similar to the sheat-fish found in the Danube. The Nile also produces many other kinds of fish, all of them very good, especially the crow-fish There are, in fact, many kinds of these The Nile produces as well the fish called *maeotae*, mentioned by Archippus in *The Fishes* ^c in these words. “ The *maeotae* and salted crow-fishes and sheat-fishes.” There are many *maeotae* round the Black Sea, deriving their name from the Maeotic Marsh The fishes of the Nile, if I can still recall them after many years’ absence from the country, are electric ray (sweetest of all), pig-fish, mackerel, bream, pike,^d *allabes*,^e sheat, smooth-tooth, gudgeon, eel, herring, mullet, blind-fish, scale-fish, blow-fish, and faster-mullet But there are many others besides.

The Ray.—This is also called file-fish. Its flesh is white, according to Epaenetus in *The Art of Cookery*.

^a Kock i. 684; Athen. 227 a.

^b Frag. 29 Ribbeck 51 Brandt.

^c Kock i. 684

^d ὀξύρυχος, “ sharp-snout,” is here a substantive. In Epicharmus (304 c) it is used as an epithet of the *ῥαφίς*, “ needle-fish ”

^e Pliny, *H.N.* v. 51, has the form *alabetes*.

Πλάτων Σοφισταῖς·

κἂν ἦ γαλεός, κἂν λειόβατος, κἂν ἔγχελυς.

ΜΥΡΑΙΝΑΙ. Θεόφραστος ἐν τῷ¹ περὶ τῶν ἐν τῷ
 ξηρῷ διαιτωμένων ἐγγελύν φησιν καὶ μύραιναι
 πολὺν χρόνον δύνασθαι ἔξω τοῦ ὑγροῦ ζῆν διὰ
 ε τὸ μικρὰ ἔχειν βράγχια καὶ ὀλίγον δέχεσθαι τὸ
 ὑγρόν. τροφίμους δ' αὐτὰς εἶναί φησιν ὁ Ἰκέσιος
 οὐχ ἡττοὶ τῶν ἐγγέλεων, ἀλλὰ καὶ τῶν γόγγρων
 Ἀριστοτέλης δὲ ἐν δευτέρῳ ζώων μορίων ἐκ
 μικροῦ φησιν αὐτὴν ταχεῖαν τὴν αὕξησιν λαμβά-
 νειν καὶ εἶναι καρχαρόδουν τίκτειν τε πᾶσαν ὥραν
 μικρὰ ὥα. Ἐπίχαρμος δ' ἐν Μούσαις χωρὶς τοῦ
 σ μυραῖνας αὐτὰς καλεῖ οὕτωςι λέγων

οὔτε οἷ² γόγγρων τι παχέων οὔτε μυραίνων ἀπῆς.
 ὁμοίως δὲ καὶ Σώφρων. Πλάτων δ' ἢ Κάνθαρος
 ἐν τῇ Συμμαχίᾳ σὺν τῷ σ

βατίς τε καὶ σμύραινα

πρόσεστιν.

δ Δωρίων δ' ἐν τῷ περὶ ἰχθύων τὴν ποταμίαν φησὶ
 μύραιναι ἔχειν μίαν ἄκανθαν μόνην, ὁμοίαν τῷ
 ὀνίσκῳ τῷ καλουμένῳ γαλλαρία. Ἀνδρέας δ' ἐν
 τῷ περὶ δακέτων τῶν μυραίνων φησιν δακούσας
 ἀναιρεῖν τὰς ἐξ ἔχεως, εἶναι δ' αὐτὰς ἡττον καὶ³
 περιφερεῖς καὶ ποικίλας Νίκανδρος δ' ἐν Θηρια-
 κοῖς⁴.

μυραίνης δ' ἔκπαγλον, ἐπεὶ μογεροὺς ἀλιῆας
 πολλάκις ἐμβρύξασα κατεπρήνιξεν ἐπάκτρων
 εἰς ἄλα φυζηθέντας, ἐχετλίου ἐξαναδύσα

¹ ε' ("fifth") after τῷ deleted by Casaubon

² οἱ added by Kaibel.

³ καὶ added by Kaibel

⁴ θηριακῷ A

Plato, in *The Sophists*^a "Though it be a dog-fish, or a ray, or an eel."

Lampreys—Theophrastus, in his work *On Land Animals*,^b says that the eel and the lamprey can live a long time out of water because they have small gills and take in but little water. Hicesius says that lampreys are as nourishing as eels, not even excepting conger-eels. Aristotle, in the second book of *The Parts of Animals*,^c says that the lamprey takes on a rapid growth from a small beginning, that it has jagged teeth, and that it spawns small eggs in any season. Epicharmus in *The Muses* calls them myraenae without the *s*^d in these words: "Naught of fat conger-eels or lampreys (myraenae) was absent from his 'store'" Similarly also Sophron^e. But Plato (or Cantharus), in *The Alliance*,^f has it with the *s*: "There's a ray and a lamprey (smyraena) besides." Dorion, in his work *On Fishes*, says that the river lamprey has only one spiny fin, similar to that of the oniscus known as *gallarias*.^h Andreas, in his treatise *On Poisonous Animals*, says that only those lampreys have a fatal bite which come from a viper, and they are less round and speckled. Nicander, in *Theriaca*ⁱ "But there is the terror of the lamprey, since it often bites the wretched fisher-folk and sends them in headlong flight from their skiffs into the sea when it suddenly darts up from the hold; if, to be

^a Kock i. 637.

^b Frag. 171. 4 Wimmer.

^c p. 310 Rose, *Hist. An.* 543 a 20, cf. Athen. 304 c.

^d i.e., not *smyraenae*, Kaibel 104.

^e Poseidon's; below, 320 c.

^f *sc.* has the form without *s*; Kaibel 171.

^g Kock i. 640.

^h For oniscus see 118 c, 315 e. *Gadus callarias* is the scientific name of the cod.

ⁱ ll. 823 ff.

εἰ ἔτυμον κείνην γε σὺν οὐλοβόροις ἐχίεσσι
θόρνησθαι, προλιποῦσαν ἀλὸς νόμον, ἡπείροισιν.

Ἀνδρέας δ' ἐν τῷ περὶ τῶν ψευδῶς πεπιστευμένων
ψευδὸς φησιν εἶναι τὸ μύραιναν ἔχει μίγνυσθαι
προερχομένην ἐπὶ τὸ τεναγῶδες· οὐδὲ γὰρ ἐπὶ
τενάγους ἔχεις νέμεσθαι, φιληδοῦντας ἀμμώδεσιν¹
ἐρημίαις. Σώστρατος δὲ ἐν τοῖς περὶ ζώων (ἐστὶ
δὲ δύο² ταῦτα βιβλία) συγκατατίθεται τῇ μίξει.

ΜΥΡΟΣ. ὁ δὲ μῦρος, ὥς φησιν Ἀριστοτέλης ἐν
πέμπτῳ ζώων μορίων, διαφέρει τῆς σμυραίνης. ἡ
f μὲν γὰρ ποικίλον καὶ ἀσθενέστερον, ὁ δὲ μῦρος
λειόχρως³ καὶ ἰσχυρὸς καὶ τὸ χρῶμα ὅμοιον ἔχει
ἴνυγι⁴ ὀδόντας τε ἔσωθεν καὶ ἔξωθεν. Δωρίων δὲ
τὸν μῦρόν φησι τὰς διὰ σαρκὸς ἀκάνθας οὐκ ἔχειν,
ἀλλ' ὅλον εἶναι χρήσιμον καὶ ἀπαλὸν ὑπερβολῇ.
εἶναι δὲ αὐτῶν γένη δύο· εἰσὶ γὰρ οἱ μὲν μέλανες,
οἱ δ' ὑποπυρρίζοντες, κρείσσονες δ' εἰσὶν οἱ
μελανίζοντες Ἀρχέστρατος δὲ ὁ ἡδονικὸς φιλό-
σοφός φησιν

- 13 Ἰταλίας τε⁵ μεταξὺ κατὰ στενοκύμονα πορθμὸν
ἡ πλωτὴ μύραινα καλουμένη ἂν ποτε ληφθῇ,
ῶνου· τοῦτο γὰρ ἐστὶν ἐκεῖ θαυμαστὸν ἔδεσμα.

ΜΑΙΝΙΔΕΣ. ταύτας φησὶν Ἰκέσιος εὐχυλοτέρας
εἶναι τῶν κωβιῶν, λείπεσθαι δὲ εὐστομία καὶ τῷ
πρὸς τὴν ἔκκρισιν τῆς κοιλίας συνεργεῖν. Σπεύς-
ιππος δ' ἐν δευτέρῳ Ὁμοίων ὁμοιά φησιν εἶναι

¹ ἀμμώδεσιν Scaliger : λιμώδεσιν AC

² δύο AC : δ' ("four") Schneider.

³ ὁμόχρους Aristotle

⁴ ἔχει τῇ πίτνι ("pine") Aristotle

sure, it is true that the lamprey leaves her pasturage in the sea and consorts with venomous vipers on dry land." But Andreas, in his work *On Popular Superstitions*, says that it is not true that the lamprey moves into lagoons and there mingles with the viper; for vipers do not feed in a lagoon, preferring sandy deserts. Nevertheless Sostratus in his work *On Animals* (it is in two books ^a) agrees as to this mingling.

The Male Lamprey—The male lamprey, as Aristotle ^b declares in the fifth book of *The Parts of Animals*, is different from the smyraena. For she is speckled and not so strong, but he is smooth-skinned ^c and powerful, and has a colour like that of the wryneck, ^d and teeth both inside and outside. Dorion says that the male lamprey has no spiny bones in its flesh, but is available for use throughout, and extraordinarily tender; that there are two kinds of them; some are black, others rather reddish, the black being superior. And Archestratus, ^e the philosopher-voluptuary, says: "Between . . . and Italy, ^f under the waves of the narrow strait, lives the lamprey called the floater. If it ever be caught, buy it, for it is a wonderful food."

Sprats—These, as Hicesius says, are juicier than gobies, but inferior to them in flavour and in assisting elimination from the digestive tract. Speusippus, in the second book of *Similars*, says that *boces*

^a See critical note. On the fact here stated cf. Oppian, *Cyn.* 1 381, *Hal.* 1. 554 ff

^b *Hist. An.* 543 a 24.

^c Or, "of one colour", see critical note

^d Or, as in Aristotle's text, "of a pine-tree"; see critical note

^e *Frag.* 32 Ribbeck, 16 Brandt.

^f See critical note.

τῇ μαινίδι βόακας¹ καὶ σμαρίδας, ὧν μνημονεύειν καὶ Ἐπίχαρμον ἐν Γᾶ καὶ Θαλάσσει οὕτως

ὅκχ' ὀρή² βῶκάς τε³ πολλοὺς καὶ σμαρίδας⁴

Ἐπαίνετος δ' ἐν Ὀψαρτυτικῷ φησι· “σμαρίδα, ἣν ἔνιοι καλοῦσι κυνὸς εὐναί·” Ἀντιφάνης δ' ἐν Ἀγροίκῳ ἢ Βουταλίῳνι Ἐκάτης βρώματα καλεῖ τὰς μαινίδας διὰ τὴν βραχύτητα, λέγων οὕτως·

τοὺς γὰρ μεγάλους τούτους ἅπαντας νενόμικα ἀνθρωποφάγους ἰχθύς. β τί φής, ὦ φίλτατε, ἀνθρωποφάγους; πῶς; γ οὐς ἂν⁵ ἄνθρωπος φάγοι

δ δηλονότι· ταῦτα δ' ἐστὶν Ἐκάτης βρώματα, ἃ φησιν οὗτος, μαινίδας καὶ τριγλίδας.

καλοῦνται δέ τινες καὶ λευκομαινίδες, ἃς ἔνιοι βόακας ὀνομάζουσι. Πολίοχος Κορινθιαστῇ

ὅπως σε πείσῃ μηδὲ εἰς, πρὸς τῶν θεῶν, τοὺς βόακας, ἂν ποτ' ἔλθῃ, λευκομαινίδας καλεῖν·

ΜΕΛΑΝΟΥΡΟΣ. περὶ τούτου φησὶ Νουμήνιος ἐν Ἀλιευτικῷ

δ σκορπίον ἢ πέρκαισι καθηγητὴν μελάνουρον.

Ἰκέσιος δ' αὐτὸν σαργῷ φησιν παραπλήσιον εἶναι, καταδεέστερον δὲ τῇ εὐχυλίᾳ καὶ τῇ εὐστομίᾳ, μικρῶς δὲ παραστέφειν καὶ εἶναι τρόφιμον. μνημονεύει δ' αὐτοῦ Ἐπίχαρμος ἐν Ἡβας γάμῳ·

ἦν δὲ σαργῖνοί τε μελάνουροί τε.

¹ βόακας Kaibel: βύακα A

² ὅκχ' ὀρή Casaubon: οκχωρη A

³ τε added by Dindorf

⁴ μαρίδας A

⁵ οὐς ἂν Jacobs: οὖν AC

and *smarides*, mentioned by Epicharmus in *Earth and Sea*, resemble the sprat. Thus Epicharmus ^a. "As oft as thou beholdest many bocēs and smarides." And Epaenetus in *The Art of Cookery* ^b says "Smaris, which some call dog-kennels." Antiphanes, in *The Farmer*, or *Butalion*, calls sprats Hecate's food, on account of its scantiness. He says ^c "A. Yes, I hold that all these large fishes are man-eaters. B. How's that, dear friend? Man-eaters! What do you mean? C. He means, of course, what a man would eat ^d. But these are Hecate's food that he speaks of, sprats and minnows." A certain kind are also called white sprats, and these are named boaces by some. Poliochus, in *The Corinthian* ^e. "In the name of the gods, let nobody who shall come, no matter who he is, persuade you to call boaces white sprats ^f."

The Black-tail—Of this fish Numenius says, in *The Art of Angling* ^g. "A sculpin or a black-tail, guide to the perches." Hicesius says that it is similar to the sarg, but inferior in juiciness and flavour; that it is slightly astingent, and is filling. It is mentioned by Epicharmus in *The Marriage of Hebe* ^h: "There were sargini and black-tails too." Aristotle,

^a Kaibel 95. The smelt is called *σμαρίδα* in Modern Greek.

^b Cf. 328 f Meineke. 'Inditum hoc nomen pisci (εὐναί) propter salacitatem.'

^c Kock II. 39, Athen 358 d.

^d Man-eating (ἀνθρωποφάγοι) fish are those which consume a man's estate by their high cost. But the speaker, a third person, interprets it as meaning man-eaten (ἀνθρωποφάγοι).

^e One who practised Corinthian immorality, Corinth being famous for its courtesans. Kock III 390, cf. Athen 559 a.

^f Both were small, hence easily confused by the inexpert.

^g Frag. 18 Birt; Athen. 320 e.

^h Kaibel 100; Athen. 321 c.

Ἀριστοτέλης δ' ἐν τῷ περὶ ζωικῶν γράφει οὕτως
 “ ὀρροπυγόστικτοι δὲ τῶν ἰχθύων μελάνουρος καὶ
 σαργὸς πολύγραμμοί τε καὶ μελανόγραμμοι ”
 ε ὅμοιον δὲ εἶναι τῷ μελανούρῳ φησὶ Σπεύσιππος
 ἐν δευτέρῳ Ὅμοίων τὸν καλούμενον ψύρον· ὃν
 Νουμήνιος καλεῖ ψόρον οὕτως·

ἢ ψόρον ἢ σάλπας ἢ αἰγιαλῆα δράκοντα.

ΜΟΡΜΥΡΟΣ. τροφιμώτατος, ὥς φησιν Ἰκέσιος.
 Επίχαρμος δ' ἐν Ἡβας γάμῳ μύρμας αὐτοὺς ὀνο-
 μάζει, εἰ μὴ διάφοροι τὴν φύσιν εἰσὶν. γράφει δ'
 οὕτως

καὶ¹ χελιδόνες τε μύρμαι² θ', οἳ τε³ κολιᾶν⁴ μέζονες
 ἐντί.

Δωρίων δ' ἐν τῷ περὶ ἰχθύων μορμύλους αὐτοὺς
 f καλεῖ. Λυγκεὺς δ' ὁ Σάμιος ἐν τῇ ὀψωνητικῇ
 τέχνῃ, ἣν προσεφώνησέ τινα τῶν ἐταίρων δυσώνη,⁵
 φησὶν “ οὐκ ἄχρηστον δὲ πρὸς τοὺς ἀτενίζοντας
 καὶ μὴ συγκαθιέντας τῇ τιμῇ καὶ τὸ κακῶς λέγειν
 παρεστηκότα⁶ τοὺς ἰχθύας, ἐπαγόμενον Ἀρχέ-
 στρατον τὸν γράψαντα τὴν Ἡδυπάθειαν ἢ τῶν
 ἄλλων τινὰ ποιητῶν καὶ λέγοντα τὸ μέτρον·

μόρμυρος αἰγιαλεὺς κακὸς ἰχθύς οὐδέ ποτ' ἐσθλός.
 114 καὶ “ τὴν ἀμίαν ὠνοῦ φθινοπώρου,” νῦν δ' ἐστὶν
 ἔαρ. καί·

κεστρέα τὸν θαυμαστὸν ὅταν χειμῶν ἀφίκηται,
 νῦν δ' ἐστὶ θέρος· καὶ πολλὰ τῶν τοιούτων. ἀπο-

¹ καὶ added from 321 a.

² μυρμαί AC; cf 321 a.

in the work *Pertaining to Animals*,^a writes: "Fishes with spotted tail-fins are the black-tail and the sarg, marked with many stripes, that is, many black stripes." The fish called *psyrus* is like the black-tail, according to Speusippus in the second book of *Similars*. Numenius^b calls it *psorus*, thus "Or a psorius or salpas, or serpent of the shore."

The Mormyre.—Very nourishing, according to Hicesius Epicharmus, in *The Marriage of Hebe*,^c calls them myrms, unless these are different in character. He writes thus "Flying-fish also, and myrms, which are larger than tunnies" Dorion, in his work *On Fishes*, calls them *mormyl*. Lynceus of Samos says in his *Treatise on Marketing*,^d addressed to one of his friends who had difficulties when going to market: "You will find it useful, when standing at the fish-booths and facing the market-men, who with stony glare refuse to come down in their price, to abuse their fish roundly, quoting Archestratus, the author of *High Living*,^e or one of the other poets, and reciting his verse: 'The mormyre of the shore is a poor fish, and never good for anything' Or again ^f 'Buy the amia in the autumn'—it is spring now! And again ^g 'The mullet, wonderful when winter comes'—but now it is summer. And many remarks

^a p. 297 Rose.

^b Frag. 14 Birt.

^c Kaibel 102; Athen. 321 a.

^d Cf. 228 c.

^e Frag. 31 Ribbeck 52 Brandt.

^f Frag 7 Ribbeck 35 Brandt, Athen. 278 a-b.

^g Frag. 26 Ribbeck 44 Brandt, cf. Athen. 307 b.

³ θ', οἷ τε Ahrens: τοί τε A

⁴ κοιλίαν Casaubon: κοιλίαν AC.

⁵ δυσώνη Schweighauser (cf. 228 c): δύσωνι ἢ ζήνωνι A.

⁶ Coraes: παρεστηκότας AC.

σοβήσεις γὰρ πολλοὺς τῶν ὠνουμένων καὶ προσ-
εστηκότων. τοῦτο δὲ ποιῶν ἀναγκάσεις τὸ σοὶ
δοκοῦν λαβεῖν αὐτόν.”

ΝΑΡΚΗ. Πλάτων ἢ Κάνθαρος ἐν Συμμαχία·

νάρκη γὰρ ἐφθῇ¹ βρῶμα χάριεν γίγνεται

ὁ δὲ φιλόσοφος Πλάτων ἐν Μένωνί φησι “ τῇ
θαλαττία νάρκῃ· καὶ γὰρ αὕτη τὸν πλησιάζοντα
ναρκᾶν ποιεῖ.” ἢ δὲ κλήσις αὐτῆς καὶ παρ’
b Ὀμήρῳ·

νάρκησε δὲ χεὶρ ἐπὶ καρπῷ

Μένανδρος δ’ ἐν Φανίῳ² διὰ τοῦ ᾱ ἔφη·

ὑπελήλυθέν τέ μου

νάрка τις ὅλον τὸ δέρμα,

μηδενὸς τῶν παλαιῶν οὕτω κεχρημένου. Ἰκέσιος
δὲ φησιν ἀτροφωτέραν καὶ ἀχυλοτέραν αὐτὴν
εἶναι ἔχειν τε χονδρῶδές τι διακεχυμένον, εὐ-
στόμαχον πάνυ. Θεόφραστος δ’ ἐν τῷ περὶ τῶν
φωλεονόντων διὰ τὸ ψυχὸς φησι τὴν νάρκην κατὰ
γῆς δύεσθαι. ἐν δὲ τῷ περὶ τῶν δακέτων καὶ
c βλητικῶν διαπέμπεσθαι¹ φησι τὴν νάρκην τὴν ἀφ’
αὐτῆς δύιαμιν καὶ διὰ τῶν ξύλων καὶ διὰ τῶν
τριοδόντων, ποιοῦσαν ναρκᾶν τοὺς ἐν χεροῖν
ἔχοντας. εἶρηκε δὲ τὴν αἰτίαν Κλέαρχος ὁ Σολεὺς
ἐν τῷ περὶ νάρκης, ὅπερ μακρότερα ὄντα ἐπι-
λέλῃσμαι, ὑμᾶς δὲ ἐπὶ τὸ σύγγραμμα ἀναπέμπω
ἐστὶ δ’ ἢ νάρκη, ὥς φησιν Ἀριστοτέλης, τῶν
σελαχωδῶν καὶ τῶν σκυμνοτοκούντων. θηρεύει
d δ’ εἰς τροφήν ἑαυτῆς τὰ ἰχθύδια προσαπτομένη καὶ

¹ ἐφθῇ Bentley: ἐφη Α.

² Φανίῳ Schweighauser: φανωι Α

like that. For you will scare away many customers and bystanders, and by doing that will compel the dealer to accept your own terms."

The Electric Ray—Plato or Cantharus in *The Alliance*^a. "For a stew made of electric ray is a nice dish." And the philosopher Plato has a phrase in *Meno*^b. "To the electric ray out of the sea; for this creature causes a numbness in anyone who touches her." And so its name^c is implied also in Homer's phrase^d: "And his hand grew numb at the wrist." Menander used the form *narca*, with an *a*, in *Phanum*^e. "And a numbness has crept all over my skin"—though none of the old writers so employed it. Hicesius says that the electric ray is rather lacking in nourishment and juiciness, having a glistly texture throughout its system, and yet it is very wholesome. Theophrastus, in *Animals Which Live in Holes*,^f says that the electric ray creeps under the earth to avoid the cold. And in his book on *Biting and Venomous Animals*,^f he declares that the electric ray can send its shock even through clubs and spearing-irons, numbing those who hold them in their hands. Clearchus of Soli states the cause in his book *On the Electric Ray*,^g but since what he says is rather long, I have forgotten it, and refer you to the treatise. The electric ray, as Aristotle^h says, belongs to the class of cartilaginous and viviparous fishes. It catches the little fishes for its food by touching them, causing them to grow numb and

^a Kock i. 640.

^b p. 80 A; *Meno* likens Socrates to the ray.

^c νάρκη, "numbness"

^d *Il.* viii. 328.

^e Kock iii. 143 Allinson 446.

^f *Frag.* 178 Wimmer.

^g *F.H.G.* ii. 324, this is the only mention of the work.

^h p. 311 Rose.

ναρκᾶν καὶ ἀκινήτίζειν ποιούσα. Δίφιλος δ' ὁ
Λαοδικεὺς ἐν τῷ περὶ τῶν Νικάνδρου Θηριακῶν
μὴ πᾶν τὸ ζῷον φησι τὴν νάρκην ἐμποιεῖν, μέρος
δὲ τι αὐτῆς, διὰ πείρας πολλῆς φάσκων ἐληλυθέναι.
ὁ δ' Ἀρχέστρατός φησι·

καὶ νάρκην ἐφθὴν ἐν ἐλαίῳ ἢ δὲ καὶ οἴνῳ
καὶ χλόῃ εὐώδει καὶ βαιῷ ξύσματι τυροῦ.

Ἀλεξίς ἐν Γαλατείᾳ·

νάρκην μὲν οὖν, ὥς φασιν, ὠνθυλευμένην
ὀπτᾶν ὅλην.

ἐν δὲ Δημητρίῳ·

ἔπειτα νάρκην ἔλαβον, ἐνθυμούμενος

οἷον δὲ γυναικὸς ἐπιφερούσης δακτύλους
ἀπαλοὺς ὑπ' ἀκάνθης μηδὲ ἐν τούτους¹ παθεῖν.

ΞΙΦΙΑΣ. τοῦτον Ἀριστοτέλης φησὶν ἔχειν τοῦ
ρύγχους τὸ μὲν ὑποκάτω μικρόν, τὸ δὲ καθύπερθεν
ὁστῶδες μέγα, ἴσον τῷ ὅλῳ αὐτοῦ μεγέθει· τοῦτο
δὲ καλεῖσθαι ξίφος· ὀδόντας δ' οὐκ ἔχειν τὸν
ἰχθύν. Ἀρχέστρατος δὲ φησιν·

ἀλλὰ λαβὲ ξιφίου τέμαχος Βυζάντιον ἐλθὼν
οὐραίου γ' αὐτὸν τὸν σφόνδυλον. ἐστὶ δὲ κεδνός

ἵκαν πορθμῷ πρὸς ἄκραισι³ Πελωριάδος προ-
βολαῖσι.⁴

τίς οὕτως τακτικὸς ἀκριβῆς ἢ τίς οὕτως κριτὴς
ὄψων ὥς ὁ ἐκ Γέλας, μᾶλλον δὲ Καταγέλας οὗτος
ποιητὴς; ὅς ἀκριβῶς οὕτως διὰ λιχνείαν καὶ τὸν

¹ τούτους AC: τούτων 107 c.

² γ' Ribbeck: τ' AC.

³ ἀκραις AC.

⁴ προβολαῖσι Ribbeck: προχοαῖσι AC.

motionless. But Diphilus of Laodicea, in his commentary on Nicander's *Theriaca*, says that not all of the creature can infect one with numbness, but only a certain part of it. He alleges that he has often experimented with it. Archestratus^a says: "And an electric ray stewed in oil, wine, fragrant herbs, with a little grated cheese." Alexis in *Galateia*^b: "The electric ray, then, so they say, is to be stuffed and baked whole." And in *Demetrius*^c: "Then I took an electric ray, being mindful that when a lady lays tender fingers upon it she must not suffer any hurt in them from its thorny touch."

The Sword-Fish.—Aristotle^d says that this fish has a snout the lower part of which is small, but the upper part is bony and large, equal to the entire length of its body; this part is called a sword. The fish has no teeth. Archestratus^e says: "But when thou comest to Byzantium, get a slice of sword-fish, the joint^f cut right from the tail. This fish is also good in the strait hard by the edge of Pelorum's jutting foreland." Who is such a careful tactician or critic of a menu as this poet from Gela, or rather Catagela^g? So diligently, to satisfy his dainty

^a Frag. 33 Ribbeck 48 Brandt.

^b Kock II. 311.

^c *Ibid.* 314; cf Athen 107 c, where the lines are ascribed to Alexis's *Crateias*

^d p. 311 Rose.

^e Frag. 34 Ribbeck 40 Brandt.

^f See 306 f note f.

^g The joke is borrowed from Aristoph *Ach.* 606. Gela (suggestive of *gelas*, "laughter"), the native city of Archestratus, in Sicily, becomes Catagela, "derision."

πορθμὸν διέπλευσε καὶ τῶν μερῶν ἐκάστου τῶν ἰχθύων τὰς ποιότητας καὶ τοὺς χυμοὺς διὰ τὴν λιχνείαν ἐξήτασεν, ὥς τινα πραγματείαν βιωφελῇ καταβαλλόμενος.

- 5 ΟΡΦΩΣ. καλεῖται δὲ καὶ ὀρφός, ὡς Πάμφιλος. Ἀριστοτέλης δ' ἐν πέμπτῳ ζώων μορίων ταχείαν λέγων γίνεσθαι τοῖς ἰχθύσι τὴν αὔξησιν, καὶ ὀρφώς, φησὶν, ἐκ μικροῦ γίνεται μέγας ταχέως. ἐστὶ δὲ καὶ σαρκοφάγος καὶ καρχαρόδους, ἔτι δὲ καὶ μονήρης. ἴδιον δ' ἐν αὐτῷ ἐστὶ τὸ τοὺς θορικοὺς πόρους μὴ εὐρίσκεσθαι καὶ τὸ δύνασθαι πολὺν χρόνον ζῆν μετὰ τὴν ἀνατομήν. ἐστὶ δὲ καὶ τῶν φωλευόντων ἐν ταῖς χειμεριωτάταις
 6 ἡμέραις χαίρει τε πρόσγειος μᾶλλον ὢν ἢ πελάγιος. ζῇ δ' οὐ πλέον δύο ἐτῶν. μνημονεύων δ' αὐτοῦ Νουμήνιος φησι·

τοῖσί κεν εὐμαρέως θαλάμης ἄπο μακρὸν αἰέροις
 σκορπίον ἢ ὀρφὸν περιτρηχέα· τῶν γὰρ ἐπ'
 ἄκρης . . .

καὶ πάλιν·

γλαύκους ἢ ὀρφῶν ἔναλον γένος ἢ ἐμελάγχρουν
 κόσσυφον.

Δωρίων δὲ τὸν νέον φησὶν ὀρφὸν ὑπ' ἐνίων καλεῖσθαι ὀρφακίνην. Ἀρχιππος δ' ἐν Ἰχθύσιν·

ἱερεὺς γὰρ ἦλθ' αὐτοῖσιν ὀρφώς του θεῶν.

Κρατῖνος δ' Ὀδυσσεῦσι·

τέμαχος ὀρφῶ¹ χλιαρόν.

Πλάτων Κλεοφῶντι·

appetite, did he even sail through the strait,^a and put to the test the qualities and flavours of the parts of every fish because of that appetite, with the idea of laying the foundation of a work which should be useful in men's lives.

The Sea-perch —It is called both orphôs and orphos, according to Pamphilus Aristotle, in the fifth book of *The Parts of Animals*,^b says that the growth of all fish is rapid, but the sea-perch in particular, he says, from a small fish quickly becomes large. It is both carnivorous and jagged-toothed, besides being solitary. A peculiarity of the fish is that no seminal ducts are found in it, and it stays alive a long time after dissection. It belongs to the class which live in holes during the most wintry days, and likes grounds close to shore rather than in deep seas. It does not live more than two years. Mentioning it, Numenius^c says: "With this bait you can easily take from its lair the long sculpin or the prickly perch; for at the top of their . . ." And again^d: "Grey-fishes, or the race of sea-perch in the waters, or dark-skinned blackbird." Dorion says that the young sea-perch is by some called orphacinê. Aichippus has orphôs in *The Fishes*^e: "For a priest of one of the gods came to them—a sea-perch he was." Cratinus in *The Odysseis*^f: "A hot slice of sea-perch." Plato

^a The Bosphorus, cf. 116 f, 278 d

^b *Hist. An.* 543 a 30, p. 313 Rose.

^c Frag. 7 Birt, supply perhaps "head" and "back," assuming that mention of their spiny fins followed.

^d Frag. 17 Birt; Athen. 305 c, 321 b.

^e Kock 1 682.

^f *Ibid.* 59

c σὲ γάρ, γραῦ, συγκατώκισεν πατρὰν
ὀρφῶσι¹ σελαχίοις τε καὶ φάγροις βοράν.

Ἀριστοφάνης Σφηξίν·

ἦν μὲν ὠνήται τις ὀρφῶς, μεμβράδας δὲ μὴ
ῥέλλῃ.

τὴν μέντοι ἐνικὴν εὐθειαν ὀξυτόνως προφέρονται
Ἀττικοί. Ἄρχιππος Ἰχθύσιν, ὡς πρόκειται. τὴν
δὲ γενικὴν² Κρατῖνος Ὀδυσσεύσι· “τέμαχος ὀρφῶ
χλιάρόν”

οἰκτῆρος. Δωρίων ἐν τῷ περὶ ἰχθύων τοὺς
ὀρκύνους ἐκ τῆς περὶ Ἡρακλέους στήλας θαλάσσης
d περαιουμένους εἰς τὴν καθ’ ἡμᾶς ἔρχεσθαι θάλασσαν·
διὸ καὶ πλείστους ἀλίσκεσθαι ἐν τῷ Ἰβηρικῷ
καὶ Τυρρηνικῷ πελάγει· κἀντεῦθεν κατὰ τὴν ἄλλην
θάλασσαν διασκίδνασθαι. Ἰκέσιος δὲ τοὺς μὲν
ἐν Γαδείροις ἀλισκομένους πιμελεστέρους εἶναι,
μετὰ δὲ τούτους τοὺς ἐν Σικελίᾳ. τοὺς δὲ πόρρω
Ἡρακλείων στηλῶν ἀλιπεῖς διὰ τὸ πλείονα τόπον
ἐκνενῆχθαι. ἐν Γαδείροις μὲν οὖν τὰ κλειδιά καθ’
αὐτὰ ταριχεύεται, ὡς καὶ τῶν ἀντακαίων αἱ
e γνάθοι καὶ οὐρανίσκοι καὶ οἱ λεγόμενοι μελανδρύαι³
ἐξ αὐτῶν ταριχεύονται Ἰκέσιος δὲ φησὶ τὰ
ὑπογάστρια αὐτῶν λιπαρὰ ὑπάρχοντα τῇ εὐστομίᾳ
πολὺ διαλλάσσειν τῶν ἄλλων μερῶν, τὰ δὲ κλειδιά
εὐστομώτερα εἶναι τούτων.

ΟΝΟΣ καὶ ΟΝΙΣΚΟΣ. ὄνος, φησὶν Ἀριστοτέλης
ἐν τῷ περὶ ζωικῶν, ἔχει στόμα ἀνερρωγὸς ὁμοίως

¹ ὀρφῶσι Beigk: ὀρφοῖσι AC

² δὲ γενικὴν Musuius: δὲ γε γενικὴν A.

³ Casaubon: μελανυδρύαι AC.

in *Cleophon*^a: "He has brought you down here to live, you old hag, and be rotten food for sea-perches and sharks and breams to devour." Aristophanes in *The Wasps*^b: "If he tries to buy sea-perches and refuses to take sardines." The nominative singular is pronounced as an oxytone in Attic Greek. Thus Archippus in *The Fishes*, cited above^c. Cratinus has the genitive, also oxytone, in *The Odysseis*^d. "A hot slice of sea-perch (*οιφθό*)"

The Horse-mackerel^e—Dorion, in his work *On Fishes*, says that the horse-mackerels made their way from the ocean at the Pillars of Heracles clear through to our own sea^f, hence a great many are caught in the Spanish and Etruscan seas; from there they disperse to other parts. Hicesius says that those which are caught at Cadiz are fatter, and next to them in merit are those caught in Sicily. But those which are found a great distance from the Pillars of Heracles are wanting in fat because they have swum over a wider space. Now in Cadiz the shoulder-bones^g are preserved separately, just as in the case of sturgeons the jaws and the roofs of the mouth and the so-called 'heart-of-oak'^h are cut from them and preserved. But Hicesius declares that the belly-pieces taken from them are fatty and far superior in taste to the other parts; but the shoulder-bones have a better taste than these.

*The Onus and the Oniscus*ⁱ—The cod, says Aristotle in his work *Pertaining to Animals*,^j like the dog-fishes,

^a Kock i. 616, cf. Athen 327 d.

^b l. 493.

^c Kock i. 682.

^d *Ibid.* 59.

^e Again the tunny¹. See p. 361 note a.

^f The Mediterranean. ^g See 303 b note c. ^h See 121 b.

ⁱ Commonly identified as a *Gadus*, or cod. See 118 c, 312 d note h, and below in f. ^j p. 311 Rose.

τοῖς γαλεοῖς· καὶ οὐ συναγελαστικός. καὶ μόνος οὗτος ἰχθύων τὴν καρδίαν ἐν τῇ κοιλίᾳ ἔχει καὶ ἐν τῷ ἐγκεφάλῳ λίθους ἐμφερεῖς μύλαις. φωλεύει τε μόνος ἐν ταῖς ὑπὸ κύνα θερμοτάταις ἡμέραις, f τῶν ἄλλων ταῖς χειμεριωτάταις φωλευόντων. μνημονεύει δ' αὐτῶν Ἐπίχαρμος ἐν Ἡβας γάμῳ

μεγαλοχάσμονας τε χάννας κῆκτραπελογάστορας¹ ὄνους.

διαφέρει δ' ὄνος ὀνίσκου, ὥς φησι Δωρίων ἐν τῷ περὶ ἰχθύων γράφων οὕτως “ὄνος, ὃν καλοῦσιν² τινες γάδον· γαλλερίας,³ ὃν καλοῦσιν τινες ὀνίσκον τε καὶ μάξεινον.⁴” Εὐθύδημος δ' ἐν τῷ περὶ ταρίχων “οἱ μὲν βάκχον, φησί, καλοῦσιν, οἱ δὲ γελαρίην,⁵ οἱ δὲ ὀνίσκον.” Ἀρχέστρατος δὲ φησι·

16 τὸν δ' ὄνον Ἀνθηδών,⁶ τὸν καλλαρίαν καλέουσιν, ἐκτρέφει εὐμεγέθη, σομφὴν δ' ἄρ' ἔχει⁷ τινὰ σάρκα

καῶλως⁸ οὐχ ἡδεῖαν ἔμοιγ', ἄλλοι δὲ λίην νιν αἰνοῦσιν⁹. χαίρει γὰρ ὁ μὲν τούτοις, ὁ δ' ἐκείνοις.

ΠΟΥΛΥΠΟΥΣ. ΠΟΥΛΥΠΟΔΟΣ. οὕτως φασὶν οἱ Ἀττικοί (ὥς καὶ Ὀμηρος

ὥς δ' ὅτε πούλυποδος θαλάμης ἐξελκομένοιο)

ἀνάλογον παρὰ τὸ πούς γὰρ γέγονεν τὴν δὲ αἰτιατικὴν πούλυπουν φασὶν, ὥς Ἀλκίνουν καὶ Οἰδίπουν καὶ τρίπουν δὲ λέβητα Αἰσχύλον εἰ- b ρηκέναι ἐν Ἀθάμαντι ἀπὸ ἀπλοῦ τοῦ πούς ὥς

¹ Schweighauser (cf Clem Alex Paed. 11 18): σκῆπτρα-πελογαστορας A ² καλέουσι AC.

³ Meineke: γαλλερίδας AC. ⁴ μυξίνον C. ⁵ γαλλερίην C.

⁶ Ἀνθηδών Casaubon. ἀνοηδων A.

⁷ δ' ἄρ' ἔχει Ribbeck: δὲ τρίφει A.

has a widely gaping mouth, and is not gregarious. This is the only fish in which the heart is contained in the belly, and in its brain it has stones resembling millstones. Also it is the only fish that lives in holes during the hottest dog-days, whereas all the others seek holes during the most wintry days. Epicharmus mentions them in *The Marriage of Hebe*^a. "Wide-gaping cannas and cods with extraordinary paunches" But the onus, according to Dorion in his work *On Fishes*, differs from the oniscus. He writes. "Onus, which some call gadus, gallerias, which some call oniscus and maxeinus^b" Euthydemus, in his work *On Salt Meats*, says "Some call it bacchus, some gelaries,^c and some, oniscus" Archestratus^d says: "As for the cod, which they call callarias, Anthedon nurtures it to a goodly size, but it has, after all, a rather spongy meat, and is in general not pleasant, at least to me, yet others praise it very highly; for one man likes this, another likes that"

The Polyp, genitive *poulypodos* —The Attic Greeks say *poulypous* (*sic*) by analogy. So also does Homer^e: "As when a polyp (*poulypous*) is drawn out of its lair." For it comes from *pous* (foot) For the accusative they say *poulypoun*, like *Alcinoun* and *Oedipoun*. So also it is said that Aeschylus has *tripoun*, meaning cauldron, in *Athamas*,^f from the

^a Kabel 102; Athen 327 f.

^b Maxeinus appeared as myxinus, "slime-fish," 306 e, but cf. 332 b. See critical note.

^c Cf. also chellaries, 118 c. See critical note

^d Frag 35 Ribbeck 14 Brandt.

^e *Od* v. 432.

^f *T.G.F.*² 3; Athen 37 f.

⁸ Coraes: αλωσ AC.

⁹ ἄλλοι δ' αἰνοῦσιν Heringa: ἀλλ' ὑδαίνουσιν A ἀλλ' οἰδαίνουσιν C. δὲ λίην νιν added by Stadtmüller.

νοῦς. τὸ δὲ πώλυπον λέγειν Αἰολικόν¹. Ἀττικοὶ
γὰρ πουλύπουν λέγουσιν. Ἀριστοφάνης Δαιδάλῳ·

καὶ ταῦτ' ἔχοντα² πουλύπους καὶ σηπίας.

καὶ πάλιν·

τὸν πουλύπουν μοι ἔθηκε

καὶ πάλιν·

πληγαὶ³ λέγονται πουλύπου πιλουμένου.

Ἀλκαῖος Ἀδελφαῖς μοιχευομέναις·

ἡλίθιον εἶναι νοῦν τε πουλύποδος ἔχειν.

Ἀμεψίας Κατεσθίοντι·

δεῖ μὲν, ὥς ἔοικε, πολλῶν πουλύπων.⁴

c Πλάτων Παιδίῳ⁵.

ὥσπερ τοὺς πουλύποδας⁶ πρώτιστα σέ.

Ἀλκαῖος·

ἔδω δ' ἐμαυτὸν ὥς⁷ πουλύπους.

οἱ δὲ πουλύποδα προφέρονται ἀνάλογον τῷ πούς
ποδὸς ποδὶ πόδα. Εὐπολὶς Δήμοις

ἀνὴρ πολίτης πουλύπους ἐς τοὺς τρόπους

Διοκλῆς δ' ἐν α' Ὑγιεινῶν “ τὰ δὲ μαλάκια,
φήσί, πρὸς ἡδονὴν καὶ πρὸς τὰ ἀφροδίσια· μάλιστα
δὲ οἱ πουλύποδες.” ἱστορεῖ δ' Ἀριστοτέλης τὸν

¹ Δωρικόν? Cf. 318 f.

² καὶ ταῦτ' ἔχοντα 323 c: ταῦθ' ἐκόντα A.

³ Casaubon: πηγαὶ AC.

⁴ πολύπων A.

⁵ Casaubon: παιδὶ A elsewhere Παιδαρίῳ.

⁶ πολύποδας A.

⁷ ὥς deleted by Nauck.

simple form *pous*, like *nous* (mind). But to say *pôlypon* for the accusative is Aeolic, since Attic writers say *poulypoun*. Aristophanes in *Daedalus*^a: "Although he had these, *poulypous* and cuttle-fishes." Again: "He laid the *polypoun* before me" And again: "Twice seven poundings of the beaten *poulypous*, as the proverb goes,"^b Alcaeus in *Sisters Seduced*^c: "To be a simpleton and have the sense of a *poulyp*." Ameipsias in *The Devourer*^d: "We need a lot of *poulyps*, that is plain." Plato, in *The Baby*^e. "Like the *poulyps*, you first of all" Alcaeus^f. "I, like a *poulyp*, eat myself." But others decline the words *poulypous* like *pous* (foot), *podos*, *podī*, *poda*^g Eupolis in *The Demes*^h. "A citizen who is a very *poulyp* in his ways."ⁱ

Diocles, in the first book of his *Hygiene*,^j says: "The molluscs incite to pleasure and desire, especially *polyps*." Aristotle^k records that the *polyp* has

^a Kock i. 436; [•] Athen. 323 c. The quotations illustrate *poulypous* acc. plur., *poulypoun* acc. sing., *poulypou* gen. sing.

^b "Twice seven" is supplied from Zenobius, iii 24. The *polyp* (ὑπερπόδι in Modern Greek) must be beaten to make it tender; cf 317 b. So in the southern United States, the negro cook gives her "beaten bread" forty pats to make it light

^c Kock i. 756, here the gen. sing. is *poulypodos*

^d Kock i. 671; an example of the gen. plur. *poulypôn*.

^e Kock i. 626; example of acc. plur. *poulypodas*.

^f *Ibid.* 764; but see *P.L.G.*⁴ iii. 194, where the lyric poet Alcaeus is supposed to be the author. As the very doubtful quotation stands, it exemplifies nom. sing. *poulypous*. See critical note.

^g sc. "and not like *nous*, *nou*, *noun* (mind)." These examples are not arranged systematically.

^h Kock i. 284.

ⁱ Cunning and evasive; below 316 f.

^j 171 Wellman.

^k p. 317 Rose.

πολύποδα ἔχειν πόδας ὀκτώ, ὧν τοὺς μὲν ἄνω
 δύο καὶ κάτω ἐλαχίστους, τοὺς δ' ἐν μέσῳ μεγί-
 στους ἔχειν δὲ καὶ κοτυληδόνας δύο, αἷς τὴν
 d τροφὴν προσάγεσθαι τοὺς δ' ὀφθαλμοὺς ἐπάνω
 τῶν ἄνω¹ δύο ποδῶν· τὸ δὲ στόμα καὶ τοὺς ὀδόντας
 ἐν μέσοις τοῖς ποσὶ ἀναπτυχθεῖς δὲ ἐγκέφαλον
 ἔχει διμερῇ. ἔχει δὲ καὶ τὸν λεγόμενον θολόν, οὐ
 μέλανα καθάπερ σηπία ἀλλ' ὑπέρυθρον, ἐν τῷ
 λεγομένῳ μήκωνι. ὁ δὲ μήκων κεῖται ἐπάνω τῆς
 κοιλίας οἷονεὶ κύστις. σπλάγχχνον δ' οὐκ ἔχει
 ἀναλογοῦν. τροφῇ δὲ χρῆται ἔστιν ὅτε καὶ τοῖς
 τῶν κογχυλίων σαρκιδίοις, τὰ ὄστρακα ἐκτὸς τῶν
 e θαλαμῶν ρίπτων ὅθεν διαγινώσκουσιν οἱ θηρεύον-
 τες ὀχεύει δὲ συμπλεκόμενος καὶ πολὺν χρόνον
 πλησιάζει διὰ τὸ ἄναιμος εἶναι τίκτει δὲ διὰ τοῦ
 λεγομένου φυσητήρος, ὅς ἐστι πόρος τῷ σώματι.
 καὶ τίκτει ὥα βοτρυδὸν λέγουσι δὲ καὶ ὡς ἂν
 ἀπορήσῃ τροφῆς² αὐτὸν κατεσθίει ὧν εἷς ἐστι
 καὶ ὁ κωμωδιοποιὸς Φερεκράτης οὗτος γὰρ ἐν
 τοῖς ἐπιγραφομένοις Ἀγρίοις φησίν·

ἐνθρύσκοισι καὶ βρακάνοις
 καὶ στραβήλοισι ζῆν ὁπόταν δ'
 ἦδη πεινώσιν σφόδρα
 f ὥσπερ³ τοὺς πουλύποδας⁴
 . . . νύκτωρ περιτρώ-
 γειν αὐτῶν τοὺς δακτύλους;

καὶ Δίφιλος ἐν Ἐμπόρῳ·

πουλύπους

ἔχων ἀπάσας ὀλομελεῖς τὰς πλεκτάνας.

B. οὐ περιβεβρωκὼς αὐτόν⁵ ἐστι, φίλτατε.

τοῦτο δ' ἐστὶ ψεῦδος. ὑπὸ γὰρ τῶν γόγγρων διω-

eight feet, of which the two upper and lower ^a are smallest, while those in the middle are largest, it also has two suckers by which its food is drawn in; two eyes above the two front feet, the mouth and teeth in the centre, between the feet. Dissection discloses that it has a bipartite brain. It also has the well-known dark juice, not black like that of the sepia, but reddish, contained in what is known as the poppy. This ink-bag, resembling a bladder, is situated above the stomach. It has no corresponding gut. As food it sometimes uses the tiny flesh-parts of shell-fish, throwing the shells outside its lairs; from this habit the fishermen detect its presence. Generation takes place by embrace, and coition lasts a long time because the creature has no blood. It spawns through the so-called blow-pipe, which is a tube in its body. The eggs thus spawned are in clusters. They say that whenever it lacks food it eats itself. One of these authorities is the comic poet, Pherecrates. He, namely, in the play entitled *Savages*,^b says. "What! Live on cheivil, wild herbs, and shrivelled olives, and when their hunger becomes so very extreme, then, like the polyps, gnaw at night their own fingers?" And Diphilus in *The Merchant*^c "A. He's a polyp, that has all its feelers whole. B. You mean, dear friend, that he hasn't gnawed himself off." But this notion is false. For it is

^a O₁, front and rear.^b Kock i 149.^c Kock ii 551 See 226 e note c¹ *ἀνω* added by Gulick: *ἐπάνω τῶν ὀδόντων* Rose.² *ὅτι* after *τροφῆς* in A (not C) deleted by Dindorf.³ Musurus: *ὡς περὶ* A.⁴ *πολύποδας* A.⁵ Schweighauser: *ἐαυτὸν* AC.

όμενος τοὺς πόδας ἀδικεῖται. λέγεται δ' ὡς, ἄν
 ις ταῖς θαλάμαις αὐτοῦ ἄλλας ὑποσπείρη, εὐθέως
 ξέρχεται ἱστορεῖται δὲ καὶ ὅτι φεύγων διὰ τὸν
 ὄβον μεταβάλλει τὰς χροάς καὶ ἐξομοιοῦται τοῖς
 ὁποῖς ἐν οἷς κρύπτεται, ὡς καὶ ὁ Μεγαρεὺς
 Διογνὶς φησιν ἐν ταῖς ἐλεγείαις·

πουλύπου ὀργὴν ἴσχε πολυπλόκου, ὃς ποτὶ πέτρῃ
 τῇ προσομιλήσῃ τοῖος ἰδεῖν ἐφάνη.

ἰμοίως ἱστορεῖ καὶ Κλέαρχος ἐν δευτέρῳ περὶ
 ταροιμιῶν παρατιθέμενος τάδε τὰ ἔπη, οὐ δηλῶν
 ὅτου ἐστί·

πουλύποδός μοι, τέκνον, ἔχων νόον, Ἀμφίλοχ'
 ἦρως,

τοῖσιν ἐφαρμόζου¹ τῶν κεν κατὰ δῆμον ἱκηαι.²

“περὶ δὲ Τροιζῆνα τὸ παλαιόν,” φησὶν ὁ αὐτὸς
 Κλέαρχος, “οὔτε τὸν ἱερὸν καλούμειον πουλύπου
 οὔτε τὸν κωπηλάτην πουλύπου³ νόμιμον ἦν θηρεύειν,
 ἀλλ' ἀπείπον τούτων τε καὶ τῆς θαλαττίας χελώνης
 μὴ ἄπτεσθαι ὁ δὲ πουλύπους ἐστὶ συντηκτικός
 καὶ λίαν ἀνόητος· πρὸς γὰρ τὴν χεῖρα τῶν διωκόν-
 των βαδίζει καὶ διωκόμενος ἔστιν ὅτε οὐχ ὑποχωρεῖ
 συντήκοιται δ' αὐτῶν αἱ θήλειαι μετὰ τὸν τόκον
 καὶ παρίενται· διὸ καὶ ῥαδίως ἀλίσκονται. ἐωρά-
 θησαν δὲ ποτε καὶ ἐπὶ τὸ ξηρὸν ἐξιόντες, μάλιστα
 δὲ πρὸς τὰ τραχέα τῶν χωρίων· φεύγουσι γὰρ τὰ
 λεῖα. καὶ χαίρουσι δὲ τῶν φυτῶν⁴ ταῖς ἐλαίαις καὶ
 πολλάκις εὗρίσκονται ταῖς πλεκτάναις περιειλη-
 φότες τὸ στέλεχος.” (ἐφωράθησαν δὲ καὶ συκέαις
 προσπεφυκυῖαις τῇ θαλάσῃ προσπλεκόμενοι καὶ

¹ ἐφαρμόζου C: ἐφαρμόζων A: ἐφαρμόζειν Antigonus Caryl-
 tius 25.

hunted by conger-eels and has its feet injured by them. It is also said that if you drop salt on its lurk-hole, it will immediately come out. Further, it is recorded that when it runs away in fear it changes colour, taking on the same hues as the places in which it hides. Hence the Megarian Theognis says in his elegiac verses ^a "Hold fast to the ways of the polyp, which appears to the eye like the rock to which it clings." Clearchus records the like in the second book of his work *On Proverbs*,^b citing the following verses without disclosing their author: "With the cunning of the polyp, my son, mighty Amphilocho, adapt thyself to the people into whatsoever country thou come." Clearchus also says that "in Troezen, in the old times, it was not lawful to catch either the sacred polyp, as it was called, or the nautilus-polyp, but they forbade touching them, and the sea tortoise as well. The polyp is easily liquefied,^c also very stupid; for it goes up to the hand of its pursuers and sometimes, when pursued, it does not retreat. The females liquefy after spawning and grow weak, hence they are easily caught. They have even been seen at times to come out on the shore, especially in rocky places; for they avoid smooth ground. They even like plants, such as olives, and are found with their tentacles grasping the stalk." (They have also been caught closely entwined with fig-trees which grow near the water,

^a vs. 215; advice given to Cyrus.

^b *F.H.G.* ii. 318.

^c By the beating necessary to make it tender, 316 b.

² τῶν . ἱκηαι Antig.: ὧν καὶ (κε C) δῆμον ἱκηαι A.

³ πολύπουον deleted as a gloss by Kaibel. But ἁωπηλάτης is adjectival, corresponding to τὸν ἱερδν

⁴ καὶ after φντῶν in A (not C) deleted by Kaibel.

τῶν σύκων ἐσθίοντες, ὥς φησι Κλέαρχος ἐν τῷ περὶ τῶν ἐν τῷ ὑγρῷ) “ἐστὶ δὲ δείγμα τοῦ ἡδεσθαι αὐτοὺς τῇ ἐλαίᾳ καὶ τοῦτο· ἐάν τις κλάδον τοῦ φυτοῦ τούτου καθῇ εἰς τὴν θάλασσον καθ’ ἣν εἰσι πουλύποδες καὶ μικρὸν ἐπίσχη, ἀπονητὶ ἀνέλκει τῷ κλάδῳ περιπλεκομένους ὅσους ἐθέλει. ἔχουσι δὲ τὰ μὲν ἄλλα μέρη ἰσχυρότατα, τὸν δὲ τράχηλον ἀσθενῆ.”

Λέγεται δ’ αὐτῶν τὸν ἄρρενα ἔλκειν¹ αἰδοιωδές τι ἐν μιᾷ τῶν πλεκτανῶν ἐν ἣ αἱ δύο μεγάλαι κοτυληδόνες εἰσίν. εἶναι δὲ τοῦτο νευρώδες μέχρι εἰς μέσσην τὴν πλεκτάνην ἅπαν προσπεφυκός ἐν δὲ πέμπτῳ μορίῳ φησὶν Ἀριστοτέλης “πουλύπους ὀχεύει τοῦ χειμῶνος καὶ τίκτει τῷ ἔαρι. φωλεύει δὲ ἐπεὶ δύο μῆνας ἐστὶ δὲ πολύγονον τὸ ζῶον. διαφέρει δὲ ὁ ἄρρην τῆς θηλείας τῷ τε τὴν κεφαλὴν ἔχειν προμηκεστέραν καὶ τὸ καλούμενον ὑπὸ τῶν ἀλιέων αἰδοῖον ἔχειν ἐν τῇ πλεκτάνῃ ἐπωάζει δὲ ὅταν τέκη διὸ καὶ χεῖριστοὶ εἰσι κατὰ τὸν χρόνον τοῦτον. ἀποτίκτει δ’ ὁ μὲν πουλύπους ἢ εἰς θαλάμᾳς ἢ εἰς κεράμιον ἢ τι ἄλλο τοιοῦτο κοῖλον. καὶ μεθ’ ἡμέρας πεντήκοντα ἐκ τῶν ὥων πουλυπόδια ἐξέρπει ὥσπερ τὰ φαλάγγια πολλά ὁ δὲ θῆλυς πουλύπους ὅτε μὲν ἐπὶ τοῖς ὥοις, ὅτε δ’ ἐπὶ τῷ στόματι προκάθηται τῆς θαλάμης, τὴν πλεκτάνην ἐπέχων.” Θεόφραστος δ’ ἐν τῷ περὶ τῶν μεταβαλλόντων τὰς χροᾶς τὸν πολύποδά φησι τοῖς πετρώδεσι μάλιστα μόνοις συνεξομοιοῦσθαι, τοῦτο ποιοῦντα φόβῳ καὶ φυλακῆς χάριν. ἐν δὲ τῷ περὶ τῶν ἐν τῷ ξηρῷ διατριβόντων ζώων οὐδέχεσθαί φησι τοὺς πολύποδας τὴν θάλατταν. ἐν

¹ ἔχειν Basle edition (from Aristotle).

and eating figs, as Clearchus says in his book *On Water Animals* ^a) "A proof of their liking for the olive is also this · if you let down a branch of this tree into the water where there are polyps, and wait a little, you will easily pull up as many as you want clinging to the branch Though the other parts are very strong, the neck is weak "

It is said that the male trails along ^b a kind of genital organ in one of the tentacles in which are the two larger suckers It is a sinewy substance adhering throughout its entire length to the tentacle as far as its middle In the fifth book of *The Parts of Animals* Aristotle ^c says "The polyp copulates in winter and spawns in the spring It lives in holes for about two months. The creature is very prolific. The male differs from the female in having a head which is more extended in length, and in having what fishermen call its male organ in one tentacle It broods upon its eggs after it spawns them, hence it is poorest at that season. The polyp drops its spawn into holes or a jar or anything else like it which is hollow. After fifty days the young polyps issue from the eggs like spiders, in great numbers. The female polyp sometimes sits over the eggs, sometimes over the mouth of its lair, with tentacles outstretched " Theophrastus, in the book *On Animals that change Colour*, ^d says that the polyp blends its colour only with that of rocky places, doing this through fear and in self-protection. In his book *On Animals living on Land* ^e he says that polyps do not take in

^a Cf 332 b-c.

^b See critical note.

^c *Hist. An.* 544 a 6, 549 b 31, 550 b 4.

^d Frag 173 Wimmer.

^e Frag. 171 Wimmer.

δὲ τῷ περὶ τῶν κατὰ τόπους διαφορῶν ὁ Θεόφραστος πολύποδας οὐ γίνεσθαι φησιν περὶ Ἑλλήσποντον ψυχρὰ γὰρ ἢ θάλασσα αὕτη καὶ ἥττον ἀλμυρά, ταῦτα δ' ἀμφότερα πολέμια πολύποδι. “ὁ δὲ ναυτίλος καλούμενος, φησὶν Ἀριστοτέλης, πολύπους μὲν οὐκ ἔστιν, ἐμφερὲς δὲ κατὰ τὰς πλεκτάνας ἔχει δὲ τὸ νῶτον ὀστρακόδερμον. ἀναδύνει δὲ ἐκ τοῦ βυθοῦ ἐφ' ἑαυτὸν ἔχων τὸ ὄστρακον, ἵνα μὴ τὴν θάλατταν ἔλκη· ἐπαναστραφεῖς δ' ἐπιπλεῖ ἄνω ποιήσας δύο τῶν πλεκτανῶν, αἱ μεταξὺ αὐτῶν λεπτὸν ὑμένα ἔχουσιν διαπεφυκότα, ὡς καὶ τῶν ὀρνίθων οἱ πόδες ὀρῶνται μεταξὺ τῶν δακτύλων δερμάτινον ὑμένα ἔχοντες· ἄλλας δὲ δύο πλεκτάνας καθίστησι εἰς τὴν θάλασσαν ἀντὶ πηδαλίων. ὅταν δέ τι προσιὸν ἴδῃ, δείσας συστέλλει τοὺς πόδας καὶ πληρώσας αὐτὸν τῆς θαλάσσης κατὰ βυθοῦ ὡς τάχος χωρεῖ.” ἐν δὲ τῷ περὶ ζωικῶν καὶ ἰχθύων “πολύπους, φησί, τις ὁ μὲν τρεψίχρως,¹ ὁ δὲ ναυτίλος”

Εἰς τὸν ναυτίλον τοῦτον φέρεται τι Καλλιμάχου τοῦ Κυρηναίου ἐπίγραμμα οὕτως ἔχον·

κόγχος ἐγώ, Ζεφυρίτι, πάλαι τέρας² ἄλλὰ σὺ
νῦν με,³

Κύπρι, Σεληναίης ἄνθεμα πρῶτον ἔχεις,
ναυτίλον ὃς πελάγεσσιν ἐπέπλεον, εἰ μὲν ἀῆται,
τείνας οἰκείων λαῖφος ἀπὸ προτόνων,
εἰ δὲ Γαληναίη, λιπαρὴ θεός, οὗλος ἐρέσσω
c ποσσὶ νιν, ὥστ' ἔργω⁴ τοῦνομα συμφέρεται,
ἔστ' ἔπεσον παρὰ θίνας Ἰουλίδας, ὄφρα γένωμαι

¹ Casaubon: τρεψίχρως AC.

² πάλαι τέρας Schneider: παλαίτερος AC.

sea-water. In the book *On Local Differences*^a he says that they are not found in the Hellespont. For the water here is cold and less salty, and both these conditions are inimical to a polyp. "The so-called nautilus," says Aristotle,^b "is really not a polyp, though having a resemblance in the tentacles. But its back is that of a testacean. It rises out of the bottom holding its shell over it that it may not take in water. It turns itself over and sails along with two of its tentacles upraised. These have a thin membrane growing between them, just as the feet of birds are seen to have a skinny membrane between the toes. It drops two other tentacles into the water, which it uses like rudders. But when it sees anything approaching, it contracts its feet, fills itself with water, and retires to the bottom with all speed." But in the work *Pertaining to Animals and Fishes* he says. "One kind of polyp is the turn-colour, another the nautilus."

There is an epigram to this nautilus circulating under the name of Callimachus of Cyrene,^c of the following tenor: "A cockle am I, Zephyritis, a portent of old. Thou, Cypris, holdest me, the nautilus, as the prime offering of Selenê; for I sailed over the seas, what time the wind blew, letting out my canvas from my own stays. But if the shining goddess of the calm prevails, then I with curling feet row, so that my name^d suits my action, until I am cast on the shores of Iulis to become thy

^a Frag. 173 Wimmer.

^b p. 320 Rose.

^c p. 56 Wilamowitz².

^d Nautilus, "sailor," or "rower"

³ με Musurus: μοι A.

⁴ ποσσί νιν, ὥστ' ἔργῳ Casaubon, Hermann: ποσσιν ἰν' ὥσπεργῳ A.

σοὶ τὸ περίσκεπτον παίγνιον, Ἀρσινόη,¹
μηδέ μοι ἐν θαλάμησιν ἔθ', ὥς πάρος (εἰμὶ γὰρ
ἄπνους),

τίκτεται νοτερῆς² ὥεον ἀλκυνόνης
Κλεινίου ἀλλὰ θυγατρὶ δίδου χάριν οἶδε γὰρ
ἔσθλα

ῥέζειν καὶ Σμύρνης ἐστὶν ἀπ' Αἰολίδος
d ἔγραψε δὲ καὶ Ποσειδίππος εἰς τὴν ἐν τῷ Ζεφυρίῳ
τιμωμένην ταύτην Ἀφροδίτην τόδε τὸ ἐπίγραμμα·
τοῦτο καὶ ἐν πόντῳ³ καὶ ἐπὶ χθονὶ τῆς Φιλ-
αδέλφου

Κύπριδος ἱλάσκεσθ' ἱερὸν Ἀρσινόης,
ἣν ἀνακοιρανέουσιν ἐπὶ Ζεφυρίτιδος ἀκτῆς
πρῶτος ὁ ναύαρχος θήκατο Καλλικράτης.
ἡ δὲ καὶ εὐπλοῖην δώσει καὶ χεῖματι μέσσω
τὸ πλατὺ λισσομένοις ἐκλιπανεῖ⁴ πέλαγος
τοῦ πολύποδος μνημονεύει καὶ ὁ τραγικὸς Ἴων
c ἐν Φοίνικι λέγων

καὶ τὸν πετραῖον πλεκτάναις ἀναιέμοσι
στρυγῶ μεταλλακτῆρα πουλύπουν χροός
εἶδη δ' ἐστὶ πολυπόδων ἐλεδώνη, πολυποδίνη,
βολβιτίνη,⁵ ὁσμύλος, ὥς Ἀριστοτέλης ἱστορεῖ καὶ
Σπεύσιππος ἐν δὲ τῷ περὶ ζῴων Ἀριστο-
τέλης μαλάκιά φησιν εἶναι πουλύποδας, ὁσμύλην,
ἐλεδώνην, σηπίαν, τευθίδα· Ἐπίχαρμος δ' ἐν
Ἦβας γάμῳ

πώλυποί τε σηπίαί τε καὶ ποταναὶ τευθίδες
χαῖ δυσώδης⁶ βολβιτὶς γραῖαί τ' ἐριθακώδεις.
f Ἀρχέστρατος δέ φησι·

πούλυποι ἐν τε Θάσῳ καὶ Καρίᾳ εἰσὶν ἄριστοι·

admired toy, Arsinoe, and no longer, as aforesaid (for my breath is spent) shall the watery halcyon's egg be laid in my chambers. Nay, give me to grace the daughter of Cleimias, for she knows how to do the right, and comes from Aeolian Smyrna." Poseidippus, also, wrote the following epigram in honour of this Aphrodite worshipped at Zephyrium. "On sea and land alike do honour to this shrine of the Cypris of Philadelphus, who is Arsinoe. She it was, ruling over the Zephyrian shore, whom the admiral Callicrates was the first to consecrate. She, moreover, will grant a fair voyage, and when the storm rages will make smooth as oil the broad sea for them that entreat her." The polyp is mentioned also by the tragedian Ion, who says in *The Phoenician*^a: "I loathe, too, the polyp, that with bloodless tentacles cleaves to the rock and changes its colour." The kinds of polyp existing are heledonê, polypodinê, bolbitinê, and osmylus, according to the account in Aristotle^b and in Speusippus. In the book *Pertaining to Animals* Aristotle says that molluscs are the polyps, the osmylê, the heledonê, the cuttle-fish, and the squid. Epicharmus, in *The Marriage of Hebe*^c: "Polyps and cuttle-fish and scudding squids, the ill-smelling bolbitis, too, and sputtering sea-crabs." Archestratus^d says: "Polyps are best in Thasos

^a T G F² 739

^b p. 300 Rose

^c Kaibel 101, Athen 323 f

^d Frag. 36 Ribbeck 53 Brandt.

¹ Ἀρσινόη *Etym. Mag.* 664. 49: ἀρσινόης A.

² τίκτεται νοτερῆς Bentley: τίκτει τ' αἰνοτέρης A.

³ Jacobs: ποταμῶ A.

⁴ Casaubon: ἐκλιμπάνει A.

⁵ Rose: βολβοτύννη A. πολυποδίνη is suspiciously like βολβιτίνη, and may have been only a dialectal variation

⁶ χά δυσώδης Casaubon. χαλυσώδεις A.

καὶ Κέρκυρα τρέφει μεγάλους πολλούς¹ τε τὸ πλῆθος.

Δωριεῖς δ' αὐτὸν διὰ τοῦ ὦ καλοῦσι πώλυπον,² ὡς Ἐπίχαρμος. καὶ Σιμωνίδης δ' ἔφη. “ πώλυπον διζήμενος.” Ἀττικοὶ δὲ πουλύπουν (ἐστὶ δὲ τῶν σελαχωδῶν· τὰ χονδρώδη δ' οὕτω λέγεται).

πουλύποδες, γαλεοὶ τε κύνες.

μαλάκια δὲ καλεῖται τὰ τευθιδώδη. σελάχια δὲ τὰ τῶν ῥινῶν³ φύλα.

119 ΠΑΓΟΥΡΟΙ. τούτων μέμνηται Τιμοκλῆς ἢ Ξέν-
αρχος ἐν Πορφύρᾳ οὕτως

εἶθ' ἀλιεύς⁴ ὦν ἄκρος σοφίαν
ἐπὶ μὲν παγούροις⁵ τοῖς⁶ θεοῖς ἐχθροῖσι καὶ
ἰχθυδίοις εὖρηκα παντοδαπὰς τέχνας,
γέροντα βούγλωπτον δὲ⁷ μὴ ταχέως πάνιν
συναρπάσομαι; καλόν γ' ἂν εἶη.

ΠΗΛΑΜΥΣ Φρύνιχος ἐν Μούσαις μνημονεύει.
Ἀριστοτέλης δ' ἐν πέμπτῳ ζώων μορίων “ αἱ
πηλαμύδες, φησί, καὶ οἱ θύννοι τίκτουςιν ἐν τῷ
Πόντῳ, ἄλλοθι δὲ οὔ.” μνημονεύει αὐτῶν καὶ
Σοφοκλῆς ἐν Ποιμέσιν

b εἶθ' ἡ πάροιχος πηλαμὺς χειμάζεται,
πάραυλος⁸ Ἑλλησποντίς, ὠραία θέρους
τῷ Βοσπορίτῃ τῷδε γὰρ θαμίζεται.

¹ μεγάλους πολλούς Schweighauser : πολλούς μεγάλους AC.

² πώλυπον Eust 1541 29. πωλύπουν A.

³ ῥινῶν Kaibel ῥινῶν AC.

⁴ οὕτως εἶθ' ἀλιεύς early edd : οὕτως ἰτ' ἀλιεύς A : οὕτως ἰτ' ἀλιεύς Meineke, Kaibel The verse is unmetrical

⁵ ἐπὶ μὲν παγούροις Herwerden : ἐν παγούροις μὲν A.

and in Caria; Corcyra, too, nourishes large ones. many in number." The Dorians pronounce the word with a long *o*, *pôlypos*, as in the example from Epicharmus. And so Simonides^a gave it: "Looking for a *pôlyp*." But the Attic dialect has *poulypos*^b (it belongs to the class of selachian fishes, those which are cartilaginous being so-called). "Poulyps, and dog-fishes too." But squid-like creatures are called molluscs. Selachians also are the tribes of file-fishes.

Hermit-Crabs—These are mentioned by Timocles or Xenarchus in *The Purple-shell*,^c thus "And so then I, a fisherman of consummate skill in my craft, have discovered all kinds of tricks for catching hermit-crabs (detestable in the sight of the gods) and little fishes, but I am not to grab with all speed this old ox-tongue^d? That would indeed be a pretty deal!"

Pelamyd Tunny.—Mentioned by Phrynichus in *The Muses*^e Aristotle, in the fifth book of *Parts of Animals*,^f says that the pelamyds and the tunnies spawn in the Black Sea, but not elsewhere Sophocles, also, mentions them in *The Shepherds*^g "There the neighbouring pelamys lives in winter, a Helle-spontian dwelling near, a delight in summer to the Bosphorite; for the fish comes often thither."

^a *P.L.G.*⁴ II. 457; see also Athen. 316 b.

^b As before noted, 316 a-c

^c Kock II 471.

^d "Ox-tongue," name of a fish (288 a-b), was a slang term also for a stupid old man.

^e Kock I 380.

^f *Hist. An.* 543 b 2.

^g *T.G.F.*² 242.

⁶ τοῖς added by Dobree

⁷ δὲ Schweighauser τὸ A

⁸ πᾶραυλος Bergk, cf. Hesych s v πᾶροιλος AC.

ΠΕΡΚΑΙ. τούτων μέμνηται Διοκλῆς καὶ Σπενσιππος ἐν δευτέρῳ Ὁμοίων, παραπλησίως εἶναι λέγων πέρκην, χάνναν, φυκίδα. Ἐπίχαρμος δὲ φησι·

κομαρίδας τε καὶ κύνας, κέστρας τε πέρκας τ' αἰόλας.

Νουμήνιος δ' ἐν Ἀλιευτικῷ·

ἄλλοτε δ' αὖ πέρκας, ὅτε δὲ στροφάδας παρὰ¹ πέτρην

c φυκίδας ἀλφειστήν τε καὶ ἐν χροιῇσιν ἐρυθρὸν σκορπίον.

ΠΕΡΚΗ. καὶ ταύτης Ἐπίχαρμος ἐν Ἡβας γάμῳ μέμνηται καὶ Σπενσιππος ἐν β' τῶν Ὁμοίων καὶ Νουμήνιος, ὧν τὰ μαρτύρια πρόκειται. Ἀριστοτέλης ἐν τῷ περὶ ζωικῶν ἀκανθοστεφῇ φησιν εἶναι καὶ ποικιλόχροα φυκίδα. τῶν δὲ γραμμοποικίλων πλαγίαις τε ταῖς ῥάβδοις κεχρημένων πέρκη καὶ παροιμία δέ ἐστιν· “ἐπεται πέρκη μελαιούρῳ”

ΡΑΦΙΔΕΣ. καὶ τούτων μέμνηται Ἐπίχαρμος λέγων·

d κῶξύρυγχοι ῥαφίδες ἵππουροί τε

Δωρίων δ' ἐν τῷ περὶ ἰχθύων “βελόνην, φησίν, ἣν καλοῦσιν ῥαφίδα” Ἀριστοτέλης δ' ἐν πέμπτῳ ζῶων μορίων βελόνην αὐτὴν καλεῖ ἐν δὲ τῷ περὶ ζωικῶν ἢ ἰχθύων ῥαφίδα αὐτὴν ὀνομάσας ἀνόδουν φησὶν αὐτὴν εἶναι. καὶ Σπενσιππος αὐτὴν βελόνην καλεῖ.

ΡΙΝΗ. Δωρίων ἐν τῷ περὶ ἰχθύων ἐν Σμύρνῃ

¹ περὶ Schweighauser

^a Kaibel 99; Athen. 323 a, c.

^b Unknown; possibly a dialect form of λάμμαροι, “lobsters,” 306 c and note g.

Perches—These are mentioned by Diocles, also by Speusippus in the second book of *Similars*, asserting that the perch, canna, and forked hake are alike. And Epicharmus^a says “Comarides^b and dog-fishes, too, hammer-fishes and speckled perch,” Numenius, in *The Art of Angling*^c. “Agam, at another time peich, at another, swirling beside^d a rock, forked hake, and labrus too, and sculpin with red skin.”

The Perch—This also is mentioned by Epicharmus in *The Marriage of Hebe*, by Speusippus in the second book of *Similars*, and by Numenius, all of whose testimony has been cited. Aristotle, in the work *Pertaining to Animals*,^e says that the forked hake is stickle-backed and has a speckled skin. So the perch is classed among those fishes marked with lines and having cross-wise stripes. There is also a proverb. “The perch follows the blacktail”^f

Needle-fishes.—These also are mentioned by Epicharmus^g in the line “And needle-fishes with sharp snouts, and horse-tails too.” Dorion, also, in his work *On Fishes*, has. “The needle, which they call the needle-fish” Aristotle, in the fifth book of *Parts of Animals*,^h calls it needle (belonê). But in *Pertaining to Animals or Fishes*ⁱ he calls it needle-fish (raphis) and says that it has no teeth. Speusippus also gives it the name belonê.

The File-shark—Dorion, in his work *On Fishes*,

^c Frag. 18 Birt; Athen. 282 a, 313 d, 320 e

^d Or “around,” see critical note.

^e p. 296 Rose

^f Cf. Matron in Athen. 135 e, also 313 d, whence it seems that the proverb refers to mixed company.

^g Kaibel 100, Athen. 304 c, 328 b.

^h *Hist. An.* 543 b 11.

ⁱ p. 296 Rose

φησὶν τὰς ῥίνας διαφόρους γίνεσθαι, καὶ πάντα δὲ τὰ σελαχώδη τὸν Σμυρναϊκὸν κόλπον ἔχειν διαφέροντα. Ἀρχέστρατος δὲ φησιν

καὶ σελάχη μέντοι κλεινὴ¹ Μίλητος ἄριστα
 3 ἐκτρέφει· ἀλλὰ τί² χρὴ ῥίνης λόγον ἢ πλατυνώτου
 λειοβάτου ποιεῖσθαι, ὁμῶς κροκόδειλον ἂν ὀπτὸν
 δαισαίμην³ ἀπ' ἱπνοῦ,⁴ τερπνὸν παίδεσιν Ἰώνων.

ΣΚΑΡΟΣ. τοῦτον Ἀριστοτέλης φησὶν καρχαρ-
 ὄδοντα εἶναι καὶ μονήρη καὶ σαρκοφάγον ἔχειν τε
 στόμα μικρὸν καὶ γλῶτταν οὐ λίαν προσπεφυκυῖαν,
 f καρδίαν τρίγωνον, ἥπαρ λευκόν,⁵ τρίλοβον, ἔχειν
 τε χολὴν καὶ σπλῆνα μέλανα, τῶν δὲ βραγχίων τὸ
 μὲν διπλοῦν, τὸ δὲ ἀπλοῦν. μόνος δὲ καὶ τῶν
 ἄλλων ἰχθύων μηρυκάζει. χαίρει δὲ τῇ τῶν
 φυκίων τροφῇ· διὸ καὶ τούτοις θηρεύεται. ἀκμάζει
 δὲ θέρους. Ἐπίχαρμος δ' ἐν Ἡβας γάμῳ φησὶν

ἀλιέων,⁶ σπάρους
 καὶ σκάρους, τῶν οὐδὲ τὸ σκᾶρ⁷ θεμιτὸν ἐκβαλεῖν
 θεοῖς.

ο Σέλευκος δ' ὁ Ταρσεὺς ἐν τῷ Ἀλιευτικῷ μόνον
 φησὶ τῶν ἰχθύων τὸν σκάρον οὐ⁸ καθεύδειν· ὅθεν
 οὐδὲ νύκτωρ ποτὲ ἀλῶναι. τοῦτο δ' ἴσως διὰ
 φόβον αὐτῷ συμβαίνει. Ἀρχέστρατος δ' ἐν τῇ
 Γαστρονομίᾳ·

σκάρον ἐξ Ἐφέσου ζήτει, χειμῶνι δὲ τρίγλας

¹ Casaubon : κλεινὴ AC

² ἀλλὰ τι Wilamowitz : ἀλλὰ γε AC.

³ δασσαίμην Brandt

⁴ ἱπνοῦ Dindorf· ἱπνου A ἱπνου Meineke

⁵ ἥπαρ λευκόν Rondelet παράλευκον AC

says that the file-sharks of Smyrna are especially good, and, in fact, that all the selachians contained in the Bay of Smyrna are superior. But Arcestratus^a says: "Selachians, too, glorious Miletus nurtures of best quality; and yet, what boots it to take account of the file-shark, or the broad-backed ray^b? I should as soon eat an oven-baked lizard,^c the delight of Ionia's children."

The Parrot-fish—Of this Aristotle^d says that it has jagged teeth, is solitary and carnivorous, and has a small mouth and a tongue not very solidly attached; heart triangular, liver white, with three lobes, gall-bladder and spleen black, one set of gills double, the other single. Of all fishes it is the only one that chews its cud. It likes to feed on seaweed, and therefore can be caught with it. It is at its best in summer. Epicharmus says in *The Marriage of Hebe*^e: "Of the fisherfolk, gilt-heads and parrot-fish, whose dung, even, the gods may not lawfully throw aside." Seleucus of Tarsus, in *The Art of Angling*, says that the parrot-fish is the only one of all the fishes that does not go to sleep: hence it cannot be caught even at night. Perhaps fear affects it in this way. Arcestratus, in his *Gastronomy*^f: "Ask for a parrot-fish from Ephesus;

^a Frag. 54 Ribbeck 46 Brandt.

^b Identified with the file, above 312 b.

^c Perhaps the giant lizard, a variety of which is eaten in southern California.

^d p. 314 Rose.

^e Kaibel 100; below 320 c; see critical note.

^f Frag. 55 Ribbeck 41 Brandt.

⁶ ἀλιέων (?) Kaibel: ἀλιεύομεν AC Cf. 320 c

⁷ Wilamowitz: σκῶρ AC.

⁸ οὐ added by Casaubon.

ἔσθι' ἐνὶ ψαφαρῇ ληφθέντας¹ Τειchioέσση
Μιλήτου κώμη Καρῶν πέλας ἀγκυλοκώλων.²

καὶ ἄλλω δὲ μέρει φησὶν

γ καὶ σκάρον ἐν παράλῳ Καλχηδόνι³ τὸν μέγαν
ὅπτα,

πλύνας εὖ χρηστὸν⁴ δὲ καὶ ἐν Βυζαντίῳ ὄψει
καὶ μέγεθος κυκλίας⁵ ἴσον ἀσπίδι νῶτα φοροῦντα.
τοῦτον ὅλον θεράπειε τρόπον τοιόνδε λαβῶν
νιν,⁶

ἥνικ' ἂν εὖ τυρῶ καὶ ἐλαίῳ πάντα πυκασθῇ,
κρίβανον ἐς θερμὸν κρέμασον κᾶπειτα κατόπτα
πάσσειν δ' ἄλσι κυμινοτρίβοις καὶ γλαυκῷ
ἐλαίῳ

ἐκ χειρὸς κατακρουνίζων θεοδέγμονα πηγῇν.

ε Νίκανδρος δ' ὁ Θυατειρηνὸς δύο γένη φησὶν εἶναι
σκάρων καὶ καλεῖσθαι τὸν μὲν ὀνίαν, τὸν δὲ
αἰολον.

ΣΠΑΡΟΣ. τοῦτον Ἰκέσιος εὐχυλότερον μὲν εἶναι
μαινίδος καὶ ἄλλων δὲ πλειόνων τροφιμώτερον
Ἐπίχαρμος δ' ἐν Ἡβας γάμῳ

αὐτὸς ὁ Ποτιδὰν ἄγων γαύλοισιν⁷ ἐν Φοινικικοῖς
εἴκε⁸ καλλίστους ἄδην, λαταγὸς⁹ ἀλιέων,¹⁰ σπάρους
καὶ σκάρους, τῶν οὐδὲ τὸ σκάρ¹¹ θεμιτὸν ἐκ-
βαλεῖν θεοῖς.

δ Νουμήνιος δ' ἐν Ἀλιευτικῷ

ἦ σπάρον ἦ ὕκας¹² ἀγελήιδας.

¹ τριγλας ληφθέντας Kaibel: τρίγλαν . . ληφθέντα AC
(ληφθεῖσαν Musurus, Brandt)

² ἀγκυλοκώλων superser τόξων C (cf II x 428)

³ Schweighauser: λαρχηδόνι A.

⁴ εὖ χρηστὸν Dindorf. εὐχρηστον AC.

but in winter eat mullets which have been caught in sandy Teichioessa, a village of Miletus near the crooklimbed Carians " ^a And in another place ^b he says : At Calchedon by the sea bake the mighty parrot-fish, after washing it well But in Byzantium, too, thou wilt find it good, and as to its size, it bears a back equal to the circling shield Dress it whole as I shall describe After it has been thoroughly covered with cheese and oil, take it and hang it in a hot oven and bake it to a turn. Sprinkle it with salt mixed with caraway-seed, and with the yellow oil, pouring its divine fountain from thy hand " Nicander of Thyateira says that there are two kinds of parrot-fish, the one called onias (grey), the other aeolus (speckled)

The Gilt-head —Hicesius says that this is better flavoured than the sprat, and is more nourishing than many other kinds of fish Epicharmus, in *The Marriage of Hebe* ^c " Poseidon, that leader of the fisherfolk, came in person, bringing, in Phoenician barques, the fairest gilt-heads and parrot-fishes that heart could desire ; whose dung, even, the gods may not lawfully throw aside " And Numenius, in *The Art of Angling* ^d. " Or a gilt-head, or hycae

^a Or, " Carians with curved bows ", see critical note.

^b Frag. 41 Ribbeck 13 Brandt.

^c Kaibel 100, cf. above, 319 f., see critical note.

^d Frag. 16 Birt; below, 327 b.

⁵ *λυκλία* Musurus • *λυκλίας* AC.

⁶ Casaubon : *νύν* AC.

⁷ *Ποτιδάν ἄγων γαύλοισιν* Koenig • *ποτιδαναίων γαυλοῖς* A.

⁸ *εἶκε* Ahrens : *εἶκαι* A.

⁹ *ἄδην, λαταγός* Gulick : *ἀδητατήγανος* A

¹⁰ *ἀλιέων* Kaibel (?) : *ἀγεμῶν* A (a gloss on the preceding word) : *ἀλιεύομεν* 319 f.

¹¹ Wilamowitz : *σκῶρ* A

¹² *ῆ* after *ῆρας* deleted by Musurus.

μνημονεύει δ' αὐτοῦ καὶ Δωρίων ἐν τῷ περὶ ἰχθύων.

ΣΚΟΡΠΙΟΣ. Διοκλῆς ἐν πρώτῳ τῶν πρὸς Πλείστ-
 αρχον Ὑγιεινῶν τῶν μὲν νεαρῶν φησιν ἰχθύων
 ξηροτέρους εἶναι τὰς σάρκας σκορπίους, κόκκυγας,
 ψήττας, σαργούς, τραχούρους, τὰς δὲ τρίγλας
 ἥττον τούτων ξηροσάρκους οἱ γὰρ πετραῖοι
 μαλακοσαρκότεροί εἰσιν. Ἰκέσιος δέ φησι· “ τῶν
 σκορπίων ὁ μὲν ἐστὶ πελάγιος, ὁ δὲ τεναγώδης
 καὶ ὁ μὲν πελάγιος πυρρός, ὁ δ' ἕτερος μελανίζων.
 e διαφέρει δὲ τῇ γεύσει καὶ τῷ τροφίμῳ ὁ πελάγιος
 εἰσὶ δὲ οἱ σκορπίοι σμηκτικοί, εὐέκκριτοι, πολύ-
 χυλοι, πολύτροφοι χονδρώδεις γὰρ εἰσι” τίκτει
 δ' ὁ σκορπίος δῖς, ὥς φησιν Ἀριστοτέλης ἐν
 πέμπτῳ ζώων μορίων. Νουμήνιος δ' ἐν Ἀλιευ-
 τικῷ·

φυκίδας ἀλφηστήν τε καὶ ἐν χροίῃσιν ἐρυθρὸν
 σκορπίον ἢ πέρκαισι καθηγητὴν μελάνουρον.

ὅτι δὲ καὶ πληκτικός ἐστιν Ἀριστοτέλης ἱστορεῖ
 ἐν τῷ περὶ ἰχθύων ἢ¹ ζωικῶν Ἐπίχαρμος δ' ἐν
 Μούσαις ποικίλον εἶναί φησι τὸν σκορπίον

f σκορπίοι τε ποικίλοι γλαυκοί τε, σαῦροι πίονες.

μονήρης δ' ἐστὶ καὶ φυκοφάγος ἐν δὲ πέμπτῳ
 ζώων μορίων ὁ Ἀριστοτέλης σκορπίους καὶ
 σκορπίδας ἐν διαφόροις τόποις ὀνομάζει. ἄδηλον
 δὲ εἰ τοὺς αὐτοὺς λέγει· ὅτι καὶ σκόρπαιναν καὶ
 σκορπίους πολλάκις ἡμεῖς ἐφάγομεν καὶ διάφοροι
 καὶ οἱ χυμοὶ καὶ αἱ χροαὶ εἰσὶν οὐδεὶς ἄγνοεῖ. ὁ

¹ ἢ added by Casaubon

swimming in schools " The gilt-head is mentioned also by Doion in his work *On Fishes*

The Sculpin^a — Diocles, in the first book of his *Hygiene*, addressed to Pleistarchus,^b says that of the deep-water fishes those which have harder flesh are the sculpins, pipers, plaice, saig, and rough-tails, while the red mullets are less hard-fleshed than these. For the rock fishes are soft-fleshed. And Hicesius says "Of the sculpins, one kind is found in deep water,^c the other in lagoons. The deep-water sculpin is yellowish-red, the other inclined to black. The deep-water kind is superior in taste and nourishment. Sculpins are purgative, easily eliminated, full of juice, and very nourishing; for they are cartilaginous." The sculpin spawns twice a year, according to Aristotle in the fifth book of *Parts of Animals*.^d Numerius in *The Art of Angling*^e · "Forked hake, and labrus too, and sculpin with red skin, or a black-tail, guide to the perches" That the sculpin can sting is also attested by Aristotle in the book *On Fishes* or *Pertaining to Animals*.^f Epicharmus in *The Muses*^g says that the sculpin is speckled · "Sculpins speckled, and grey-fish, and fat horse-mackerel." It is solitary, and lives on seaweed. In the fifth book of *Parts of Animals*, Aristotle calls the sculpin scorpios and scorpis in different passages^h But it is uncertain whether he means that they are the same; that we have often eaten both a scorpaena and a scorpios, and that their flavour and colour differ,

^a An inexact but convenient translation for *Scorpaena scrofa*

^b Wellmann 172.

^c Opposed to πετραῖοι, rock fishes [Hippoc] Περί διαίτης, ii. 49 (vi. 548).

^d *Hist. An.* 543 a 7.

^e Frag 18 Birt; Athen. 313 d, 319 b. ^f p 315 Rose.

^g Kaibel 100; cf. Athen. 295 b. ^h *Hist. An.* 543 a 7, b 5.

δ' ὀψαρτυτῆς Ἀρχέστρατος ἐν τοῖς χρυσοῖς ἔπει
λέγει

ἐν δὲ Θάσῳ τὸν σκόρπιον ὠνοῦ, ἐὰν ᾗ
μὴ μείζων¹ πυγόνος· μεγάλου δ' ἀπὸ χειρας
ἴαλλε.

ΣΚΟΜΒΡΟΣ. Ἀριστοφάνης Γηρυτάδῃ. Ἰκέσιός
φησι τοὺς σκόμβρους ἐλαχίστους μὲν εἶναι κατὰ
τὸ μέγεθος, τροφιμωτέρους² δὲ τῶν κολιῶν καὶ
εὐχυλοτέρους, οὐ μὴν εὐεκκριτωτέρους. μνημο-
νεύει αὐτῶν οὕτως καὶ Ἐπίχαρμος ἐν Ἦβας
γάμῳ

καὶ χελιδόνες τε μύρμαι θ', οἳ τε³ κολιᾶν⁴ μείζονες
ἐντὶ καὶ σκόμβρων, ἀτὰρ τᾶν θυννίδων γὰ
μείσνες.⁵

ΣΑΡΓΟΙ. “οὗτοι, ὥς φησιν Ἰκέσιος, στύφουσι
b μᾶλλον καὶ τῶν μελανούρων εἰσὶ τροφιμώτεροι”
Νουμῆνιος δ' ἐν Ἀλιευτικῷ πανοῦργον εἶναί φησι
περὶ τὰς θήρας τὸν σαργόν·

κόσσυφον ἢ κίχλας ἀλειδέας, ἄλλοτε δ' ἄλλῃ
σαργὸν ἐπικέλσοντα,⁶ λινοπληγέστατον ἰχθύν.

Ἀριστοτέλης δ' ἐν πέμπτῳ μορίων τίκτειν αὐτόν
φησιν δῖς, ἕαρος, εἴτα μετοπώρου. Ἐπίχαρμος δ'
ἐν Ἦβας γάμῳ

αἱ δὲ λῆς, σαργοί τε χαλκίδες τε καὶ τοὶ πόντιοι . . .

c ὥς διαφόρους δὲ τοὺς σαργίνους ἐν τοῖσδε κατα-
λέγει

ἦν δὲ σαργῖνοί τε⁷ μελάνουροί τε καὶ ταὶ φίνταται⁸
ταινίαί λεπταὶ μὲν, ἀδῆαι⁹ δέ.

¹ Stephanus: μείων AC

² Casaubon: τροφίμους AC.

everyone knows The fancy cook Aichestratus ^a says in his golden verses "But in Thasos buy the sculpin, if it be not bigger than thine arm's length; from one too large keep thy hands away!"

The Mackerel—Mentioned by Aristophanes in *Geityades* ^b Hicesius says that though mackerel are very small in size, they are more nourishing and better flavoured than tunny, but not so easily eliminated. They are mentioned thus by Epicharmus in *The Marriage of Hebe* ^c "Flying-fish also, and myrms, which are larger than tunnies and mackerel, but smaller, indeed, than female tunnies."

Sargs—"These," says Hicesius, "are more costive and filling than black-tails." Numenius, in *The Art of Angling*, ^d calls the sarg a mischievous fish to catch "Blackbird or thrushes with hues of the sea; at different times and places, a sarg on the point of being landed, that fish most harmful to the line." Aristotle, in the fifth book of *Parts of Animals*, ^e says that it spawns twice, once in spring, again in autumn. Epicharmus, in *The Marriage of Hebe* ^f "And if thou desire, sargs there be, and herrings, and those deep-sea creatures . . ." But the sargini he lists in the following lines ^g as something different: "There were sargini and black-tails too, and the beloved ribbon-fish, thin but sweet." A similar

^a Frag. 42 Ribbeck 29 Brandt.

^b Kock l. 434.

^c Kaibel 102; Athen. 313 e.

^d Frag 17 Birt; Athen. 305 c, 315 b

^e *Hist. An* 543 a 7.

^f Kaibel 100; Athen. 325 f.

^g Kaibel 100; Athen. 313 d, 325 f.

³ θ', οἱ τε Ahrens · τοί τε A.

⁴ Casaubon: κοιλίαν A

⁵ Ahrens: μῆνος A.

⁶ Casaubon: ἐπιτέλωντα A

⁷ τε added by Schweighauser.

⁸ φίνταται 325 f: φίλταται AC.

⁹ ἀδῆαι 325 f: ἀδείαι A.

ὁμοίως δὲ καὶ Δωρίων ἐν τῷ περὶ ἰχθύων φησὶ
σαργίνους διὰ τοῦτ' αὐτοὺς καλῶν καὶ χαλκίδας.
ὁ δὲ σοφὸς Ἀρχέστρατος φησιν·

ἥνικα δ' ἂν δύνοντος ἐν οὐρανῷ Ὠρίωνος
μήτηρ οἰνοφόρου βότρυος χαίτην ἀποβάλλη,
τῆμος ἔχειν ὀπτὸν σαργὸν τυρῷ κατάπαστον,
εὐμεγέθη, θερμόν, δριμεῖ δεδαιγμένον ὅξει
σκληρὸς γὰρ φύσει ἐστίν. ἅπαντα δέ μοι
θεράπευε

d τὸν στερεὸν τοιῷδε τρόπῳ μεμνημένος ἰχθύν.
τὸν δ' ἀγαθὸν μαλακὸν τε φύσει καὶ πίονα σάρκα
ἁλσὶ μόνον λεπτοῖσι πάσας καὶ ἐλαίῳ ἀλείψας
τὴν ἀρετὴν¹ γὰρ ἔχει τῆς τέρψιος αὐτὸς ἐν αὐτῷ.

ΣΑΛΠΗ: Ἐπίχαρμος Ἦβας γάμω

ἄονες φάγροι τε λάβρακές τε καὶ ταὶ πίονες
σκατοφάγοι σάλπαι βδελυχραί, ἀδέαι δ' ἐν τῷ
θέρει.

e Ἀριστοτέλης δ' ἐν πέμπτῳ μορίων ἅπαξ τίκτειν
φησὶν αὐτὴν τοῦ μετοπώρου ἐστὶ δὲ πολύγραμμος
καὶ ἐρυθρόγραμμος, ἔτι δὲ καρχαρόδους καὶ
μονήρης. λέγεσθαι δὲ καὶ ὑπὸ τῶν ἀλιέων φησὶν
ὥς καὶ κολοκύντη θηρεύεται χαίρουσα τῷ βρώματι.
Ἀρχέστρατος δὲ φησιν

f σάλπην δὲ κακὸν μὲν ἔγωγε
ἰχθὺν εἰς αἰὶ κρίνω βρωτὴ δὲ μάλιστα
ἐστὶ θεριζομένου σίτου. λαβὲ δ' ἐν Μυτιλήνῃ²
αὐτήν.

Παγκράτης δ' ἐν ἔργοις θαλασσίοις·

¹ τὴν ἀρετὴν A: πληθώρην Stadtmüller.

statement is found in Doion's work *On Fishes*; hence he calls them chalcides (herrings) as well as sargini. The wise Archestratus^a says: "Whensoe'er Oion is setting in the heavens, and the mother of the wine-bearing cluster begins to cast away her tresses, then have a baked sarg, overspread with cheese, large, hot, and ient with pungent vinegar. For its flesh is by nature tough. And so be mindful and dress every tough fish in the same way. But the good fish, with naturally tender, fat flesh, sprinkle with a little salt only, and baste with oil. For it contains within itself alone the reward^b of joy."

The Salpa.^c — Epicharmus, in *The Marriage of Hebe*^d. "Aones and sea-brems, bass also, and the fat and loathsome scavenger salpas, yet sweet in the summertime." Aristotle, in the fifth book, of *Parts of Animals*,^e says that it spawns once a year, in autumn. It is heavily marked with red lines,^f has, moreover, jagged teeth, and is solitary. Fishermen declare, so he says, that it can be caught with a gourd, since it likes that food. Archestratus^g says. "As for the salpa, I shall for ever judge it to be a poor fish. It is most palatable when the grain is being harvested. Buy it in Mitylene." Pancrates

^a Frag. 38 Ribbeck 36 Brandt.

^b Or, reading πληθώραν, "fullness." See critical note.

^c A kind of stock-fish, French *saupe*. See 305 d note 1.

^d Kaibel 102, Athen. 327 c. The first fish in the verse is not identifiable.

^e *Hist. An.* 543 a 8, b 7.

^f Aristot. p. 314 Rose.

^g Frag. 37 Ribbeck 28 Brandt.

σάλπαι τ' ἰσομήκεες ἰχθύς,
 ἃς τε βόας πορκῆες ἀλίζωοι καλέουσιν,
 οὔνεκα γαστέρι φῦκος ᾗει ἀλέουσιν¹ ὁδοῦσιν.

ἐστὶ δὲ ποικίλος ὁ ἰχθύς. ὅθεν καὶ τὸν Λοκρὸν
 ἢ Κολοφώνιον Μνασέαν συνταξάμενον τὰ ἐπι-
 γραφόμενα Παίγνια διὰ τὸ ποικίλον τῆς συναγωγῆς
 Σάλπην οἱ συνήθεις προσηγόρευον. Νυμφόδωρος
 322 δὲ ὁ Συρακόσιος ἐν τῷ τῆς Ἀσίας Περίπλῳ
 Λεσβίαν φησὶ γενέσθαι Σάλπην τὴν² τὰ παίγνια
 συνθεῖσαν. Ἀλκιμος δ' ἐν τοῖς Σικελικοῖς ἐν
 Μεσσήνῃ φησὶ τῇ κατὰ τὴν νῆσον Βότρυν γενέσθαι
 εὔρετὴν τῶν παραπλησίων παιγνίων τοῖς προσ-
 αγορευομένοις Σάλπης Ἀρχιππος δὲ ἐν Ἰχθύσιν
 ἀρσενικῶς εἶρηκεν ὁ σάλπης.

ἐκήρυξεν βόαξ,³
 σάλπης δ' ἐσάλπιγξ' ἔπτ' ὀβολοὺς μισθὸν φέρων
 γίνεται δ' ὅμοιος ἰχθύς ἐν τῇ Ἐρυθρᾷ θαλάσῃ ὁ
 καλούμενος στρωματεύς, ῥάβδους ἔχων δι' ὅλου
 τοῦ σώματος τεταμένας χρυσιζούσας, ὡς ἱστορεῖ
 Φίλων ἐν τῷ Μεταλλικῷ

h ΣΥΝΟΔΟΝΤΕΣ καὶ ΣΥΝΑΓΡΙΣ καὶ τούτων Ἐπί-
 χαρμος μέμνηται

συναγρίδας μαζοὺς τε συνόδοντάς τ' ἐρυθρο-
 ποικίλους

Νουμήνιος Ἀλιευτικῶ διὰ τοῦ ὕ λέγων φησὶν·
 ἢ λευκὴν συνόδοντα βόηκάς τε τρικκοὺς τε.

¹ ἀλέουσιν Gesner: ἀλέγουσιν AC

² τὴν added by Musurus

³ ἐκήρυξεν βόαξ Meineke: ἢ κήρυξ μὲν εβόαξ A

in *Occupations at Sea* "And salpas too, fishes of equal length, which the masters of the net, who live by the sea, call cows, because for their belly's sake they ever grind seaweed with their teeth" This fish is also speckled. Hence Mnaseas, who was either a Locrian or a Colophonian, and who composed the work entitled *Bagatelles*, was nicknamed Salpa by his acquaintances because of the varied contents of his compilation. But Nymphodorus of Syracuse, in his *Asiatic Voyage*,^a says that Salpa, the author of these *Bagatelles*, was a Lesbian woman. Alcimus, again, says in his *Sicilian History*^b that the inventor of bagatelles similar to those going under the name of Salpa was born in Messene, which lies opposite the island of Botrys. Archippus in *The Fishes*^c has a masculine form *salpês*. "Loudly bawled the boax and trumpeted the salpês,^d for his pay was sevenpence." A similar fish called "patchwork" occurs in the Red Sea, having stripes of a golden tinge extending across his whole body, as Philon narrates in his work *On Metals*.

The Synodons^e and *Synagris*^f—These are also mentioned by Epicharmus^g "Synagrides and codfishes and synodons speckled red." Numenius in *The Art of Angling*^h spells it with a *y* when he says: "Or a white synodon, boaces too, and tricci." And

^a F.H.G. II 378.

^b F.H.G. IV 296.

^c Kock I. 683, for boax cf. Athen 287 a.

^d With a pun on *εσάλπιγξε* and *σάλπης*.

^e Specifically, a kind of lizard-fish. In Aristotle, *συνόδων* is a term used of animals whose teeth meet evenly, not like the jagged *caricharodons*.

^f *συναγρίδα* is the Modern Greek name of a delicious fish very common on Greek tables to-day.

^g Kaibel 103

^h Frag. 9 Birt; Athen 286 f.

καὶ πάλιν

τοῖσί κε θηρήσαιο φαγεῖν λεληημένος ἰχθὺν
ἢ μέγαν συνόδοντα ἢ ἄρνευτὴν ἵππουρον.

σινόδοντα δὲ αὐτὸν λέγει διὰ τοῦ ἰ Δωριῶν, ἔτι δὲ
c Ἀρχέστρατος ἐν τούτοις·

αὐτὰρ τὸν¹ σινόδοντα μόνον² ζήτει παχὺν εἶναι·
ἐκ πορθμοῦ δὲ λαβεῖν πειρῶ καὶ τοῦτον, ἑταῖρε.
ταῦτά³ δὲ ταῦτα κυρῶ φράζων καὶ πρὸς σέ,
Κλέαινε.

Ἀντιφάνης δ' ἐν Ἀρχεστράτῃ⁴.

τίς⁵ δ' ἐγχείλειον ἂν φάγοι
ἢ κρανίον σινόδοντος,

ΣΑΥΡΟΣ· τούτου μνημονεύει Ἀλεξίς ἐν Λεύκῃ·
μάγειρος δ' ἐστὶν ὁ λέγων·

ἐπίστασαι τὸν σαῦρον ὥς δεῖ σκευάσαι,
d β. ἀλλ' ἂν διδάσκης. α ἐξελὼν τὰ βράγχια,
πλύνας, περικόψας τὰς ἀκάνθας τὰς κύκλω
παράσχισον χρηστῶς διαπτύξας θ' ὅλον
τῷ σιλφίῳ μᾶστιξον εὖ τε⁶ καὶ καλῶς
τυρῶ τε σάξον ἁλσί τ' ἢ δ' ὀριγάνῳ.

Ἐφιππος δ' ἐν Κύδωνι πολλῶν καὶ ἄλλων ἰχθύων
κατάλογον ποιούμενος καὶ τοῦ σαύρου μνημονεύει
διὰ τούτων·

θύννου τεμάχη, γλάνιδος, γαλεοῦ,
ρίνης, γόγγρου, κεφάλου,⁷ πέρκης,
e σαῦρος,⁸ φυκίς, βρίγκος, τρίγλη,
κόκκυξ, φάγρος, μύλλος, λεβίαις,

¹ τὸν added by Casaubon

² μόνον Morel: μὲν ὃν AC.

again : ^a “ With this bait, if you desire to eat fish, you can catch either a large synodon or an acrobat horse-tail ” But Dorion spells the name with an *ι*, and so does Archestratus ^b in the lines . “ But as for the *sinodon*, look only for one that is fat. Try also, my comrade, to take it from the strait. This same advice, as it happens, I give also to thee, Cleaenus.” And Antiphanes in *Archestrata* ^c . “ Who can eat a bit of eel, or the head of *sinodon* ? ”

The Lizard-fish — This is mentioned by Alexis in *Leucē* ^d ; a cook is the speaker : “ A. Do you understand how you should prepare the lizard-fish ? B. Why, I shall if you will proceed to tell me A. First take out the gills, wash it well, cut off the spiny fins all about it, split it nicely, then spread out the whole in two halves, then whip it well and thoroughly with silphium and cover it with cheese, salt, and marjoram.” And Ehippus, who composes a catalogue of many other fishes in *Cydon*, ^e includes mention of the lizard-fish in these lines : “ Slices of tunny, sheat-fish, dog-fish, file-fish, conger-eel. cephalus, ^f perch, a lizard-fish, forked hake, brincus, red mullet, piper, bream, mullet, lebias, gilt-head, speckled-

^a Frag 6 Birt; Athen. 304 d, 322 f

^b Frag. 40 Ribbeck 17 Brandt. ^c Kock II. 28.

^d Or *The Lady from Leucas* ; Kock II. 344.

^e *Ibid.* 256 ; Athen. 329 d, 403 b

^f A mullet, see 306 e-f, 307 b.

³ ταῦτα Dindorf. ταῦτα A.

⁴ Ἀρχεστράτη Casaubon : ἀρχιστράτη A.

⁵ τις Musurus : τῆς A.

⁶ τε Dindorf : γε AC.

⁷ Musurus : κεφαλῆς A.

⁸ φουκία after σαῦρος deleted by Villebrun.

σπάρος,¹ αἰολίας, θρᾶττα,² χελιδών,
καρίς, τευθίς, ψῆττα, δρακαινίς,
πουλυπόδειον, σηπία, ὀρφῶς,
κωβίος, ἀφύαι, βελόναι, κεστρεῖς.

Μνησίμαχος δ' ἐν Ἴπποτρόφῳ·

τῶν καρχαριῶν,³
νάρκη, βάτραχος, πέρκη, σαῦρος,
τριχίας, φυκίς,³ βρίγκος, τρίγλη,
κόκκυξ.

ΣΚΕΠΙΝΟΣ. τούτου μνημονεύων Δωρίων ἐν τῷ
περὶ ἰχθύων καλεῖσθαι φησιν αὐτὸν ἀτταγεινόν
f ΣΚΙΑΙΝΑ. Ἐπίχαρμος Ἦβας γάμῳ·

αἰολίαι πλωτές τε κυνόγλωσσοί τ', ἐνήν δὲ
σκιαθίδες.⁴

Νουμήνιος δὲ σκιαδέα αὐτὸν καλεῖ ἐν τούτοις·

τοῖσί κε θηρήσαιο λαβεῖν⁵ λελιημένος ἰχθὺν
ἢ μέγαν συνόδοντα ἢ ἀρνευτὴν ἵππουρον
ἢ φάγρον λοφίην, ὅτε δ' ἀγρόμενον σκιαδῆα

ΣΤΑΓΡΙΔΕΣ.⁶ τούτων μνημονεύει Ἐπίχαρμος ἐν
323 Ἦβας γάμῳ καὶ ἐν Γᾶ καὶ Θαλάσσῃ.

ΣΦΥΡΑΙΝΑΙ. ταύτας φησὶν Ἰκέσιος τροφιμωτέρας
εἶναι τῶν γόγγρων, ἀπειθείς δὲ τὴν γεῦσιν καὶ
ἀστόμους, εὐχυλία δὲ μέσους.⁷ ὁ δὲ Δωρίων
“σφύραιναν, φησὶν, ἣν καλοῦσι κέστραν.” Ἐπί-
χαρμος δ' ἐν Μούσαις κέστραν ὀνομάσας οὐκ ἔτι
σφυραίνας ὀνομάζει ὡς ταῦτὸν οὔσας·

¹ Casaubon πάρος A

² θρᾶττα 329 d, 403 b: θρίττα AC.

³ καρχαριῶν and φυκίς 403 b: καρχάρων and συκίς A.

beauty, Thracian wife, flying-fish, shrimp, squid, plaice, dracaena, polyp, cuttle-fish, sea-perch, goby, anchovies, needle-fishes, faster-mullets" And Mnesimachus in *The Horse-breeder*^a: " . of the sharks, electric ray, fishing-frog, perch, lizard-fish, anchovy, forked hake, buncus, red mullet, piper."

The Shade-fish—Dorion, who mentions this in his work *On Fishes*, says that it is called attageinus.

The Maigre—Epicharmus, in *The Marriage of Hebe*^b: "Speckled-beauties and floaters, and dog-tongues, and maigres too, were in it." Numenius^c calls it sciadeus in these lines "With this bait, if you desire to take fish, you can catch either a large synodon or an acrobat horse-tail, or a crested bream, or whiles a herded maigre"

Syagrides.—Epicharmus mentions these, in *The Marriage of Hebe* and in *Earth and Sea*^d

Hammer-fishes.—Hicesius says that these are more nourishing than conger-eels, but uninviting and unpalatable to the taste, they are moderately juicy. Dorion has: "The hammer-fish (sphyraena), which they call cestra." And Epicharmus, mentioning the cestra in *The Muses*,^e omits the mention of sphyraenas, evidently because they are the same: "Herrings

^a Kock n. 438; Athen. 403 b.

^b Kaibel 99; Athen. 288 b, 307 c, 308 e.

^c Frag. 6 Birt; Athen. 322 b, 304 d.

^d Kaibel 95, 103. See critical note.

^e Kaibel 99, Athen 319 b

⁴ ἐνῆν δὲ σκιαθίδες 288 b: ἐνηλιάδεσσκιαθίδες A.

⁵ Casaubon λαβών A, φαγεῖν 322 b.

⁶ Συναγρίδες Schweighauser (cf 322 b).

⁷ Schweighauser: μέσως AC

χαλκίδας τε καὶ κύνας κέστρας τε πέρκας τ'
αἰόλας

καὶ Σώφρων ἐν ἀνδρείοις· “ κέστραι βότιν κάπτου-
σαι.” Σπεύσιππος δὲ ἐν δευτέρῳ Ὀμοίων ὡς
παραπλήσια ἐκτίθεται κέστραν, βελόνην, σαυρίδα
b καὶ οἱ Ἀττικοὶ δὲ ὡς ἐπὶ τὸ πολὺ τὴν σφύραιναν
καλοῦσι κέστραν, σπανίως δὲ τῷ τῆς σφυραίνης
ὀνόματι ἐχρήσαντο Στράττις γοῦν ἐν Μακεδόσιν
ἐρομένου τινὸς Ἀττικοῦ ὡς ἀγνοοῦντος τὸ ὄνομα
καὶ λέγοντος·

ἡ σφύραινα δ' ἐστὶ τίς,
φησὶν ὁ ἕτερος
κέστραν μὲν ὕμμες ὠπτικοὶ κικλήσκετε.
Ἀντιφάνης ἐν Εὐθυδίκῳ·

πάνυ συχνή
σφύραινα. b. κέστραν ἀπτικιστὶ δεῖ λέγειν
Νικοφῶν δ' ἐν Πανδώρῳ·

κέστραι τε καὶ λάβρακες.
c Ἐπίχαρμος Ἡβας γάμῳ
κέστρας τε πέρκας τ' αἰόλας.

σηπία. Ἀριστοφάνης Δαναίσι·

καὶ ταῦτ' ἔχοντα σηπίας καὶ πουλύπους.

ὡς αἰτίας ἡ παραλήγουσα παροξύνεται, ὡς Φιλή-
μων ἱστορεῖ, ὁμοίως καὶ ταῦτα· τηλία,¹ ταινία,
οἰκία τὴν σηπίαν δὲ Ἀριστοτέλης πόδας ἔχειν
ὀκτώ, ὧν τοὺς ὑποκάτω δύο μεγίστους, προ-
βοσκίδας δύο καὶ μεταξὺ αὐτῶν τοὺς ὀφθαλμοὺς
καὶ τὸ² στόμα. ἔχει δὲ καὶ ὀδόντας δύο τὸν μὲν

and dog-fishes too, hammer-fishes (cestras), and speckled perch" Sophron, too, in *Mimes of Men*^a "Hammer-fish gulping down a botis" Speusippus, in the second book of *Similars*, explains hammer-fish, needle-fish, and lizard-fish as being alike Attic writers also, as a rule, call the hammer-fish (sphyraena) a cestra, and have seldom used the word sphyraena. Strattis, for example, in *The Macedonians*^b, a native of Attica asks about the word as if he did not know it, and says. "A The sphyraena. what's that? B It's what ye in Attica dub cestia" Antiphanes, in *Euthydicus*^c "A. A very large sphyraena. B. Cestia you must say in Attic Greek" Nicophon, in *Pandora*^d. "Cestras and sea-bass" Epicharmus, in *The Marriage of Hebe*^e. "Cestras and speckled perch"

The Cuttle-fish—Aristophanes in *The Daughters of Danaus*^f: "Although he had these, cuttle-fishes and polyps" The penultimate syllable in *sepia* is accented with the acute, like *aitía* (cause), so Philemon explains, and similarly the following: *telía* (board), *tainía* (ribbon), *oikía* (house) Aristotle^g says that the cuttle-fish has eight feet, of which the two hindmost are largest; also two feelers, between which are the eyes and the mouth. It also

^a Kaibel 165: Athen. 286 d note a.

^b Kock 1. 719.

^c Kock 11. 50.

^d Kock 1. 776.

^e Kaibel 99; Athen 319 b.

^f Kock 1. 436. In Athen. 316 b the line is attributed to the play *Daedalus*

^g p. 320 Rose.

¹ *τηλία* Herodian 300. 39: *παιδία* (not a correct example, and om in C) A.

² *τὸ* added by Kaibel.

ἄνω, τὸν δὲ κάτω καὶ τὸ λεγόμενον ὄστρακον ἐν
 d τῷ νώτῳ. ἐν δὲ τῇ μύτιδι ὁ θολός ἐστιν· αὕτη
 δὲ κεῖται παρ' αὐτὸ τὸ στόμα κύστεως τρόπον¹
 ἐπέχουσα. ἐστὶ δ' ἡ κοιλία πλακώδης καὶ λεία,
 ὁμοία τοῖς τῶν βοῶν ἡνύστροις. τρέφονται δ' αἱ
 μικραὶ σηπίαί τοῖς λεπτοῖς ἰχθυοῖς, ἀποτείνουσαι
 τὰς προβοσκίδας ὥσπερ ὄρμιās καὶ ταύταις
 θηρεύουσαι. λέγεται δ' ὡς ὅταν ὁ χειμὼν γένη-
 ται τῶν πετρινῶν ὥσπερ ἀγκύραις ταῖς προ-
 βοσκίσι λαμβανόμεναι ὀρμουσί. διωκομένη τε ἡ
 e σηπία τὸν θολὸν ἀφίησι καὶ ἐν αὐτῷ κρύπτεται
 ἐμφήνασα φεύγειν εἰς τοῦμπροσθεν λέγεται δὲ
 ὡς καὶ θηρευθείσης τῆς θηλείας τριόδοντι οἱ
 ἄρρενες ἐπαρήγουσιν ἀνθέλκοντες αὐτήν· ἂν δ' οἱ
 ἄρρενες ἀλώσιν, αἱ θήλειαι φεύγουσιν. οὐ διετίζει
 δ' ἡ σηπία, καθάπερ οὐδ' ὁ πολύπους ἐν δὲ
 πέμπτῳ ζώων μορίων “ αἱ σηπίαί, φησί, καὶ αἱ
 τευθίδες νέουσιν ἅμα καὶ συμπεπλεγμένοι, τὰ
 στόματα καὶ τὰς πλεκτάνας ἐφαρμόττουσαι καταντι-
 κρὺ ἀλλήλαις ἐφαρμόττουσιν δὲ καὶ τὸν μυκτῆρα
 εἰς τὸν μυκτῆρα. τῶν τε μαλακίων τίκτουσιν
 f πρῶται τοῦ ἔαρος αἱ σηπίαί καὶ τίκτουσι² πᾶσαν
 ὥραν καὶ κύσκονται πεντεκαίδεκα ἡμέραις. ὅταν
 δὲ τέκωσι τὰ ὡά, ὁ ἄρρην παρακολουθῶν κατα-
 φυσᾷ καὶ στιφρᾷ βαδίζουσι δὲ κατὰ ζυγά. καὶ
 ἐστὶν ὁ ἄρρην τῆς θηλείας ποικιλώτερός τε καὶ
 μελάντερος τὸν ἰῶτον. Ἐπίχαρμος δ' ἐν Ἡβας
 γάμῳ φησί·

πώλυποι³ τε σηπίαί τε καὶ ποταναὶ τευθίδες.

¹ τρόπον AC: τύπον Kaihel

² τίκτουσι Aristot.: οὐ λύνουσι AC.

³ πώλυποι 318 e: πώλυπες A

has two teeth, one upper and one lower, and what is called the shell is on its back. The inky fluid is in the sac ^a; this lies close beside the mouth, presenting the character of a bladder. The stomach is flat and smooth, resembling the rennet-bag of cattle. Small cuttle-fish feed on the minute sorts of fishes, extending their feelers like fishing-lines and catching the fish with them. It is said ^b that when a storm arises they grasp small stones with their feelers and ride, as it were, at anchor. When the cuttle-fish is pursued, it emits its inky fluid and conceals itself in it, giving the appearance of flying forward. It is also said ^c that when the female is caught on a trident the males go to her aid and pull her away; but if the males are caught, the females run away. The cuttle-fish, like the polyp also, does not live more than a year. In the fifth book of *The Parts of Animals*, Aristotle ^d says that cuttle-fishes and squids swim together and interlocked, fitting their mouths and feelers closely against each other. They also fit proboscis to proboscis. Among the molluscs the cuttle-fishes spawn the earliest, in spring, and continue spawning in every season; gestation lasts fifteen days. When the eggs are cast, the male follows closely and discharges (the inky fluid ^e) over them and so hardens them. They move in ranks. The male is more speckled and has a darker back than the female. Epicharmus in *The Marriage of Hebe* says ^f: "Polyps and cuttle-fish, and scudding

^a μύτις. Aristot. *Hist. An.* 524 b 14 σπλάγχχον δ' οὐδὲν ἔχει τῶν μαλακίων (molluscs), ἀλλ' ἦν καλοῦσι μύτιν, καὶ ἐπὶ ταύτῃ θολόν: in 526 b 32 he compares this sac to the liver.

^b Cf. Aristot. *Hist. An.* 523 b 32.

^c Cf. *op. cit.* 608 b 16.

^d *Ibid.* 541 b 12, 544 a 1.

^e Supplied from Aristotle. ^f Kaibel 101; Athen. 318 e.

τοῦτο δὲ σημειωτέον πρὸς Σπεύσιππον λέγοντα
 24 εἶναι ὅμοια σηπῖαν τευθίδα Ἰππώνακτος δ' ἐν
 τοῖς ἰάμβοις εἰπόντος “σηπίης ὑπόσφαγμα” οἱ
 ἐξηγησάμενοι ἀπέδωκαν τὸ τῆς σηπίας μέλαν
 ἐστὶ δὲ τὸ ὑπόσφαγμα, ὡς Ἑρασίστρατός φησιν
 ἐν Ὀψαρτυτικῷ, ὑπότριμμα γράφει δὲ οὕτως
 “ὑπόσφαγμα δ' εἶναι κρέασιν ὁποῖς ἐκ τοῦ
 αἵματος τεταραγμένου μέλιτι, τυρῷ, ἀλί, κυμίνῳ,
 σιλφίῳ, ὄξει¹ ἐφθοῖς.” καὶ Γλαῦκος δ' ὁ Λοκρὸς
 ἐν Ὀψαρτυτικῷ οὕτως γράφει· “ὑπόσφαγμα δ'
 αἶμα ἐφθὸν καὶ σίλφιον καὶ ἔψημα ἢ μέλι καὶ
 ὄξος καὶ γάλα καὶ τυρὸς καὶ φύλλα εὐώδη τετμη-
 b μένα.” ὁ δὲ πολυμαθέστατος Ἀρχέστρατός φησιν

σηπίαι Ἀβδήροις τε Μαρωνεία τ' ἐνὶ μέσση.

Ἀριστοφάνης Θεσμοφοριαζούσαις·

ἰχθὺς² ἐώνηται τις ἢ σηπίδιον,

καὶ ἐν Δαναίσιν

ὁσμύλια καὶ μαινίδια καὶ σηπίδια

Θεόπομπος Ἀφροδίτῃ·

ἀλλ' ἔντραγε

τὴν σηπῖαν τηνδὶ λαβοῦσα καὶ τοδὶ
 τὸ πούλυπόδειον.

περὶ δὲ ἐψήσεως σηπιδίων Ἀλεξίς ἐν Πονήρῳ
 παράγει μάγειρον τάδε λέγοντα·

c δραχμῆς μιᾶς τρίς.⁴ τῶν δὲ τὰς μὲν πλεκτάνα, σηπίας τόσας³

¹ ὄξει Wilamowitz: εἰς Α

² ἰχθὺς (nom sing) 104 e: ἰχθὺς Α.

squids ” This line should be noted in controverting Speusippus, who says that cuttle-fish and squid are alike The expression used by Hipponax in his iambic verse,^a “ a cuttle-fish’s suffusion,” is explained by the commentators as the inky fluid of the cuttle-fish. This suffusion, as Erasistratus declares in *The Art of Cookery*, is a sauce-like mixture He writes : “ A suffusion consists of cooked meat, stewed in blood which has been thoroughly beaten up, honey, cheese, salt, caraway-seed, silphium, and vinegar ” And Glaucus of Locris, in his *Art of Cookery*, writes thus . “ A suffusion—blood stewed with silphium and boiled wine, or honey, vinegar, milk, cheese, and chopped leaves of fragrant herbs ” And the learned Archestratus^b says . “ Cuttle - fishes in Abdera, and in mid Maroneia as well.” Aristophanes in *Thesmophoriazusae* :^c “ Hasn’t anybody bought a fish ? a cuttle-fish, maybe ? ” And in *The Daughters of Danaus*^d . “ Little polyps and spratlets and squidlets.” Theopompus in *Aphrodite*^e . “ Nay, my girl, take this cuttle-fish and this bit of polyp here and have a feast.” Alexis, in *The Lovelorn Lass*,^f introduces a cook who speaks these lines on the method of cooking cuttle-fish : “ Three times as many cuttle-fish^g for only a shilling. Of all these

^a P L.G.⁴ frag. 68.

^b Frag 39 Ribbeck 55 Brandt

^c Kock i. 473 ; Athen. 104 e and note a.

^d Kock i 454

^e *Ibid.* 734.

^f Kock ii. 367 , cf. Athen. 326 d.

^g *sc.* as fish, perhaps mentioned previously. See critical note.

³ σπηρίας τόσας Schweighauser: σπηρίαί τόσους A. But the corruption may be deeper.

⁴ τρεῖς Casaubon.

καὶ τὰ πτερύγια συντεμὼν ἐφθὰς¹ ποῶ.
τὸ δ' ἄλλο σῶμα κατατεμὼν πολλοὺς κύβους
σμήσας τε λεπτοῖς ἁλοῖσι δειπνούντων ἅμα
ἐπὶ τὸ τάγηνον σίζον ἐπεισιῶν² φέρω.

ΤΡΙΓΛΗ, κίχλη διὰ τοῦ ἥ. τὰ γὰρ εἰς λα λήγοντα
θηλυκὰ ἕτερον αἰτεῖ λάβδα, Σκύλλα, Τελέσιλλα.
d ὅσα δ' ἐπιπλοκὴν ἔχει τοῦ γ εἰς ἡ λήγει, τρώγλη,
αἰγλή, ζεύγλη. τὴν δὲ τρίγλην φησὶν Ἀριστοτέλης
τρὶς τίκτειν τοῦ ἔτους ἐν πέμπτῳ μορίῳ, τεκμαί-
ρεσθαι λέγων τοὺς ἁλιεῖς τοῦτο ἐκ τοῦ γόνου τρὶς
φαινομένου περί τινας τόπους. μήποτ' οὖν ἐν-
τεῦθεν ἐστὶ καὶ τὸ τῆς ὀνομασίας, ὡς ἁμῖαι ὅτι³
οὐ κατὰ μίαν φέρονται, ἀλλ' ἀγεληδόν, σκάρος δὲ
ἀπὸ τοῦ σκαίρειν καὶ καρίς, ἀφύαι δ' ὡς ἂν
ἀφυεῖς οὔσαι, τουτέστιν δυσφυεῖς· θύω, θύννος ὁ
ὄρμητικὸς, διὰ τὸ κατὰ⁴ τὴν τοῦ κυνὸς ἐπιτολὴν
e ὑπὸ τοῦ ἐπὶ τῆς κεφαλῆς οἴστρου ἐξελαύνεσθαι
ἐστὶ δὲ καρχαρόδους, συναγελαστική, παντόστικτος,
ἔτι⁵ δὲ σαρκοφάγος. τὸ δὲ τρίτον τεκοῦσα ἄγονός
ἐστὶ· γίνεται γὰρ τινα σκωλήκια αὐτῇ ἐν τῇ
ὑστέρα,⁶ ἃ τὸν γόνον τὸν γινόμενον κατεσθίει
ἀπὸ δὲ τοῦ συμβεβηκότος Ἐπίχαρμος ὀνομάζει
αὐτὰς κυφὰς ἐν Ἡβας γάμῳ διὰ τούτων·

¹ ἐφθὰς Dindorf· ἐφθὰ A

² ἐπεισιῶν "shaking over" Meineke

³ ὡς αἰαίαι ὅτι Musurus: αἰαίαιος ἐστὶν A: ὡς ἁμῖαι διὰ τὸ μὴ
κατὰ μίαν φέρεσθαι C.

⁴ τὸ κατὰ added by Schweighauser.

⁵ Casaubon: ἐστὶ A.

⁶ ὑστέρα Eust. 1934 28: ὑστερατα AC

^a "Fins" is here and elsewhere a popular inaccuracy for tentacles.

^b ἐπεισιῶν seems to be used in its theatrical sense, of a new scene. But see critical note.

I cut up the feelers and the fins^a and stew them. The rest of the creature I chop into many cubes, and rubbing them with ground salt, while the diners are beginning their dinner, my next act^b is to carry it sizzling^c to the frying-pan."

The Red Mullet (triglê) — This word, like cichlê (thrush) is spelled with an ê.^d For all feminines ending in *la* require a second *l*: Scylla, Telesilla. But all words in which *g* is inserted end in ê, like troglê (hole), aiglê (brilliance), zeuglê (yoke-strap). "The red mullet," Aristotle says in the fifth book of *Parts of Animals*,^e "spawns thrice a year." He says that fishermen infer this from the roe, which is seen three times a year in certain localities. Perhaps, therefore, the name triglê is derived from this circumstance,^f just as the amias are so-called because they do not go solitarily, but in schools, scarus (parrot-fish) and caris (shrimp) from scaro (leap), aphyae (anchovies) because they are aphyes, that is, of poor size; from thyo, dart, the darting thynnus (tunny), because at the time when the Dog-star rises it is driven forth by the bot-fly on its head. The triglê (red mullet) is jagged-toothed, gregarious, spotted all over, and also carnivorous. The third spawning is infertile; for certain worms develop in the womb, which devour the roe that is to be spawned. From this circumstance Epicharmus calls them the "squirming"^g in these lines from *The Marriage of*

^c Apparently it was parboiled before being fried.

^d i.e. not trigla; cf. 305 a-b.

^e *Hist. An.* 543 a 5.

^f τριγλη is here connected with τρίς, "three times"; ἀμια, quasi οὐ μία, a different etymology from Aristotle's, *Athen.* 278 a. On amia see 277 e. For θύννος from θύω cf. 302 b.

^g Literally "curved."

ἄγε δὴ τρίγλας τε κυφὰς καὶ χαρίστους βαιόνας
 Σώφρων δ' ἐν τοῖς ἀνδρείοις τριγόλας τινὰς ἐν
 τούτοις ὀνομάζει “τριγόλα ὀμφαλοτόμῳ” καὶ
 f “τριγόλαν¹ τὸν εὐδιαῖον” ἐν δὲ τῶν ἐπιγρα-
 φομένῳ Παιδικὰ ποιφυξέις² φησί· “τρίγλας μὲν
 γένηον,³ τριγόλα δ' ὀπισθίδια.⁴” καὶ τοῖς γυναι-
 κείοις δὲ ἔφη· “τρίγλαν γενεᾶτιν.” Διοκλῆς δ'
 ἐν τοῖς πρὸς Πλείσταρχον⁵ σκληρόσαρκον εἶναι
 φησι τὴν τρίγλαν. Σπεύσιππος δ' ἐμπερῇ φησιν
 εἶναι κόκκυγα, χελιδόνα, τρίγλαν. ὅθεν Τρύφων
 25 φησὶν ἐν τοῖς περὶ ζώων τὸν τριγόλαν τινὰς
 οἶεσθαι κόκκυγα εἶναι διὰ τε τὸ ἐμπερές καὶ τὴν
 τῶν ὀπισθίων ξηρότητα, ἣν σεσημείωται ὁ Σώφρων
 λέγων· “τρίγλας μὲν γένηον,⁶ τριγόλα δ' ὀπισθί-
 δια⁷” Πλάτων δ' ἐν Φάωνί φησι·

τρίγλη δ' οὐκ ἐθέλει νεύρων ἐπιήρανος εἶναι
 παρθένου⁸ Ἀρτέμιδος γὰρ ἔφυ καὶ στύματα
 μισεῖ

τῇ δὲ Ἑκάτῃ ἀποδίδεται ἡ τρίγλη διὰ τὴν τῆς
 ὀνομασίας κοινότητα· τριοδίτις γὰρ καὶ τρίγληνος,
 καὶ ταῖς τριακάσι δ' αὐτῇ τὰ δεῖπνα φέρουσι.
 κατὰ τὸ παραπλήσιον δ' οἰκειοῦσιν Ἀπόλλωνι
 b μὲν κίθαρων, Ἑρμῇ δὲ βόακα, Διονύσῳ δὲ κιττὸν

¹ Musurus: τριγόλαι A.

² Παιδικὰ ποιφυξέις Casaubon: παιδὶ κασποφυξέις A.

³ μὲν γένηον Ahrens: τ' ἐννον A.

⁴ τριγόλα δ' ὀπισθίδια, cf. 325 a: τριγολαπισθίδια A.

⁵ 320 d κλείταρχον A

⁶ γένηον Ahrens. γε πίονας AC.

⁷ ὀπισθίαν A: ὀπίσθια C.

⁸ παρθένου added from d d.

^a Kaibel 102; Athen 288 a and note f.

Hebe^a. "So he brought some squirming mullets and disgusting baiones." Sophron, again, mentions trigolae, whatever they may be. in *Mimes of Men*,^b thus. "With a trigolas that cuts the navel-cord;" and "the trigolas that brings fair weather." On the other hand, in the mime entitled *Puffing Passion*,^c he has "The jaw of a triglê, but the hind parts of a trigolas." And in *Mimes of Women*^d. "The barbelled triglê." Diocles,^e in his work addressed to Pleistarchus, mentions the triglê among fish with hard flesh. Speusippus says that the piper, flying-fish, and triglê are similar. Hence Tryphon declares in his work *On Animals*^f that some persons identify the trigolas with the piper because of their general resemblance and also because of the hardness of their hind parts, which Sophron has indicated when he says, "the jaw of a triglê, but the hind parts of a trigolas." Plato says in *Phaon*^g: "But the red mullet will give no strength to the glands. For she is a daughter of the virgin Artemis and loathes the rising passion." The triglê, on account of the syllable in its name which is common to the epithets of Hecate, is dedicated to her.^h For she is the goddess of the three waysⁱ and looks three ways, and they offer her meals on the thirtieth day. By like analogies they associate the turbot (citharus) with Apollo,^j the boax with Hermes,^k the ivy with

^a Kaibel 166.^c *Ibid.* 163.^d *Ibid.* 159.^e Wellmann 172; cf. Athen. 305 b, 320 d.^f Frag. 121 Velsen.^g Kock i. 647; Athen. 5 d and note a.^h i e, the word triglê was supposed to contain the numeral three, cf. Athen 84 b-c. 168 c and note f.ⁱ Cross-roads or fork in the highway^j Athen. 287 a, note d, 306 a.^k 287 a.

καὶ Ἀφροδίτῃ φαλαρίδα, ὡς Ἀριστοφάνης ἐν
 Ὅρνισι, κατὰ συνέμφασιν τοῦ φαλλοῦ. καὶ τὴν
 νῆτταν δὲ καλουμένην Ποσειδῶνί τινες οἰκειοῦσι
 καὶ τὸν θαλάττιον γόνον, ὃν ἡμεῖς μὲν ἀφύην, ἄλλοι
 δὲ ἀφρίτιν¹ ὀνομάζουσιν, οἱ δὲ ἀφρόν· προσ-
 φιλέστατον δ' εἶναι καὶ τοῦτον Ἀφροδίτῃ διὰ τὸ
 καὶ αὐτὴν ἐξ ἀφροῦ γεννηθῆναι Ἀπολλόδωρος δ'
 ἐν τοῖς περὶ θεῶν τῇ Ἑκάτῃ φησὶ θύεσθαι τρίγλην
 διὰ τὴν τοῦ ὀνόματος οἰκειότητα· τρίμορφος γὰρ
 ἢ θεός. Μελάνθιος δ' ἐν τῷ περὶ τῶν ἐν Ἐλευσίνι
 μυστηρίων καὶ τρίγλην καὶ μαινίδα, ὅτι καὶ
 θαλάττιος ἢ Ἑκάτη. Ἠγήσανδρος δὲ ὁ Δελφὸς
 τρίγλην παραφέρεισθαι ἐν τοῖς Ἀρτεμισίοις διὰ
 τὸ δοκεῖν τοὺς θαλασσίους λαγῶς θανασίμους
 ὄντας· θηρεύειν ἐπιμελῶς καὶ καταναλίσκειν.
 διόπερ ὡς ἐπ' ὠφελείᾳ τῶν ἀνθρώπων τοῦτο
 ποιοῦσα τῇ κυνηγετικῇ θεῷ ἢ κυνηγέτις ἀνάκειται.
 γενεᾷτιν δ' ἔφη τὴν τρίγλην Σώφρων, ἐπεὶ αἱ τὸ
 γένειον ἔχουσαι ἡδιόνες εἰσι μᾶλλον τῶν ἄλλων.
 Ἀθήνησι δὲ καὶ τόπος τις Τρίγλα καλεῖται, καὶ
 αὐτόθι ἐστὶν ἀνάθημα τῇ Ἑκάτῃ Τριγλανθίνῃ.
 διὸ καὶ Χαρικλείδης ἐν Ἀλύσει φησὶ

δέσποιν' Ἑκάτη τριοδίτι,
 τρίμορφε, τριπρόσωπε,
 τρίγλαις κηλευμένα.

ἐὰν δ' ἐναποπνιγῇ τρίγλη ζῶσα ἐν οἴνῳ καὶ τοῦτο
 ἀνὴρ πίῃ, ἀφροδισιάζειν οὐ δυνήσεται, ὡς Τερψι-
 κλῆς ἱστορεῖ ἐν τῷ περὶ ἀφροδισίων. καὶ γυνή

¹ ἀφρίτιν Schneider· ἀφρίην A.

^a Both being οἴνωψ? Soph. O C. 674, cf Eur. Bacch. 81.
^b l. 566.

Dionysus,^a the coot (phalaris) with Aphrodite, by way of insinuating phallus, like Aristophanes's pun in *The Birds*.^b (So some persons associate the duck, called netta, with Poseidon.^c) The sea product^d which we call aphyê, others aphritis, others still, aphros (foam)—this, I say, is most dear to Aphrodite, because she also sprang from foam Apollodorus also, in his treatise *On the Gods*, says that the triglê is sacrificed to Hecate because of the associations in the name, for the goddess is tri-form. But Melanthius, in his work *On the Eleusinian Mysteries*,^e includes the sprat with the triglê because Hecate is a sea-goddess also Hegesander^f of Delphi declares that a triglê is carried in the procession at the festival of Artemis, because it is reputed to hunt sea-hares relentlessly and devour them; for they are deadly. Hence, inasmuch as the triglê does this to benefit mankind, this huntress fish is dedicated to the huntress goddess Further, Sophron called the triglê barbelled, because those mullets which have barbels are better to eat than other kinds. At Athens there is also a place called Trigla, and there is a shrine there dedicated to Hecate Triglanthinê. Hence Charicleides says in *The Charn*^g: "Mistress Hecate of the three ways, with three forms and three faces, beguiled with triglas." If a triglê be smothered alive in wine and a man drinks this, he will not be able to have sexual intercourse, as Terpsicles narrates in his book *On Sexual Pleasure*. If a woman, also,

^a Evidently Athenaeus (or Pamphilus) derived νῆττα from νήχω, "swim." The words in parenthesis are an *obiter dictum*, interrupting the associations with Aphrodite, born of the foam.

^d Literally "semen"; cf. 285 b. ^e F.H.G. iv. 444.

^f *Ibid.* 420.

^g Kock iii. 394.

δὲ πῆγ τοῦ αὐτοῦ οἴνου, οὐ κύσκεται ὁμοίως
δὲ οὐδὲ ὄρνις ὃ δὲ πολυίστωρ Ἀρχέστρατος
ἐπαινέσας τὰς κατὰ Τειχιοῦντα τῆς Μιλησίας
τρίγλας ἐξῆς φησιν·

- e κὰν Θάσω ὀψώνει τρίγλην κοῦ χείρονα λήψη
ταύτης· ἐν δὲ Τέω¹ χείρω, κεδνὴ δὲ καὶ αὐτὴ·
ἐν δ' Ἐρυθραῖς ἀγαθὴ θηρεύεται αἰγιαλῆτις.

Κρατῖνος δ' ἐν Τροφωνίῳ φησίν

οὐδ' Αἰζωνίδ² ἐρυθρόχρων ἐσθίειν ἔτι τρίγλην
οὐδὲ τρυγόνος οὐδὲ δεινοῦ φυῆν³ μελανούρου.

Ναυσικράτης δ' ὁ κωμωδιοποιὸς ἐπαινεῖ τὰς Αἰζω-
νικὰς τρίγλας ἐν Ναυκλήροις λέγων οὕτως

μετ' αὐτῶν δ' εἰσὶν ἐκπρεπεῖς φύσιν
αἱ ξανθοχρῶτες, ἃς κλύδων Αἰζωνικὸς
πασῶν ἀρίστας ἐντόπους⁴ παιδεύεται·

- f αἷς καὶ θεὰν τιμῶσι φωσφόρον κόρην,
δείπνων ὅταν πέμπωσι δῶρα ναυτίλοι.
B τρίγλας λέγεις.

ΤΑΙΝΙΑΙ. καὶ τούτων Ἐπίχαρμος μέμνηται·

καὶ ταὶ φίνταται

ταινίαὶ λεπταὶ μέν, ἀδῆαι⁵ δὲ κώλῳ πυρός

Μίθαικος δ' ἐν Ὀψαρτυτικῷ “ταινίαν, φησίν,
ἐκκοιλίξας, τὰν κεφαλὰν ἀποταμών, ἀποπλύνας
καὶ ταμῶν τεμάχεια κατὰχει τυρὸν καὶ ἔλαιον.”

- 26 πλείσται δὲ γίνονται καὶ κάλλισται κατὰ τὸν πρὸς
τῇ Ἀλεξανδρείᾳ Κάνωπον καὶ ἐν Σελευκεῖᾳ τῇ
πρὸς Ἀντιοχείᾳ. ὅταν δ' Εὐπόλις ἐν Προσπαλ-
τίοις λέγῃ·

¹ Τέω Schneider: τῶι A.

² Αἰζωνίδ' Casaubon: ἐζωνίδα A.

drink of the same wine, she cannot conceive. The same is true even of a bird. The encyclopaedic Archestratus,^a after praising the triglas of Teichious, in the Milesian territory, goes on to say. "Also in Thasos buy a red mullet, and you will get one that is not bad. In Teos it is inferior, yet even it is good. In Erythrae, too, it is good, when caught by the shore." And Cratinus says in *Trophonius* ^b: "No longer may we eat a red mullet from Aexonê, nor taste the roach or black-tail of huge growth." The comic poet Nausicrates commends the red mullets of Aexonê in these lines from *The Skippers* ^c: "4 With them, excellent in quality, come the tawny-skins, which Aexonê's wave fosters as its own children, the best of all. With these, sailorfolk pay honour to the goddess, light-bringing virgin, whenever they offer her gifts of dinners. B You are talking about mullets."

Ribbon-fish—These also are mentioned by Epicharmus ^d. "And the beloved ribbon-fish, thin but sweet, and requiring little fire." Mithaecus, in *The Art of Cookery*, says: "Clean the insides of a ribbon-fish after cutting off the head, wash and cut into slices, and pour cheese and oil over them." They occur in greatest number and finest quality off Canopus, near Alexandria, and in Seleuceia near Antioch. But when Eupolis says, in *The Prospal-*

^a Frag. 56 Ribbeck 42 Brandt ^b Kock i. 80.

^c Kock ii. 295, to be added to the fragment given by Athen. 296 a. Cf. 330 b

^d Kaibel 100; Athen. 321 b.

³ οὐδὲ δεινοῦ φύην Casaubon: οὐ δεινουφην A.

⁴ ἐντόπους 330 b: ἐν τόποις AC.

⁵ ἀδεῖλαι A.

μήτηρ τις αὐτῷ Θράττα ταινιόπωλις,
τὴν ἐπὶ τῶν ὑφασμάτων λέγει καὶ τῶν ζωνῶν, αἷς
αἱ γυναῖκες περιδέονται.

ΤΡΑΧΟΤΡΟΙ. τούτων ὡς ξηροτέρων μέμνηται Διο-
κλῆς. Νουμήνιος δ' ἐν Ἀλιευτικῷ φησιν·

ἀλκύοντας¹ κίγκλους² τε καὶ ἀπλοῖη³ τράχουρον.

β ΤΑΤΑΩΠΙΑΣ. περὶ τούτου Ἀρχέστρατος ἱστορεῖ·

καὶ νεαροῦ μεγάλου τ' αὐλωπία⁴ ἐν θέρει ὠνοῦ
κρανί⁵ ὅταν Φαέθων πυμάτην ἀψίδα διφρεύῃ,
καὶ παράθες θερμὸν ταχέως καὶ τρίμμα μετ'
αὐτοῦ.

ὅπτα δ' ἀμφ' ὀβελίσκον ἐλὼν ὑπογάστριον
αὐτοῦ.

ΤΕΤΘΙΣ. Ἀριστοτέλης εἶναί φησι καὶ ταύτην
τῶν συναγελαζομένων ἔχειν τε τὰ πλείστα τῆς
σηπίας, τὸν τῶν ποδῶν ἀριθμόν, τὰς προβοσκίδας
c τῶν δὲ ταύτης ποδῶν οἱ μὲν κάτω μικροί εἰσιν,
οἱ δ' ἄνω μείζους· καὶ τῶν προβοσκίδων ἡ δεξιὰ
παχυτέρα, καὶ τὸ ὅλον σωματίον τρυφερὸν καὶ
ὑπομηκέστερον ἔχει δὲ καὶ θολὸν ἐν τῇ μύτιδι⁶
οὐ μέλανα ἀλλ' ὠχρόν· καὶ τὸ ὄστρακον μικρὸν
λίαν καὶ χονδρῶδες.

ΤΕΤΘΟΣ. ὁ δὲ τεῦθος μόνῳ τούτῳ διαφέρει, τῷ
μεγέθει· γίνεται δὲ καὶ τριῶν σπιθαμῶν τὸ δὲ
χρῶμά ἐστιν ὑπέρυθρος καὶ τῶν ὀδόντων τὸν μὲν

¹ ἀλκύντας But: ἀλονίας A.

² κίγκλους Schweighäuser: κίγκλους A.

³ ἀπλοῖη Birt: ἀλλοπίνην A.

⁴ τ' αὐλωπία Casaubon: ταυλωπία AC

⁵ κρανί Ribbeck: κρανίον AC.

⁶ Schweighäuser· μύτι C: μύστι A.

trans^a. "His mother was a Thracian ribbon-pedlar," he means the cloth and belt ribbon which women tie round themselves

Rough-tails — Diocles^b mentions these among the fish of harder flesh. Numenius says in *The Art of Angling*^c: "Halcyons and curlews (seizing) a rough-tail even in a season when no boats may sail."^d

Taulopias.^e — Archestratus^f gives an account of this. "Of the large, deep-sea aulopias buy heads in the summer, what time Phaethon drives his chariot over his outermost orbit. And serve it hot quickly and a sauce to go with it. Take a belly-piece of it and roast it on a spit."

The Squid — Aristotle^g says that this also belongs to the gregarious kinds of sea animals, and that it has most of the attributes of the cuttle-fish—the same number of feet and the feelers. But in the case of the squid the hind feet are small, the front feet larger; and of the feelers, that on the right is thicker; the whole of its small body is plump and rather more extended. It also has an inky fluid in the sac, but it is yellow, not black. Its shell is very small and cartilaginous.

The Teuthus. — The teuthus differs from the squid (teuthis) solely in point of size,^h which reaches as much as three spans.ⁱ It is of a reddish colour; the

^a Kock i. 323.

^b Wellmann 172.

^c Frag. 20 But.

^d *ie*, these birds can put out to sea when men cannot (Birt). See critical notes

^e This absurd lemma arose through a misreading of the first line in the Archestratus fragment following. The fish mentioned is the aulopias, perhaps a kind of mackerel.

^f Frag. 9 Ribbeck 33 Brandt.

^g p. 323 Rose.

^h Aristot. p. 324 Rose.

ⁱ About two feet.

Δ κάτω ἐλάττονα ἔχει, τὸν δὲ ἄνω μείζονα, ἄμφω
 δὲ μέλανας καὶ ὁμοίους ῥύγχει ἰέρακος ἀνα-
 πτυχθεὶς δὲ κοιλίαν ἔχει ὁμοίαν ταῖς ὑείαις. ἐν
 δὲ ἐμορίων βραχύβιά φησιν εἶναι τὸν τεῦθον καὶ
 τὴν σηπίαν. Ἀρχέστρατος δ' ὁ πᾶσαν γῆν καὶ
 θάλασσαν διὰ γαστριμαργίαν περιελθὼν¹ φησι

τευθίδες ἐν Δίῳ τῷ Πιερικῷ παρὰ χεῦμα
 Βαφύρα καὶ ἐν Ἀμβρακίᾳ παμπληθέας ὄψει.

Ἀλεξίς δὲ ἐν Ἑρετρικῷ τάδε ποιεῖ λέγοντα
 μάγειρον

τευθίδες, σπίναι,² βατίς, χῆμος,³ ἀφύαι,
 θ κρεᾶδι', ἐντερίδια· ἀλλὰ τὰς μὲν τευθίδας,
 τὰ πτερύγι' αὐτῶν συντεμών, στεατίου
 μικρὸν παραμίξας, περιπάσας ἡδύσμασι
 λεπτοῖσι χλωροῖς ὠνθύλευσα.

καὶ πέμμα δέ τι τευθίδα ὀνομάζειν Ἰατροκλέα ἐν
 Ἀρτοποιικῷ φησι Πάμφιλος.

ΤΕΣ. Ἐπίχαρμος ἐν Ἡβας γάμῳ

ἦν δ' ὑαινίδες τε βούγλωσσοί τε καὶ κίθαρος
 ἐνῆς.

λέγει δέ τινας καὶ ὕας διὰ τούτων

χαλκίδες θ'⁴ ὕες τε ἰεράκές τε χῶ πίων κύων,
 f εἰ μὴ ἄρα οὗτοι οἱ αὐτοὶ εἰσι τῷ κάπρῳ. Νου-
 μήνιος δ' ἐν τῷ Ἀλιευτικῷ ἀντικρυς ὑαινάν τινα
 καταριθμεῖται ἐν τούτοις

κανθαρίδα προφανεῖσαν ὑαινάν τε τρίγλην τε.

¹ πλεύσας (καὶ περιπλεύσας C) after περιελθὼν deleted by Dindorf.

² πινναί Gesner.

³ χῆμος Meineke: δῆμος AC.

lower tooth is smaller, the upper is larger, both are black and resemble a hawk's beak. Dissection discloses inner organs like swine's tripe. In the fifth book of *Parts of Animals*^a it is said that squids and cuttle-fishes are short-lived. Archestratus, who circled all lands and seas to gratify his appetite says^b: "Squids there are in Pierian Dium beside Baphyras' flood; and in Ambracia thou wilt see very many." Alexis, in *The Eretian*,^c makes a cook say: "Squids, spinnae, rays, cockles, anchovies, steaks, entrails. As for the squids, I chopped up their fins, mixed in a little lard, sprinkled them with seasoning and stuffed them with finely-chopped greens." Again there is a kind of cake called squid, according to Pamphilus, who quotes Iatrocles' *Bread-making*^d.

Pig-fish^e—Epicharmus, in *The Marriage of Hebe*^f: "There were pig-fishes (hyaenides) and ox-tongues and a turbot among them." But he also speaks of certain fish called hyes in this line^g: "Herrings and hyes too (pig-fish), hawk-fishes and the fat dog-fish." These may, to be sure, be the same as boar-fish. Numenius, in *The Art of Angling*,^h expressly includes in his list a fish called hyaena in this line: "A cantharis which had come to light, a hyaena, and a

^a Aristot. *Hist. An.* 550 b 14.

^b Frag. 43 Ribbeck 54 Brandt.

^c Kock II 323-4, cf. Athen. 324 c and note f (p. 457).

^d For the moulding of dough in shapes see 109 f, note c, 114 f, note a.

^e Evidently a kind of plaice or sole.

^f Kaibel 102; Athen. 288 b, 330 a.

^g Kaibel 103; cf. Athen. 328 c.

^h Frag. 13 Birt.

^a χαλκίδες θ' cf. 328 c: χαλκιδεῖς τε AC.

καὶ Διονύσιος δ' ἐν Ὀψαρτυτικῷ τῆς ὑαίνης μνημονεύει. Ἀρχέστρατος δ' ὁ ὀψοδαίδαλος

ἐν δ' Αἴνῳ καὶ τῷ Πόντῳ τὴν ὕν ἀγοράζει,
ἣν καλέουσιν τινες θνητῶν ψαμμίτιν ὀρυκτὴν.
τούτου¹ τὴν κεφαλὴν ἔψειν² μηδὲν προσενεγκῶν
ἡδυσμ', ἀλλ' ἐς ὕδωρ μόνον³ ἐνθεῖς καὶ θαμὰ
κινῶν

ὑσσωπον παράθες τρίψας, καὶν ἄλλο τι χρήζης,
7 δριμὺν διεῖς ὄξος· κᾶτ' ἔμβαπτ' εὖ⁴ καὶ ἐπείγου
οὕτως ὥς πνίγεσθαι ὑπὸ σπουδῆς καταπίνων.
τὴν λοφιδᾶν δ' ὀπτᾶν αὐτῆς καὶ τᾶλλα τὰ πλεῖστα.
μήποτ' οὖν καὶ ὁ Νουμήνιος ἐν τῷ Ἀλιευτικῷ
τὴν ὕν ψαμαθίδα καλεῖ ἐπὶ λέγῃ

ἄλλοτε·καρχαρίην, ὅτε δὲ ρόθιον⁵ ψαμαθίδα.

ΥΚΑΙ. καὶ⁶ τὸν ὕκην Καλλίμαχος ἐν ἐπιγράμ-
μασιν ἱερὸν ἰχθὺν καλεῖ διὰ τούτων

θεὸς δέ οἱ ἱερὸς ὕκης.

Νουμήνιος δ' ἐν Ἀλιευτικῷ

b ἥ σπάρων ἥ ὕκας ἀγελήιδας ἥ ἐπὶ φάγρον
πέτρη⁷ ἁλωόμενον.⁸

Τίμαιος δ' ἐν τῇ γ' τῶν ἱστοριῶν περὶ τοῦ
Σικελικοῦ πολυχνίου (λέγω δὲ τῶν Ὑκάρων) δια-
λεγόμενος προσαγορευθῆναί φησι τὸ πολίχνιον
διὰ τὸ τοὺς πρῶτους τῶν ἀνθρώπων ἐλθόντας ἐπὶ
τὸν τόπον ἰχθύς εὐρεῖν τοὺς καλουμένους ὕκας

¹ ταύτης Ribbeck: αὐτὰρ Stadtmüller.

² Dindorf: ἔψει AC.

³ ὕδωρ μόνον Naeke: μόνον ὕδωρ AC.

⁴ ἐμβαπτ' εὖ Naeke: ἐμβαπτει A, ἐμβαπτε C.

⁵ δὲ ρόθιον 306 d: ὁ ὄρθιον AC.

red mullet ” Dionysius, in *The Art of Cookery*, also mentions the hyaena Archestratus, the master-chef, says ^a: “ In Aenus and in Pontus buy the pig-fish, which some mortals call sand-digger Boil its head without adding any seasoning ; simply place it in water, stirring frequently ; place beside it a pounded caper-plant, and if thou crave aught else, drop on it pungent vinegar ; soak it well in this, then make haste to eat it, even to the point of choking thyself with thy zeal. But the back-fin and most of the other parts it were better to bake ” Perhaps, therefore, Numenius, in *The Art of Angling*,^b means the pig-fish when he uses the word sand-fish and says · “ At one time a shark, at another a guttling sand-fish ”

Hycæ ^c—The hycæ is still another fish which Callimachus ^d in his epigrams calls sacred, in these words : “ His god is the sacred hycæ ” Numenius, in *The Art of Angling* ^e “ Or a gilt-head, or hycæ swimming in schools, or a sea-bream wandering by a rock. ” Timæus, in the thirteenth book of the *Histories*,^f discusses the Sicilian castle (by which I mean Hycara), and says that the castle was so called because the first men who came to that place found the fish which are called hycæ, and what is

^a Frag. 44 Ribbeck 22 Brandt.

^b Frag. 11 Birt; Athen. 306 d.

^c Identified with the erythrinus or redsnapper, 300 f.

^d Frag. 72 Schneider, Athen. 284 c, 282 c, e.

^e Frag. 16 Birt; Athen. 320 d

^f F.H.G i 220

⁶ καὶ om. C, but cf. 284 c.

⁷ ἐπὶ πέτρῃ | φάγρον Birt.

⁸ Casaubon: ἀλωόμενον A.

καὶ τούτους ἐγκύους· δι' οὓς οἰωνισαμένους
 Ὑκαρον ὀνομάσαι τὸ χωρίον Ζηνόδοτος δέ φησι
 Κυρηναίους τὸν ὕκην ἐρυθρῖνον καλεῖν Ἑρμιππος
 δὲ ὁ Σμυρναῖος ἐν τοῖς περὶ Ἱππώνακτος ὕκην
 ἀκούει τὴν ἰουλίδα· εἶναι δ' αὐτὴν δυσθήρατον.
 διὸ καὶ Φιλίταν¹ φάναι·

οὐδ' ὕκης² ἰχθὺς ἔσχατος ἐξέφυγε.

ΦΑΓΡΟΣ. Σπεύσιππος ἐν δευτέρῳ Ὁμοίων παρα-
 πλήσιά φησιν εἶναι φάγρον, ἐρυθρῖνον, ἥπατον.
 ἐμνημόνευσε δ' αὐτοῦ καὶ Νουμήνιος ἐν τοῖς προ-
 κειμένοις. Ἀριστοτέλης δὲ σαρκοφάγον φησὶν
 αὐτὸν εἶναι καὶ μονήρη καρδίαν τε ἔχειν τρίγωνον
 ἀκμάζειν τε ἕαρος. Ἐπίχαρμος δ' ἐν Ἡβας γάμῳ
 φησὶν·

ἀόνες³ φάγροι τε καὶ λάβρακες.

δ μνημονεύει δ' αὐτῶν καὶ Μεταγένης ἐν Θουριο-
 πέρσαις Ἀμειψίας δ' ἐν Κόννῳ·

ὀρφῶσι⁴ σελαχίοις τε καὶ φάγροις βοράν⁵

Ἰκέσιος δέ φησι· “ φάγροι καὶ χρώμις καὶ ἀνθίας
 καὶ ἀκαρνᾶνες καὶ ὀρφοὶ καὶ συνόδοντες καὶ
 συναγρίδες τῷ μὲν γένει παραπλήσιοι ὑπάρχουσιν·
 γλυκεῖς τε γὰρ καὶ παραστύφοντες καὶ τροφίμοι·
 κατὰ λόγον δὲ καὶ δυσέκκριτοι τροφιμώτεροι δ'
 αὐτῶν οἱ σαρκώδεις καὶ γεωδέστεροι ἐλάττονά τε
 πιμελὴν ἔχοντες ” Ἀρχέστρατος δέ φησι “ Σειρίου
 ἀντέλλοντος ” δεῖν τὸν φάγρον ἐσθίειν·

¹ A. φιλητᾶν C.

² Dindorf· ὕκη AC

³ ἀόνες 321 d: λονες A.

⁴ Bergk: ὀρφοῖς A.

⁵ βοράν 315 c: ασιβόρα A.

more, found them teeming Taking them as an omen, they named the place Hycara Zenodotus says that the people of Cyrene call the hyces erythrinus.^a But Hermippus of Smyrna. in his book *On Hipponax*,^b understands the rainbow-wrasse by the word hyces: he says that it is hard to catch Hence Philitas^c also writes: "Not even the last hyces-fish escaped"

The Sea-bream.—Speusippus, in the second book of *Similar*s, says that the sea-bream, redsnapper, and liver-fish are alike It is mentioned in the quotation from Numenius given above^d Aristotle^e says that it is carnivorous and solitary, that it has a triangular heart, and that it is at its best in springtime And Epicharmus says in *The Marriage of Hebe*^f: "Aones, too, and sea-brems, bass also" They are mentioned by Metagenes also in *Thurio-Persians*^g And Ameipsias in *Connus*^h: "Food for sea-perches and sharks and brems to devour." Hicesius says: "Sea-brems, chromis,ⁱ beauty-fish, bass, sea-perch, synodons, and synagrides are similar in character; for they are sweet, rather astringent, and nourishing; but they are also, as might be expected, hard to eliminate. More nourishing than they are fish which are full-fleshed and earthy, having less fat." Archestratus^j says that the bream should be eaten "at the rising of Sirius": "In Delos, or in Eretria,

^a Athen. 300 f, and note e

^b *F.H.G.* III 52.

^c *P.L.G.* 4 frag. 17.

^d 327 b.

^e p. 317 Rose.

^f Kaibel 102; Athen. 321 d.

^g Kock I 706, Athen. 269 e-f, on the title see 228 e, note g.

^h Kock I 672; cf. Athen. 315 b-c.

ⁱ 328 a, 282 b note d.

^j Frag. 45 Ribbeck 26 Brandt.

Δήλω¹ τ' Εἰρετρία τε κατ' εὐλιμένους ἀλὸς
οἴκους.

τὴν κεφαλὴν δ' αὐτοῦ μόνον ὠνοῦ καὶ μετ'
ἐκείνης
οὐραῖον· τὰ δὲ λοιπὰ δόμον, φίλε,² μηδ'
ἐσενέγκης³

μνημονεύει τοῦ φάγρου καὶ Στράττις ἐν Λημνομέδα·
πολλοὺς ἤδη⁴ μεγάλους τε φάγρους ἐγκάψας.⁵
καὶ ἐν Φιλοκτήτη·

καῖτ' εἰς ἀγορὰν ἐλθόντες ἀδρουὺς
ὀψωνοῦσιν μεγάλους τε φάγρους
καὶ Κωπάδων ἀπαλῶν τεμάχη
στρογγυλοπλεύρων.⁶

ἐστὶ δὲ καὶ γένος λίθου φάγρος ἥ γὰρ ἀκόνη κατὰ
Κρήτας φάγρος, ὥς φησι Σιμίας
ΧΑΝΝΑΙ. Ἐπίχαρμος ἐν Ἡβας γάμῳ
μεγαλοχάσμονάς τε χαίνας κῆκτραπελογάστορας⁷
ὄνους

Νουμήνιος ἐν Ἀλιευτικῷ·

χάννους τ' ἐγγέλυάς τε⁸ καὶ ἐννυχίην πύτινον.

μνημονεύει δ' αὐτοῦ καὶ Δωρίων ἐν τῷ περὶ
ἰχθύων. Ἀριστοτέλης δὲ ἐν τῷ περὶ ζωικῶν
ποικιλερυθρομέλαιναν⁹ αὐτὴν ὀνομάζει καὶ ποικιλό-
γραμμον διὰ τὸ μελαίναις γραμμαῖς πεποικίλθαι.

ΧΡΟΜΙΣ. καὶ τούτου μνημονεύει Ἐπίχαρμος
λέγων·

καὶ σκιφίας χρώμις θ', ὅς ἐν τῷ ἡρι κατ τὸν¹⁰
Ἀνάγιον

ἰχθύων πάντων ἄριστος.

by the fair-harboured dwellings of the sea But buy only the head of it, and with it the tail-slice, as for the other parts, my friend, carry them not even into the house" The bream is mentioned by Strattis, also, in *Demnqmeda*^a: "He has swallowed many a large bream" And in *Philoctetes*^b. "And then they walk into the market-place and buy large, fat breams, and slices of tender, round-ribbed Copeiaes^c" There is also a kind of stone called bream For the whet-stone in Cretan speech is bream, according to Simias

Cannas.—Epicharmus, in *The Marriage of Hebe*^d "Wide-gaping cannas and cods with extraordinary paunches" Numenius in *The Art of Angling*^e "Cannas and eels, and darkling bottle-fish." It is mentioned also by Dorion in his book *On Fishes* Aristotle, in the work *Pertaining to Animals*,^f names it "spotted-red-black" or "spotted-line," because it is spotted with black lines.

Chromis^g—This is also mentioned by Epicharmus,^h who says. "And the sword-fish and the chromis, which Anamus says is the best of all fishes in spring-

^a Kock i. 718.

^b *Ibid.* 724

^c i e, eels, 297 c.

^d Kaibel 102; Athen. 315 f.

^e Frag. 10 Birt, Athen. 304 e.

^f p. 296 Rose.

^g See 282 b, note d.

^h Kaibel 101; Athen. 282 a-b

¹ δῆλω C: δόλω A.

² φίλε added by Brandt.

³ ἐσενέγκης Meineke: εἰσενέγκης A.

⁴ ῥῆδη Meineke: δῆ A.

⁵ Casaubon: ἐγκύψις A.

⁶ στρογγυλοπλεύρων Schwaighauser: στρογγυλιπλείρων A

⁷ 315 f: μεγαλοχάμμουλας λιπταπελο, άσ-ορας A

⁸ εγγέλυάς τε 301 c. τεπελιασ-τ A.

⁹ Meineke: ποτιλεριθρον αελαιναν AC.

¹⁰ 282 b: χρόυας τε ds ει καγα τοι A.

Νουμήνιος δ' ἐν Ἀλιευτικῷ.

ῥῆκην ἢ κάλλιχθον, ὅτε¹ χρόμιν, ἄλλοτε δ' ὀρφόν.
καὶ Ἀρχέστρατος.

τὸν χρόμιν ἐν Πέλλῃ λήψῃ μέγαν (ἐστὶ δὲ πίων
ἂν θέρος ἦ) καὶ ἐν Ἀμβρακίᾳ.

ΧΡΥΣΟΦΥΣ. Ἀρχιππος ἐν Ἰχθύσιν.

ἱεροὺς² Ἀφροδίτης χρυσόφρυς³ Κυθηρίας.

τοὺς δ' ἰχθύς τούτους φησὶν Ἰκέσιος καὶ τῇ
γλυκύτητι καὶ τῇ ἄλλῃ εὐστομία πάντων εἶναι
ἀρίστους. εἰσὶ δὲ καὶ τροφιμώτατοι. τίκτουσι δέ,
ὥς φησιν Ἀριστοτέλης, ὁμοίως τοῖς κεστρεῦσιν οὗ
ἂν ποταμοὶ ῥέωσιν. μνημονεύει δ' αὐτῶν καὶ Ἐπί-
χαρμος ἐν Μούσαις καὶ Δωρίων ἐν τῷ περὶ ἰχθύων.
Εὐπολις δ' ἐν Κόλαξί φησιν

δραχμῶν ἑκατὸν ἰχθύς ἐώνημαι⁴ μόνον
ὀκτῶ λάβρακας, χρυσόφρυς δὲ δώδεκα.

ὁ δὲ σοφὸς Ἀρχέστρατος ἐν ταῖς ὑποθήκαις λέγει.

χρῦσοφρυν ἐξ Ἐφέσου τὸν πίονα μὴ παράλειπε,
ὃν κεῖνοι καλέουσιν ἰωνίσκον λαβὲ δ' αὐτὸν
θρέμμα Σελινοῦντος σεμνοῦ πλῦνον δὲ νιν ὀρθῶς,
εἴθ' ὅλον ὀπτήσας παράθες, καὶ ἦ δεκάπηχυς

ΛΑΛΚΙΔΕΣ καὶ τὰ ὅμοια, θρίσσαι, τριχίδες, ἐρί-
τιμοι. Ἰκέσιός φησιν “αἱ λεγόμεναι χαλκίδες
καὶ οἱ τράγοι καὶ αἱ ῥαφίδες καὶ αἱ⁵ θρίσσαι ἀχυ-

¹ ὅτε Wilamowitz: ἢ ἐ AC.

² ἱεροὺς A, ἱερὸς C: ἱερεὺς Bothe, Kock

³ χρυσόφρυς (acc. plur.) Kaibel: χρῦσοφρυς (nom. sing.) A.

time" And Numenius in *The Art of Angling*^a: "A hyces or a beauty-fish, or at times a chromis or a sea-perch" And Archestratus^b: "The chromis thou gettest in Pella will be large (it is fat if it be summer), as also in Ambracia"

The Gilt-head—Archippus in *The Fishes*^c "Gilt-heads, sacred attributes of Aphrodite of Cythera." These fishes, according to Hicesius, are superior to all others in sweetness and flavour generally. They are also very nourishing. They spawn, as Aristotle^d says, wherever rivers flow, like the faster-mullets. They are mentioned by Epicharmus in *The Muses*^e and by Dion in his book *On Fishes*. And Eupolis says in *The Flatterers*^f "For only a hundred shillings I have bought fish—eight sea-bass and twelve gilt-heads" And the learned Archestratus in his *Counsels*^g says "Omit not the fat gilt-head from Ephesus, which people there call ioniscus Buy it, that nursling of the holy Selinus.^h Wash it with care, then bake and serve it whole even though it measure ten cubits."

*Chalcides*ⁱ and similar fish, thrissae, trichides, and eritimi—Hicesius says: "The chalcides, as they are called, the bucks, the needle-fishes, and the

^a Frag. 8 Birt, Athen 295 b.

^b Frag 46 Ribbeck 30 Brandt.

^c Kock 1. 682. See critical note. ^d *Hist. An.* 543 b 3.

^e Kaibel 100, Athen 304 c

^f Kock 1. 298, an ironical comment on the high price of fish

^g Frag. 47 Ribbeck 12 Brandt.

^h Not the better known city in Sicily, but the river which flowed beside the temple of the Ephesian Artemis; Strabo 387.

ⁱ Said to be a kind of herring, the names which follow refer to the fine hair-like bones of the herring and sardine.

ρώδεις καὶ ἀλιπεῖς καὶ ἄχυλοι.” Ἐπίχαρμος δ’
ἐν Ἡβας γάμῳ

χαλκίδες θ’ ὕες τε ἰέρακές τε χῶ πίων κύων.

1 Δωρίων δὲ χαλκιδικὰς αὐτὰς ὀνομάζει Νουμήμιος
δέ φησι·

σὺ δ’ ἂν καὶ χαλκίδ’ ἐκείνη¹
αὐτῶς ἀμπεύραις ὀλίγην² καὶ μαινίδα.

διαφέρει δὲ τῆς χαλκίδος ὁ χαλκεύς, οὗ μνημονεύει
Ἡρακλείδης ἐν Ὀψαρτυτικῷ καὶ Εὐθύδημος ἐν
τῷ περὶ ταρίχων λέγων αὐτοὺς γίνεσθαι ἐν τῇ
Κυζικηνῶν χώρα περιφερεῖς τε εἶναι καὶ κυκλο-
ειδεῖς. θρῖσσῶν δὲ μέμνηται Ἀριστοτέλης ἐν τῷ
περὶ ζώων καὶ ἰχθύων ἐν τούτοις “μόνιμα³
e θρῖσσα, ἐγκρασίχολος, μεμβράς, κορακῖνος, ἐρυ-
θρίνος, τριχίς.” τριχίδων δὲ Εὐπολὶς ἐν Κόλαξιν

ἐκείνος ἦν φειδωλός, ὃς ἐπὶ τοῦ βίου
πρὸ τοῦ πολέμου μὲν τριχίδας ὠψώνησ’ ἅπαξ,
ὅτε τὰν Σάμῳ δ’ ἦν, ἡμιωβελίου κρέα.

Ἀριστοφάνης Ἰππεῦσι

αἱ τριχίδες εἰ γενοίαθ’ ἑκατὸν τοῦβολου.

Δωρίων δ’ ἐν τῷ περὶ ἰχθύων καὶ τῆς ποταμίας
μέμνηται θρῖσσης καὶ τὴν τριχίδα τριχίαν ὀνομάζει.
Νικοχάρης Λημνίαις

τριχίας δὲ καὶ τὰς πρημνάδας⁴ τὰς θυννίδας
ἐπὶ δεῖπνον ἡκούσας ὑπερπληθεῖς . .

¹ ἐκείνη Birt: ἐκείνην AC.

² καὶ before ὀλίγην deleted by Birt.

³ μονήρη, “solitary,” Rose.

⁴ Schweighauser· τριχιάδας πρημάδας A.

thiissae are chaffy, fatless, and juiceless." Epicharmus in *The Marriage of Hebe*^a "Herrings and pig-fish, hawk-fish too, and the fat dog-fish^b" Dorion gives them the name chalcidicae. And Numenius^c says: "But in vain would you try in the same way to spear the tiny herring or sprat with that"^d The chalcis, moreover, is different from the chalceus,^e mentioned by Heracleides in his *Art of Cookery* and by Euthydemus in his book *On Salt Meats*. The latter says that they are found in the territory of Cyzicus, and that they are round and cucular in shape. As for thrissae, Aristotle mentions them in the book *On Animals and Fishes*^f in this list "Non-migratory are the thiissa, encrasicholus,^g anchovy, crow-fish, redsnapper, and trichis." These last are mentioned by Eupolis in *The Flatterers*^h: "He used to be close-fisted, for in the old days before the war he bought at one time trichides; but when he got to Samos, he bought slices of meat worth a ha'-penny." Aristophanes in *The Knights*ⁱ "If trichides should come to a penny the hundred." Dorion, in the book *On Fishes*, mentions also the river-thrissa, and gives to the trichis the name trichias. So Nicochares in *The Lemnian Women*^j: "Trichiae and premnad tunnies have come to the table in abounding plenty."

^a Kaibel 103

^b Or threshers shark, 286 a, 295 a.

^c Frag. 19 Birt

^d i.e., with a trident such as was used for taking large fish (Birt).

^e Perhaps the dory (or John-dory).

^f p. 298 Rose. See critical note.

^g Cf. 285 a, 300 f, note f.

^h Kock i. 299, an ironical description of Hipponicus.

ⁱ l. 662.

^j Kock l. 772.

πρημνάδας δὲ τὰς θυννίδας ἔλεγον. Πλάτων
Εὐρώπῃ.

ἀλιευόμενός¹ ποτ' αὐτὸν εἶλον ἀνδράχνη²
μετὰ πρημνάδων κᾶπειτ' ἀφῆχ'³ ὅτι ἦν βόας

ὁμοίως δὲ καὶ Ἀριστοτέλης ἐν πέμπτῳ ζώων
μορίων· ἐν δὲ τῷ ἐπιγραφομένῳ περὶ⁴ ζωικῶν τρι-
χίδα. τῶν δὲ λεγομένων ἐστ'⁵ ἥδεται ὀρχήσει
καὶ ὠδῇ καὶ ἀκούσασα⁶ ἀναπηδᾷ ἐκ τῆς θαλάσσης.
τῶν δ' ἐριτίμων μέμνηται Δωρίων ἐν τῷ περὶ
ἰχθύων⁷ λέγων κατὰ τὸ αὐτὸ ποιεῖν ταῖς χαλκίσιν,
ἥδεῖς δ' εἶναι τὰς ἐν ὑποτρίμματι. Ἐπαίνετος δέ
φησι “γαλῆν, σμαρίδα,⁸ ἣν ἔνιοι καλοῦσι κυνὸς
εὐναί, χαλκίδας, ἅς⁹ καλοῦσι καὶ σαρδίνους,
ἐριτίμους; ἱέρακα, χελιδόνα.” Ἀριστοτέλης δ' ἐν
πέμπτῳ ζώων ἱστορίας σαρδίνους αὐτὰς καλεῖ.
Καλλίμαχος δ' ἐν ἐθνικαῖς ὀνομασίαις γράφει
οὕτως· “ἐγκρασίχολος, ἐρίτιμος Χαλκηδόνιοι
τριχίδια, χαλκίς, ἱκταρ, ἀθερίνη Ἀθηναῖοι.¹⁰” ἐν
ἄλλῳ δὲ μέρει καταλέγων ἰχθύων ὀνομασίας
φησὶν· “ὄζαινα, ὀσμύλιον Θούριοι. ἰωπες, ἐρίτιμοι
Ἀθηναῖοι.” τῶν δὲ ἰώπων μνημονεύει Νίκανδρος
ἐν β' Οἰταικῶν¹¹.

¹ Casaubon: ἀλιευόμενος AC.

² εἶλον ἀνδράχνη Meineke: εἶδον ἀνδράχμη A

³ ἀφῆχ' Meineke ἀφῆκεν AC

⁴ περὶ added by Rose.

⁵ ἐστ' ὅτι Kaibel. ἐσοτι A. ἐστὶν ὅτι Schweighauser.

⁶ Kaibel: ἀκούσας A, ἀκούουσαν C.

⁷ ἐν τῷ περὶ ἰχθύων trans. by Kaibel from following line:
Ἐπαίνετος δ' ἐν τῷ περὶ ἰχθύων A (ἐν Ὀψαρτυτικῷ 313 b)

⁸ 313 b σμυρνίδα A

⁹ ἅς Dindorf: τὰς AC.

¹⁰ Ἀθηναῖοι added by Meineke.

Premnad is a name they give to female tunnies. Plato in *Europa*^a "Once I went a-fishing, and caught him, along with some premnad tunnies, by means of a sprig of andiachna^b, and then I let him go, for he turned out to be a boax" Aristotle uses the same term, trichias, in the fifth book of *Parts of Animals*^c. But in the work entitled *Pertaining to Animals*,^d he has trichis. It is one of the fishes of which it is said that they delight in dancing and music, and when it hears the sound of music it jumps out of the water. The eritimi are mentioned by Dorion in his book *On Fishes*, he says they behave in the same way as the chalcides, and that they are good to eat when served with a sauce. And Epaenetus says. "The marten-fish, the smais^e (which some call dog-kennels), chalcides (which they also call sardines), eritimi, hawk-fish, and flying-fish." Aristotle, in the fifth book of *The History of Animals*,^f calls them sardines. And Callimachus, in *National Designations*,^g writes as follows: "Encrasicholus, the eritimus at Chalcedon. Trichidia, chalcis, ictar, or atherinê at Athens" And, when giving in another passage a list of terms for fish, he says. "ozaena, the osmylium^h at Thurii Iopes, the eritimi at Athens" These iopes are mentioned by Nicander in the second book of his poem, *Oetaea*ⁱ: "As when,

^a Kock l. 611.

^b A small plant used as a charm, illecebrum. See Pliny, *N. H.* xxv. 162.

^c *Hist. An.* 543 a 5

^d p. 298 Rose.

^e Cf 313 b and notes a and b.

^f p. 238 Rose.

^g Frag. 38 Schneider.

^h A polyp, 318 e, but the terms ozaena and osmylium suggest ὄζω which points to the smelt and its peculiar odour, like that of a cucumber, when first caught

Frag. 18 Schneider

ⁱ ὅς τις οἰταίνων Dindorf. βοιωτιακῶν A

ὥς δ' ὁπότ' ἀμφ' ἀγέλησι νεηγενέεσσιν ἰώπων
ἢ φάγροι ἢ σκῶπες ἀρείονες ἢ καὶ ὀρφός.

b Ἀριστοφάνης δ' ἐν Ὀλκάσιν·

ὦ κακοδαίμων¹ ὅστις ἐν ἄλμῃ πρῶτον τριχίδων
ἀπεβάρβη.

τοὺς γὰρ εἰς τὸ ἀπανθρακίζειν ἐπιτηδείους ἰχθῦς
εἰς ἄλμην ἀπέβαπτον ἣν καὶ Θασίαν ἐκάλουν
ἄλμην. ὥς καὶ ἐν Σφηξίν ὁ αὐτός φησιν ποιητῆς
καὶ γὰρ πρότερον δις ἀνθρακίδων ἄλμην πᾶν.

ΘΡΑΙΤΤΑΙ. ἐπεὶ δ' ἐνταῦθα τοῦ λόγου ἐσμέν
προδιειλέγμεθά τε περὶ θρισσῶν, φέρος εἴπωμεν
τίνες εἰσὶν αἱ παρὰ Ἀρχίππῳ ἐν Ἰχθύσι τῷ
δράματι θράτται. κατὰ² τὰς συγγραφὰς γὰρ τῶν
ἰχθύων καὶ Ἀθηναίων ταυτὶ πεποίηκεν· “ἀπο-
c δοῦναι δ' ὅσα ἔχομεν ἀλλήλων, ἡμᾶς μὲν τὰς
Θράττας καὶ Ἀθερίνην τὴν αὐλητρίδα καὶ Σηπίαν
τὴν Θύρσου καὶ τοὺς Τριγλίας καὶ Εὐκλείδην τὸν
ἄρξαντα καὶ Ἀναγυρουντόθεν τοὺς Κορακίωνας
καὶ Κωβιοῦ τοῦ Σαλαμινίου τὸν³ τόκον καὶ
Βάτραχον τὸν πάρεδρον τὸν ἐξ Ὀρεοῦ.” ἐν
τούτοις ἂν τις ζητήσῃ ποίας θράττας παρὰ τοῖς
ἰχθύσιν εἶναι συμβέβηκεν, ἃς ἀποδοῦναι τοῖς
ἀνθρώποις συντίθενται· ἐπεὶ οὖν ἰδίᾳ μοι συγ-
γέγραπται τι περὶ τούτου, αὐτὰ τὰ καιριώτατα
d νῦν λέξω. ἰχθύδιον οὖν ἐστὶν ἀληθῶς ἢ θράττα
θαλάττιον. καὶ μνημονεύει αὐτοῦ Μνησίμαχος
ἐν Ἰπποτρόφῳ ποιητῆς δ' ἐστὶν οὗτος τῆς μέσης
κωμωδίας· λέγει δ' οὕτως·

¹ Brunck: καλὸδαίμον AC.

² Musurus: καὶ A.

³ τὸν added by Kaibel

amid the freshly spawned school of iopes, sea-breems or owl-fishes or the sea-perch show their might." And Aristophanes in *The Merchantmen*^a. "Alas for the poor devil who was first plunged into a pickle of trichides?" For it was the custom to plunge fishes which were adapted for broiling into a pickle which they called Thasian pickle. So the same poet says in *The Wasps*^b. "For twice before, when I had swilled a pickle of broiled fish."^c

Thracian Wives.—Now that we are at this point in the discussion, and have prefaced an account of thrissae, let us ask what the "Thracian wives" are in Archippus's play, *The Fishes*. For in the agreements made between the fishes and the Athenians he has introduced the following^d. "To restore mutually whatever property of the other party we now hold, to wit: We shall give up the Thracian wives and Sardella the flute-girl, Cuttle-fish, daughter of Tursio, and the Mullet family; also Eucleides, former archon, the Crow-fish tribe from Anagyrus, the son of Gobio of Salamis, and the assessor Fishing-frog from Oreum." In case someone should ask what these Thracian wives in the custody of the fishes happened to be, which they agree to restore to men, since I have composed a special treatise on this play,^e I will now set forth the chief points of importance. As a matter of fact, the Thracian wife is a small sea fish. Mnesimachus mentions it in *The Horse-breeder*. He is a poet of the Middle Comedy, and

^a Kock 1 500.

^b l. 1127, here quoted inaccurately; cf. *Ach.* 671.

^c The sentence concludes: "I had to pay the fuller a bill of threepence." For the reason see Aristoph. *Eccl.* 347.

^d Kock 1 684.

^e See Vol. I. p. ix.

μύλλος, λεβίας, σπάρος, αἰολίας,
θράττα, χελιδών, καρίς, τευθίς.

Δωρόθεος δ' ὁ Ἀσκαλωνίτης ἐν τῷ ὀγδόῳ πρὸς τοῖς ἑκατὸν τῆς λέξεων¹ συναγωγῇς θέτταν γράφει, ἥτοι ἡμαρτημένῳ περιτυχὼν τῷ δράματι ἢ διὰ τὸ ἄηθες τοῦ ὀνόματος αὐτὸς διορθώσας ἐξήνεγκεν. ὅλως δ' οὐδ' ἔστι τὸ τῆς θέττης² ὄνομα παρὰ οὐδενὶ τῶν Ἀττικῶν. ὅτι δὲ θράτταν e ἔλεγον τὸ θαλάττιον ἰχθύδιον καὶ Ἀναξανδρίδης παρίστησιν ἐν Λυκούργῳ λέγων οὕτως·

καὶ συμπαίζει καριδαρίοις³
μετὰ περκιδίων καὶ θραττιδίων.

καὶ Ἀντιφάνης ἐν Τυρρηνῷ·

δήμου δ' Ἀλαιοὺς ἔστιν. B. ἐν γὰρ τοῦτό μοι κατάλοιπόν⁴ ἔστιν, καὶ κακῶς ἀκούσομαι.
A. τί δῆτα τοῦτο, B. θράτταν ἢ ψῆτταν τιν' ἢ μύραιναν ἢ κακὸν τί μοι δώσει μέγα θαλάττιον.

ΨΗΤΤΑΙ. ταύτας Διοκλῆς ἐν τοῖς ξηροτέροις i καταριθμεῖται Σπεύσιππος δ' ἐν β' Ὀμοίων παραπλήσιά φησιν εἶναι ψῆτταν, βούγλωσσον, ταινίαν. Ἀριστοτέλης δ' ἐν ε' ζώων μορίων γράφει “ὁμοίως δὲ καὶ τῶν ἰχθύων⁵ οἱ πλείστοι ἅπαξ τίκτουσιν, οἷον οἱ χυτοὶ (οἱ τῷ δικτύῳ περιεχόμενοι), χρώμις, ψῆττα, θύννος, πηλαμύς, κεστρεύς, 30 χαλκίδες καὶ τὰ τοιαῦτα” ἐν δὲ τῷ περὶ ζωικῶν

¹ Casaubon · λέξεως A.

² θέττης Schweighauser · θράττης A (del. Kaibel).

³ συμπαίζει καριδαρίοις 105 f. · συμπιάζειν κορακινιδίους A

⁴ κατάλοιπόν Meyer (cf 382 c-d) : τὸ λοιπόν A

⁵ Aristotle ἰχθυδίων AC.

he says^a "Mullet, lebias, gilt-head, speckled-beauty, Thracian wife, flying-fish, shrimp, squid" Dorotheus of Ascalon, however, in the one hundred and eighth book of his *Lexicon*, writes theta for thratta, either because he had before him a corrupt edition of the play, or else because the name thratta displeased him and he expunged it by an emendation of his own. But the word theta does not so much as occur anywhere in Attic writers. On the other hand, Anaxandrides in *Lycurgus*^b shows that they called the small sea fish thratta when he says "He sports with the shrimpets among the perchlets and the whitebait^c" And Antiphanes in *The Etruscan*^d. "A. As to his deme, he is from Halae B. Well, that's about the last straw. I shall be constantly abused. A. What do you mean by that? B. He will give me a Thracian wife or a plaice or a lamprey, or some damned big thing from the sea."

The Plaice—Diocles includes these in the list of harder-fleshed fishes. Speusippus, in the second book of *Similars*, says the plaice, ox-tongue, and ribbon-fish are alike. Aristotle, in the fifth book of *Parts of Animals*,^e writes. "In similar fashion the majority of fishes spawn only once a year, as for example all "dumped" fish (that is, those taken in nets), the chromis, plaice, tunny, palamyd, faster-mullet, herring, and the like." Again he says, in

^a Kock II. 438; Athen. 403 b, cf. 322 e

^b Kock II. 144; Athen. 105 f and note e.

^c "Little Thracian wives"

^d Kock II. 103. A woman is complaining because she must marry a man from a fishing-village. To hand one a plaice or a lamprey was equivalent to handing one a "lemon."

^e *Hist. An.* 542 b 35.

“σελάχη, φησί, βοῦς, τρυγών, ιάρκη, βατίς, βάτραχος, βούγλωττος,¹ ψήττα, μῦς.” Δωρίων δὲ ἐν τῷ περὶ ἰχθύων γράφει· “τῶν δὲ πλατέων βούγλωττον, ψήτταν, ἔσχαρον, ὃν καλῶσι καὶ κόριν.” βουγλώσσους δ’ ὀνομάζει καὶ Ἐπίχαρμος ἐν Ἡβας γάμῳ

ὑαινίδες² τε βούγλωττοί τε καὶ κίθαρος.

Λυγκεὺς δ’ ὁ Σάμιος ἐν ἐπιστολαῖς τὰς καλλίστας γίνεσθαι φησι ψήττας περὶ Ἐλευσίνα τῆς Ἀττικῆς. Ἀρχέστρατος δέ φησιν·

εἶτα λαβεῖν ψήτταν μεγάλην καὶ τὴν ὑπότρηχυν
b βούγλωττον, ταύτην δὲ θέρευσ, περὶ Χαλκίδα
κεδνήν.

Ῥωμαῖοι δὲ καλοῦσι τὴν ψήτταν ρόμβον, καὶ ἔστι τὸ ὄνομα Ἑλληνικόν. Ναυσικράτης ἐν Ναυκλήροις προειπὼν δὲ περὶ γλαύκου τοῦ ἰχθύος ἐπιφέρει·

αἱ ξανθοχρῶτες, αἷς κλύδων Αἰξωνικὸς³
πασῶν ἀρίστας ἐντόπους παιδεύεται·

αἷς καὶ θεὰν τιμῶσι φωσφόρον κόρην,
δείπνων ὅταν πέμπωσι δῶρα ναυτίλοι.

Β. τρίγλαν⁴ λέγεις γαλακτοχρῶτα Σικελὸς ὃν
πήγινυσοχλος ρόμβος

Πεπληρωκότες τὴν περὶ ἰχθύων γενομένην τοῖς
c δειπνοσοφισταῖς ἀδολεσχίαν, ὧ Τιμόκρατες, αὐτοῦ
τὸν λόγον καταπαύσαντες, εἰ μή τι καὶ ἄλλων σοι
δεῖ βρωμάτων, παραθήσομέν σοι καὶ ἃ Εὐβουλος
εἶρηκεν ἐν Λάκωσιν ἢ Λήδᾳ·

¹ Schweighauser· βουγλωττα AC. The entire quotation is mutilated.

Pertaining to Animals^a "Cartilaginous are cow-fish, spike-tail, electric ray, ray, fishing-frog, ox-tongue, plaice, and mouse-fish." Dorion writes in his book *On Fishes*: "Among the flat fish are the ox-tongue, plaice, and sole, which is also called coris" Epicharmus mentions ox-tongues also in *The Marriage of Hebe*^b "There were pig-fishes and ox-tongues and a turbot among them" Lynceus of Samos in his letters says that the best plaice are found off Eleusis, in Attica But Archestratus says^c. "Then buy a large plaice, and the rather rough ox-tongue; but the plaice only in summer, for it is good at Chalcis." Romans call the plaice rhombus, which is a Greek word Nausicrates, in *The Skippers*^d; having first spoken of the grey-fish he adds "A The tawny-skins, which Aëxonê's wave fosters as its own children, the best of all. With these, sailor-folk pay honour to the goddess, light-bringing virgin, whenever they offer her gifts of dinners. B You are talking about the milk-coloured mullet, which the stodgy Sicilian mob calls rhombus"^e

We have at last, Timocrates, reproduced to repletion the prating about fish which occurred at the Deipnosophists' table. Here I will end the discourse, unless you require a bit of other food, quoting for your benefit what Eubulus says in *The Laconians*, or

^a p. 295 Rose.

^b Kaibel 102, Athen 288 b, 326 e.

^c Frag. 51 Ribbeck, 32 Brandt; Athen. 288 a.

^d Kock ii. 295, Athen. 325 e, cf. 296 a.

^e What lurks in the corrupt *πήγνυσοχλος* (*sic*) I do not know.

² 326 e: *οἱ αἰνίδες* A.

³ *ἐξωνικὸς* A.

⁴ *τρίγλας* 325 f.

ATHENAEUS

πρὸς τούτοισιν¹ δὲ παρέσται σοι
 θύννου τέμαχος, κρέα δελφακίων
 χορδαί τ' ἐρίφων ἡπάρ τε κάπρου
 κριοῦ τ' ὄρχεις χόλικές τε βοὸς
 κρανία τ' ἀρνῶν νῆστις τ' ἐρίφου·
 γαστήρ τε λαγώ, φύσκη, χορδή,
 πνεύμων ἄλλᾳς τε.

ἐμφορηθεῖς οὖν καὶ τούτων ἕασον ἡμᾶς καὶ τοῦ
 σωματίου ἐπιμέλειαν ποιήσασθαι, ἵνα δυνηθῇς τὰ
 μετὰ ταῦτα εὐλόγως σιτεῖσθαι.

¹ τούτοισιν Kuster: τούτοις A.

Leda^a. “ Besides this you shall be served with a slice of tunny, pork-chops, kids’ entrails, boar’s liver, lamb-fries, beef guts, lambs’ heads, a kid’s appendix², breast of hare, a sausage, black-pudding, lung, and salami ” And so, stuffed with all these, let us bestow some attention on our bodies, that you may be able to feed on what comes after. Isn’t that reasonable ?

^a Kock ii 185.

INDEX OF PROPER NAMES

Descriptions already given in Volumes I. and II. are not here repeated.

- Abdera, 307 b, 324 b
 Academus, friend of the poet
 Theognis (sixth century B.C.),
 310 b
 Aeëstor, tragic poet of Athens,
 derided as a foreigner and slave
 (second half of fifth century B.C.),
 237 a
 Achaea, 249 c, 265 c
 Achæus of Eretria, tragic poet, fr.
 6, 270 c; fr. 25, 270 e; fr. 27,
 277 b; fr. 32, 267 d
 Acharnae, an important deme in
 the north of Attica, 234 f, 235 c
 Achilles, 232 d
 Achilleum, fine meal, 269 d
 Adeimantus of Lampsacus, parasite
 of Demetrius Poliorcetes (ca. 300
 B.C.), 253 a, 255 c
 Adiatomus, Adiatunnus, a chieftain
 in Gaul (ca. 60 B.C.), 249 b and
 note b
 Adonia, festival of Adonis, 292 d
 Adrastus, mythical king of Argos,
 leader of the Seven against
 Thebes, 222 b
 Adriatic fowls, 285 d; sea, 301 e
 note e
 Aegean sea, 278 d
 Aegina, large island in the Saronic
 Gulf, noted for the purity of its
 coinage, 225 b, 267 e, 272 d, 307 d
 Aegospotami, on the Thracian
 Chersonesus (Gallipoli peninsula),
 271 f note c
 Aelius Tubero, Quintus, noted for
 frugality (tribune of the plebs
 129 B.C.), 274 c
 Aemilianus, one of the Deipno-
 sophists, 228 d, 231 b
 Aenus, a town in Thrace, 285 f,
 326 f
 Aeolic Greek, 316 b
 Aeolis, 256 b, 318 c
 Aerope, wife of Atreus, 277 c and
 note b
 Aeschines, orator, 223 d, 242 d
 Aeschrius of Samos, writer of choli-
 ambic verse (fourth century B.C.),
 296 e
 Aeschylus, tragic poet, fr. 1, 316 a;
 fr. 308, 308 c; *Pers.* 175, 264 a
 note d
 Aetna, 297 a
 Aetolia, 283 a, 296 e, 297 a
 Aetolian League, 253 f
 Aexonê, an Attic deme on the coast,
 325 e, 330 b
 Africanus. See Scipio
 Agaristê, daughter of Cleisthenes,
 tyrant of Sicily, and mother of
 the Athenian Cleisthenes (sixth
 century B.C.), 273 c. See Herod.
 vi. 136
 Agatharchides of Chnidus, grammar-
 ian and geographer, 246 e, 251 f,
 272 d, 297 d
 Agathocles, low-born favourite of
 Philip of Macedon, and father of
 Lysimachus (fourth century B.C.),
 259 f
 Agathocles, son of Oenanthe,
 flatterer of Ptolemy Philopator
 (end of third century B.C.), 251 e
 Agesarchus, father of the writer
 Ptolemy of Megalopolis (second
 half of third century B.C.), 246 c
 Alcaeus of Athens, poet of the Old
 Comedy, fr. 1, 316 b; fr. 36, 316 c
 Alcaeus of Lesbos, lyric poet, 311 a

INDEX OF PROPER NAMES

- Alcenor, poet of the New Comedy
(ca. 300 B.C.), 244 d
- Alcibiades, 234 e
- Alcimus, a Sicilian historian (fourth century B.C.), 322 a
- Alcinous, king of the Phaeacians,
284 d, 816 a
- Alcmeon, mythical hero of Thebes
and Argos, 222 b, 228 c, 232 e
- Alcyoné, a nymph, 296 b
- Alexander (Paris), son of Priam,
232 f
- Alexander of Aetolia, poet and
scholar (ca. 280 B.C.), 283 a, 296 e
- Alexander (II.) of Epeirus (became
king 272 B.C.), 249 d-e, 251 c. But
Kaibel refers these passages to
Alexander the Great.
- Alexander the Great, 230 e, 231 b, e,
250 f, 251 a, b, 255 d, 276 f, 277 a
- Alexander, a Macedonian, captain
of the guard (third century B.C.),
251 d and note f
- Alexandria, 240 b note a, 241 f, 242 a,
276 a, 309 a, 326 a
- Alexis, poet of the Middle Comedy,
235 e, 240 c, 244 e note c; fr. 2,
230 b; fr. 7, 223 f; fr. 16, 224 f;
fr. 17, 301 a; fr. 18, 301 b; fr. 37,
314 d; fr. 47, 241 b; fr. 48, 314 d;
fr. 76, 226 f; fr. 78, 227 b, d; fr. 83,
294 a; fr. 84, 326 d; fr. 111,
254 a; fr. 116, 237 b; fr. 125, 126,
226 a; fr. 133, 222 c; fr. 136, 239 f;
fr. 155, 302 f; fr. 159, 240 c; fr.
166, 247 e; fr. 168, 242 c; fr. 177,
248 a; fr. 183, 241 d; fr. 187, 324 b;
fr. 193, 287 f; fr. 200, 225 f; fr.
201, 244 d; fr. 203, 258 b; fr. 209,
228 e; fr. 227, 241 b; fr. 231,
258 e; fr. 236, 242 c; fr. 256,
307 d; fr. 257, 229 b; fr. 258,
287 e; fr. 260, 255 b
- Alphestae, fishes noted for lascivi-
ousness, 281 f
- Alps (Alpina), formerly called
Rhipaean and Olbian, 233 d
- Amasis, king of Egypt (began to
reign 569 B.C.), 261 c
- Ambracia, 305 e, 311 a, 326 d,
328 a
- Ameipsias, poet of the Old Comedy,
fr. 1, 307 d; fr. 6, 316 b; fr. 8,
327 d; fr. 10, 270 f
- Amerias of Macedonia, grammarian,
267 c
- Amiae, Amideia, 277 e and note e
- Amorgos, an island in the Aegean,
one of the Sporades, 299 c note a
- Amphiarus, 232 f and note e
- Amphiclus, early settler (from
Euboea) of Chios, 259 b
- Amphilochus, addressed in verses
quoted by Clearchus, 317 a
- Amphis, poet of the Middle Comedy,
fr. 16, 295 e; fr. 22, 309 a; fr. 26,
277 c; fr. 30, 224 d; fr. 35, 295 f
- Amyclae, 232 a
- Anaceium, temple of the Dioscuri
in Attica, 235 b
- Anacreon, lyric poet, 229 b
- Ananias, iambic poet, 282 b, c,
328 a
- Anaxandrides, poet of the Middle
Comedy, fr. 4, 268 b; fr. 24, 247 e;
fr. 27, 329 e; fr. 30, 295 e; fr. 33,
227 b; fr. 34, 242 d, 307 e; fr. 39,
299 f; fr. 42, 255 a; fr. 49, 261 f
- Anaxarchus, philosopher, teacher
of the Sceptic Pyrrhon, friend of
Alexander the Great (second half
of fourth century B.C.), 250 f
- Anaxilas, poet of the Middle
Comedy, fr. 9, 224 a; fr. 20, 307 c;
fr. 33, 254 c
- Anaximenes of Lampsacus, his-
torian, 231 c
- Andocides, Athenian orator (born
ca. 440 B.C.), 261 a note 4
- Andreas (Andron), physician to
Ptolemy IV., 312 d, e
- Androcydes, physician to Alex-
ander the Great, 258 b
- Andromachus of Carthage, betrayer
of Crassus to the Parthians (53
B.C.), 252 d
- Anonymous verses, 270 b, c, 276 c,
317 a
- Antenor, a Trojan, 232 c
- Anthedon, 296 b, 316 a
- Anthemocritus, a pancratiast (ca.
250 B.C.), 246 e
- Antheateria, 276 c note b
- Anthias, 282 a
- Anticleia, mother of Odysseus,
251 e
- Antidotus, poet of the Middle or
New Comedy, fr. 2, 240 b

INDEX OF PROPER NAMES*

- Antigonos (I.), father of Demetrius Poliorcetes, 254 a (?)
- Antigonos of Carystus, 297 e, 303 b
- Antigonos Doson, surnamed Guardian, nephew of Antigonos Gonatas (died ca. 220 B.C.), 251 d and note f
- Antigonos Gonatas (ca. 319-239 B.C.), 250 f note b, 251 c, 254 a note b
- Antimachus of Colophon, epic and lyric poet (ca. 400 B.C.), 300 d, 304 e
- Antioch, 252 e, 326 a
- Antiochus I. (324-261 B.C.), 244 f, 255 a
- Antiochus Epiphanes (reigned 175-164 B.C.), 289 f-290 a
- Antiochus Grypus (141-96 B.C.), 246 d
- Antiphanes, poet of the Middle Comedy, 270 c note c; fr. 43, 322 c; fr. 68, 313 b; fr. 80, 237 f; fr. 89, 262 c, e; fr. 97, 323 b; fr. 105, 300 c; fr. 125, 287 e; fr. 129, 303 f; fr. 132, 295 f; fr. 138, 307 d; fr. 144, 258 d; fr. 145, 230 d; fr. 147, 299 e; fr. 159, 226 c; fr. 161, 225 d; fr. 166, 224 c; fr. 169, 223 e; fr. 181, 303 f; fr. 191, 222 a; fr. 192, 302 f; fr. 193, 295 c; fr. 195, 238 d; fr. 199, 243 c; fr. 200, 247 f; fr. 202, 257 d; fr. 206, 309 d; fr. 210, 240 f; fr. 211, 329 e; fr. 218, 225 f; fr. 222, 295 d
- Antiphemus of Lindus, in Rhodes, founder of Gela, 298 a. Herod. vii. 153
- Antium, a seaport of Latium, 224 c
- Apameia, 246 c, 252 e
- Aphrodite, 253 c, e, 282 f, 325 b; Cytheria, 238 b; Leana, 253 a-b; Lania, 253 a-b; Phila, 254 a and note b
- Aphyae, 284 f
- Apicius, 294 f
- Apion, Alexandrian grammarian (first century after Christ), 294 f
- Apollo, 234 f, 235 c, 283 e-f, 287 a, 289 c, 296 f, 306 a, 325 a; of Amyclae, 232 a; of Delphi, 238 f, 254 b
- Apollodorus of Athens, grammarian (second half of second century B.C.), 281 e, 306 a (?), 309 c, 325 b
- Apollodorus of Carystus, poet of the New Comedy, fr. 5, 230 d; fr. 24, 243 d; fr. 26, 243 e
- Apollonius, parasite of Antiochus Grypus (second century B.C.), 246 d
- Apollonius, of Rhodes or Naucratis (born ca. 295 B.C.), 283 d-f
- Apollonophanes of Antiocheia, disciple and biographer of Ariston of Chios (ca. 300 B.C.), 281 d
- Apollonophanes, parasite of Antigonos Doson (third century B.C.), 251 d
- Arabs, 249 a
- Aracae Islands, 262 e, f
- Araros, son of Aristophanes, poet of the Middle Comedy, fr. 16, 237 a
- Arcadia, Arcadians, 233 f, 279 e, 283 a
- Arcadion of Achaea (fourth century B.C.), 249 c, d
- Arceasias (Arceasias), Academic philosopher, 276 f
- Archedicus, poet of the New Comedy, fr. 2, 292 d; fr. 3, 294 b
- Archemachus of Euboea, historian (third century B.C.?), 264 a
- Archephon, a parasite (ca. 300 B.C.), 244 b-d
- Archestratus, 277 e note e, 278 a, d, e, 284 e, 285 b, d, 286 a, d, 288 a, 293 f, 294 e-295 a, c, f, 298 e, 300 d, 301 c, f, 303 e, 304 d, 305 e, 306 b, 307 b, d, 310 a, b, 311 a, d, f, 312 f, 313 f, 314 d, e, 315 f, 318 f, 319 d, 320 a, f, 321 c, e, 322 c, 324 a, 325 d, 326 b, d, 327 d, 328 a, b, 330 a
- Archidamus (III.), Spartan king, son of Agesilaus (fourth century B.C.), 239 e
- Archilochus, 299 a
- Archippus, poet of the Old Comedy, fr. 12, 307 d; fr. 16, 301 a; fr. 17, 315 b, c; fr. 18, 328 a; fr. 19, 322 a; fr. 20, 277 f; fr. 25, 227 a, 311 e; fr. 26, 312 a; fr. 27, 329 b
- Arctinus, epic poet, 277 d
- Ardia, in Dalmatia, 271 e
- Areopagites, 245 c, 255 f
- Ares (Mars), god of war, 224 b
- Arethusa, 278 e

INDEX OF PROPER NAMES

- Argive, Argos, 238 c, 246 e, 252 a, 254 d, 288 f, 297 f
- Argo, 296 d
- Ariadne, 296 a, c
- Aristobulus of Cassandreia, 251 a
- Aristodemus, writer of memoirs (second century B.C.?), 244 f, 246 e
- Aristomachus, tyrant of Argos, 246 e
- Aristomenes, poet of the Old Comedy, fr. 7, 287 d
- Ariston of Chios, Stoic philosopher, disciple of Zeno (ca. 300 B.C.), 251 c, 281 c, d
- Aristoniceus, wealthy Athenian. If identical with A. of Marathon, he joined Demosthenes in opposing the Macedonians and was executed by Antipater (322 A.C.), 276 a, b
- Aristonymus, poet of the Old Comedy, fr. 2, 287 c; fr. 3, 284 f, 285 e, 287 d
- Aristophanes, poet of the Old Comedy, fr. 13, 276 d; fr. 52, 301 a; fr. 137, 287 d; fr. 156, 307 e; fr. 167, 261 f; fr. 182, 321 a; fr. 189, 316 b, 323 c; fr. 218, 299 b; fr. 247, 324 b; fr. 282, 301 b; fr. 318, 324 b; fr. 363, 311 c; fr. 364, 299 a, 302 d; fr. 416, 329 b; fr. 437, 247 a; fr. 475, 286 f; fr. 507, 285 e; fr. 508, 269 e; fr. 537, 303 f; fr. 595, 310 f; *Ach.* 3, 230 d note c; 606, 314 f note g; 671, 329 b note b; 889, 299 a; *Aces*, 227 a note a, 241 c note e; 31, 237 a note a; 566, 325 b; 823, 242 f note i; 1021, 294 e note a; *Ecol.* 347, 329 b; *Eg.* 241 c note e; 361, 311 c; 662, 328 e; 864, 299 b; *Nub.* 10, 255 e note a; 33, 237 c note a; 559, 299 b, c; 976, 245 e note a; 1131, 243 a note h; *Plut.* 812, 229 e; *Ran.* 541, 262 d note a; *Pesp.* 40, 309 e note f; 245 b note c; 493, 315 c; 510, 299 b; 1127, 329 b
- Aristophanes of Byzantium, 228 d, 241 f, 263 e, 287 a
- Aristophon, poet of the Middle Comedy, fr. 4, 238 b; fr. 7, 303 a; fr. 10, 238 c
- Aristotle, 223 b note f, 233 c note f, 234 f, 235 e, 243 f note b, 245 a note a, 264 c, d, 270 e note a, 272 d, 275 e, 277 e, 278 a, 279 d note a, 281 f, 282 c, d, 284 f, 286 b, c, e, 294 d, e note a, 296 c, 298 b, c, d, 299 c, 300 e, f, 301 c, e, 302 b, 303 c, d, e note c, 304 c, 305 c, d, 305 f, 306 b, f, 307 a, c, 308 a-b, d, 309 a, 310 e, 312 c, e, 313 d, 314, c, e, 315 a, e, 316 c, 317 d, f, 318 b, e, 319 a, c, d, e, 320 e, f, 321 b, e, 322 b note e, 323 c, e, 324 d, 326 b, d, 327 c, f, 328 b, d, 329 a, f
- Arne, chief city of Boeotians from Aeolis, later taken by Thessalians, 264 b
- Arrian, 230 e note c
- Arsinoë, wife of Ptolemy Philadelphus, 276 b, 313 c, d
- Artabazus, a Persian of royal blood, commander of the army of Artaxerxes II., later made satrap of Bactria by Alexander the Great, 256 d
- Artaxerxes (III.) Ochus, Persian king, 252 b note a
- Artemis, 283 e, 325 a, 328 c note h; Strophæa, 259 b; Tauropolis, 256 f note a
- Ascalon, 329 d
- Asclepius (Aesculapius), god of healing, 250 c, 256 c, 289 c
- Asia, 231 e, 296 c, 297 f, 300 e
- Astycreon, 289 c
- Atellanae fabulae, 261 c note e
- Athens, 235 c note 5, 257 c, 258 f, 288 d, 289 a
- Athenaeus, 301 a note h, 325 b note c
- Athenaeus of Eretria, parasite, 252 f
- Athenians, 223 e, 234 a note a, 234 d, 235 c, 239 d, 241 d, 242 d, 245 a, 250 f-251 b, 262 f-255 a, 266 f, 268 e, 271 f, 272 c, 280 f, 285 f, 288 a, b
- Athens, 228 b, 229 e, 234 f notes c and e, 238 f note d, 242 a note b, 243 d, 250 f, 254 b, 258 b, 260 b, 272 c, 285 b, d, e, 298 a, 297 a, b, 325 d, 329 a
- Atreidae, Return of the, 281 b
- Atreus, 231 c and note e, 242 f, 277 c and note b
- Attalus I., king of Pergamum (269-197 B.C.), 252 c

INDEX OF PROPER NAMES

- Attic coinage, 225 b, 294 f; dialect, 268 e, 284 f note a, 286 f, 287 d, f, 288 b, 299 a, 308 b, c, 305 a, 315 c, 316 a, b, 318 f, 323 b, 329 d; fish, 288 f
- Attica, 224 c, 244 b, 263 c note d, 272 c, e, f, 299 b note m, 330 a
- Anlopias, 282 a note b
- Axioniens, poet of the Middle Comedy, fr. 2, 244 f; fr. 6, 239 f, 241 e
- Babylonia, 277 a
- Baphyras, river in Pieria (Macedonia), 326 d
- Bathanatti, Bathanattia, 234 b
- Bathanattus, Celtic chieftain who conducted the retreat of the Gauls from Greece (280 B.C.), 234 b
- Baton, poet of the New Comedy, fr. 3, 279 c; fr. 5, 279 a
- Baton of Sinope, historian, (second half of third century B.C.), 251 e, 239 c
- Beast (Θήρ), name of a Cyprian parasite, 257 b
- Bithynians, 271 c
- Bithys, parasite of Lysimachus (ca. 300 B.C.), 246 e
- Black Sea. See Pontus
- Blepaesus, an Athenian banker (fourth century B.C.), 241 c and note d
- Boedromion, 253 d note b
- Boeotians, 264 b; Boeotian eels, 295 c, 297 d, 299 b, 300 c, 302 d, 304 a
- Bolbe, lake in Macedonia, 311 a
- Boreas, 244 e
- Bosporus, 284 e, 319 b
- Botrys, an island near Messina, 322 a
- Branon, 223 a
- Brennus, leader of the Gauls against Greece (280 B.C.), 234 b
- Briareos, 224 a
- British Isles, 273 b
- Broth (Ζωμός), name of a parasite, 288 b, 242 e
- Browning, 223 b note f
- Burichus, flatterer of Demetrius Poliorcetes, 253 a
- Butes, 244 e note b
- Buzygae, a priestly tribe in Athens, 238 f note d
- Byblis, 240 d note c
- Byzantians, Byzantium, 271 c, 278 c, 292 b, 312 a, 303 e, 314 e, 320 b
- Caecilius, orator (first century B.C.), 272 f
- Caesar. See Julius Caesar
- Calais, son of Boreas, 244 e
- Calchedon, 320 b. See Chalcedon
- Callias, poet of the Old Comedy, fr. 3, 286 b, 306 a; fr. 7, 285 e
- Callias of Athens, comic poet, author of a *Γραμματική Τραγωδία* (fifth century B.C.), 276 a
- Callias of Athens, noted for his wealth (fifth century B.C.), 286 b
- Callicrates, admiral of Ptolemy Philadelphus, 318 d
- Callicrates, parasite of Ptolemy III, 251 d
- Callimachus of Cyrene, 244 a, 252 c, 272 b, 284 c, 313 b, 327 a, 329 a
- Callimedes, nicknamed Crayfish, 242 d
- Callistratus, Alexandrian scholar, 263 e
- Calydon, 311 a
- Camirus, 263 e
- Canopus, 326 a
- Cantharus, poet of the Old Comedy, 312 c, 314 a
- Capaneus, one of the Seven against Thebes, 238 c, 250 e
- Cape Fair (Καλή Ἀκτὴ), seaport on the northern coast of Sicily, 272 f
- Cappadocia, 266 f
- Caproidae, 305 d
- Capua, 272 f
- Caria, Carians, 256 c, 271 b, 296 c, 318 f, 320 a
- Carrhae, 252 d-e
- Caryatides, 241 e
- Carystius of Pergamum, 235 e
- Carystus, 243 d, e, 280 d, 295 c, 297 e, 302 a, 304 d
- Cassandra, 251 a
- Catagela (Καταγέλα), comic name for Gela, 314 f and note g
- Cato, 274 f
- Caunus, 240 d note c
- Cavarus, a Gallic chieftain, 252 d

INDEX OF PROPER NAMES

- Cecrops, 242 a, 285 f
 Celts, 233 d-234 c, 246 c, 249 b, 252 d
 Cephaloëdis, on the northern coast of Sicily, 392 a
 Cerameicus, 258 c
 Chaerephon, a parasite (fourth century B.C.), 243 a-244 a, 245 a, f
 Chalcedon, 252 d, 329 a. See Calchedon
 Chalcis, seaport of Euboea, 239 f note a, 238 b, 330 b
 Chamaelon of Pontus, 273 c
 Chares of Mitylene, 277 a
 Charicleides, poet of the New Comedy, fr. 1, 325 d
 Charinus, son of Demochares, 234 f
 Cheirisophus, parasite of Dionysius the Elder, 249 e
 Chelidonia, promontory on the south-eastern coast of Lycia, 298 a and note d
 Chesias, mother of the Samian nymph Ocyroe, 283 e
 Chios, 230 e, f, 251 c, 259 b, c, 265 b-266 f, 267 d, 281 c
 Choës, feast of pitchers, 276 c and note b
 Chremes, a character in Middle and New Comedy, 223 a
 Chremonidean War, 250 f and note b
 Chromis, Chromidae, 282 b and note d, 305 d
 Chrysippus, Stoic philosopher, 267 b, 278 e, 280 b, 285 d
 Cicero, 233 b note d, 233 c note g, 238 f note d, 273 c note a
 Cichlidae, 305 d note g
 Circe, 251 d note h
 Citium, 251 c
 Clarotae, serfs in Crete, 263 e, f
 Claudian Institute, 240 b and note a
 Claudius, 240 b note a
 Cleaenus, addressed by Archestratus in his *Gastrolgy*, 322 c
 Cleander, one of the friends addressed by Archestratus in his *Gastrolgy*, 278 e
 Clearchus of Soli, 234 f, 253 b-258 b, 275 e, 276 a, 283 c, 314 c, 317 a-c
 Cleidemus (Cleitodemus), earliest Attidograph (ca. 300 B.C.), 235 a
 Cleinias, father of a girl addressee in an epigram of Callimachus, 318 c
 Cleisophus, an Athenian, flatterer of Philip, 243 d-f
 Cleisthenes, tyrant of Sicyon (sixth century B.C.), 273 c
 Cleitarchus, grammarian, 267 c, 284 d, 300 f
 Cleon, Athenian demagogue, 299 b and note j
 Cleonice, wife of Cnopus, 259 b
 Cleonymus, dancer and parasite (fourth century B.C.), 254 d
 Cleopatra, 229 c-d
 Cleostratus of Tenedos, author of a poem on astronomy (fourth century B.C.), 278 b
 Cnidus, 246 e, 262 e, 272 d
 Cnoethe (Κνωθαίεως), a mountain in Attica, 287 e
 Cnopus, reputed descendant of Codrus and founder of Erythrae, 258 f-259 f
 Colchis, 242 f note b, 266 f
 Coleridge, 284 d note e
 Colophon, a city in Ionia, 259 b, 304 e
 Copaic Lake, in Boeotia, 297 c-d, 298 f, 304 a
 Copus, father of the sea-god Glaucus, 296 b
 Corcyra, 253 c, 318 f
 Corinth, Corinthians, 227 e, 232 b, 236 b, 241 f, 272 b, 277 d, 281 a
 Cormus, a snatch-thief (fourth century B.C.), 240 e
 Corydus (Lark), parasite and jester (fourth century B.C.), 240 f, 241 a-242 a. See Eucrates
 Coryphaenidae, 304 c note c
 Cos, 262 c
 Cothocæ, a deme in Attica, 223 d
 Cothonias, a character in Sophron, 309 c
 Cotta, Caesar's lieutenant in Britain author of a *Roman Constitution*, 278 b
 Cotys, Thracian chieftain (fourth century B.C.), 248 e
 Cotto, 256 f note a
 Council of Five Hundred, at Athens, 228 b-c, 245 d note a
 Crassus. See Licinius Crassus

INDEX OF PROPER NAMES*

- Crates, poet of the Old Comedy, fr. 14, 267e; fr. 15, 268 a; fr. 33, 247 f
- Crates of Pergamum, grammarian, 242 d, 235 b
- Crathis, a river in southern Italy, 269 f
- Cratinus, poet of the Old Comedy, fr. 147, 313 b, c; fr. 181, 299 b, 303 d; fr. 165, 267 e, 268 d; fr. 221, 325 e; fr. 320, 305 b
- Cratinus the Younger, poet of the Middle Comedy, fr. 8, 241 c
- Crete, 261 e, 263 e-264 a, 282 e, 300 e, 327 e
- Crobylus, poet of the New Comedy, fr. 1, 248 b; fr. 4, 258 c
- Croesus, 231 f, 232 a
- Cronus, (Saturnus), father of Zeus, 267 e, 296 f
- Ctesicles, historian (ca. 240 B.C.), 273 c
- Cucumber (*Σικύας*), name of a Cyprian parasite, 257 a
- Cnmae, 256 c
- Cybele, 268 d
- Cydon, a city of Crete, 263 f
- Cylabras, legendary hero of Phaselis, 297 e, 298 a
- Cynics, 268 e, 270 c, 275 d, 307 f, 308 c, d note a
- Cynosarges, 234 d, e note a (p. 56)
- Cynoscephalae, 251 e note a
- Cynulcus, one of the Deipnosophists, 270 a, c-f, 275 d, 276 a, 298 e
- Cypris (Aphrodite), 232 f, 270 c, 318 b, d
- Cyprus, 255 f, 256 b, c, d, 239 f
- Cyrenaics, 279 d
- Cyrene, 281 c, 296 d, 300 f, 318 b, 327 b
- Cythera, 271 b note a, 328 b
- Cyzicus, 311 e, 328 d
- Daedalus, mythical artist and inventor, 301 a-b
- Daedalus, a cook in Philostephanus, 293 a
- Dalmatia, 305 f note b
- Damascus, 249 a
- Danube (Ister) river, 234 b, 311 f
- Daphnus, one of the Deipnosophists, 276 d, 277 e note e
- Dardani, 272 d
- Deipnosophists, 222 a, 223 d
- Deliasts, 234 f
- Delos, 296 c, 301 d, 327 d
- Delphi, 229 a, 231 c-e, 232 e, 238 f, 249 d, 259 a, 260 a, 264 c
- Delphic oracle, 234 b, 261 d
- Demades, Athenian orator, 251 b
- Demeas, son of Laches (fourth century B.C.), 244 e
- Demeter, 258 d, 268 d, 237 a, 302 e, 307 f note e
- Demetrius of Phalerum, 233 e, 272 c
- Demetrius Poliorcetes, 244 f, 253 a-f, 254 a, 255 c, 261 b
- Demetrius of Scepsis, 238 d, 300 d
- Demochares of Gargettus, 234 f
- Demochares, kinsman of Demosthenes, 252 f and note e, 253 b, d
- Democles, parasite of Dionysius the Younger (fourth century B.C.), 250 a-d
- Democles, a parasite mentioned by Anaxandrides (fourth century B.C.), 242 e
- Democritus, one of the Deipnosophists, 248 c, 252 b, 270 a, b, 271 b
- Demophilus, historian, son of Ephorus, 232 d-e
- Demosthenes, 223 d, 224 a note c, 241 c note d, 242 d and note f, 245 f, 248 f note d, 252 f, 267 a, 270 b
- Demotion, a prodigal (fourth century B.C.), 243 b-c
- Dia, island, 296 a, c
- Dieuchidas of Megara, historian (fourth century B.C.), 263 e
- Dinghy, opprobrious nickname of a flatterer, 242 f
- Diocles, poet of the Old Comedy, 306 a; fr. 5, 307 d
- Diocles, physician, 301 c, 305 b, 309 c, 316 c, 319 b, 320 d, 324 f, 326 a, 329 e
- Diodorus of Sinope, poet of the New Comedy (exhibited 285 and 281 B.C.), fr. 2, 235 e, 239 a
- Diodorus, historian, 252 b note a, 252 e note a, 273 a note a
- Diogenes of Sinope, 254 c
- Diogenianus, 307 c note a
- Diome, a deme in the south-western quarter of Athens, residence of

INDEX OF PROPER NAMES

- disreputable persons, 260 b, *cf.*
227 d note c
- Diomedes, 232 d
- Dionysia, festival of Dionysus, 275 e
- Dionysius the Elder, tyrant of
Syracuse, 249 e-f, 251 f (?), 260 c,
d, 261 a
- Dionysius the Younger, tyrant of
Syracuse, 249 e-250 d, 279 e (?)
- Dionysius, son or pupil of Tryphon
(first century after Christ), 255 c
- Dionysius, writer on cookery (third
century B.C. ?), 326 f
- Dionysius of Heracleia (on the
Pontus), Stoic philosopher (*ca.*
330-250 B.C.), 281 d
- Dionysius Iambus, grammarian and
poet (third century B.C.), 284 b
- Dionysokolakes, 249 f and note e,
254 b
- Dionysus, 249 f note e, 276 b, 287 f,
296 a, 325 b
- Dioxippus, pancration - fighter
(second half of fourth century
B.C.), 251 a
- Diphilē, priestess at Athens, 234 f
- Diphilus, poet of the New Comedy,
243 a, 258 e; *fr.* 24, 254 e; *fr.* 30,
223 a; *fr.* 32, 227 e; *fr.* 33, 226 e;
fr. 34, 316 f; *fr.* 43, 291 f; *fr.* 44,
230 f; *fr.* 49, 262 a; *fr.* 54, 307 f;
fr. 61, 236 b; *fr.* 62, 238 f; *fr.*
63, 247 d; *fr.* 66, 225 a; *fr.* 73,
247 a; *fr.* 74, 247 c-d
- Diphilus of Laodicea, annotator
(first century after Christ?), 314 d
- Dium, city at the foot of Mt.
Olympus in Pieria (Macedonia),
326 d
- Dog-star, 324 d
- Doric cushions, 255 e; dialect,
318 f
- Dorion, 282 c, e, 285 a, 287 c, 294 d,
297 c, 300 e, f, 304 c, f, 305 e,
306 e, 307 b note b, 309 b, e, f,
312 d, f, 318 e, 315 b, c, f, 319 d,
320 d, 321 c, 322 b, e, 323 a, 327 f,
328 b, d, e, 330 a
- Dorotheus, historian (period un-
known), 277 a
- Dorotheus of Ascalon, grammarian
(time of Tiberius?), 329 d
- Dosiadas, historian, 264 a
- Dotis, a nymph, 296 c
- Dotium, a fertile plain on the
island of Chios, 262 e
- Draco, a character in Diphilus, 291 f
- Drimacus, a fugitive slave of Chios,
265 d-266 e
- Drip (Σραλαγμός), opprobrious
nickname, 242 e and note i
- Dromon, poet of the Middle Comedy
(*ca.* 350 B.C.), *fr.* 1, 240 d
- Duris of Samos, 231 b, 249 c, 253 d
- Dust Cloud, opprobrious nick-
name, 242 e, *cf.* 238 d
- Echarus, one of the followers of
Cnopus, 259 a
- Eëtion, a Trojan, 236 c
- Egypt, 229 c, 242 a note b, 244 b,
251 d, 252 b note a, 261 c
- Egyptians, 231 d, 299 e, f
- Elakatenes (Spindle Fishes), in the
allegory of Mnaseas, 301 d
- Eleusinian Mysteries, 234 f, 253 d
note b, 274 b note d, 325 c;
place, 285 f, 330 a
- Epaenetus, writer on cookery,
294 d, 297 c, 304 d, 305 e, 312 b,
313 b, 328 f
- Epeirus, 238 a, 249 d note d
- Ephesus, 267 a, b, 289 f, 303 b,
320 a, 328 b
- Ephippus, *fr.* 12, 322 d; *fr.* 17,
289 b; *fr.* 22, 286 e
- Ephors, 334 a
- Ephorus, 232 d, 263 f, 311 e
- Epicharmus, 253 e-f, 236 b, 277 f,
282 a, b, d, 285 a, 286 b, c, f,
287 b, 288 a, b, 295 b, 297 c, 303 d,
304 c, e, 305 c, 306 a, c, 307 b,
308 c, e, 309 c, e, 312 b note d,
312 c, 313 b, d, e, 315 f, 318 e, f,
319 b, c, f, 320 c, e, 321 a, b, d,
322 b, f, 323 a, b, f, 324 e, 325 f,
326 e, f, 327 c, f, 328 a, b, c (*cf.*
256 a), 330 a
- Epicrates, an Athenian sent as
envoy to Persia and charged with
corruption (*ca.* 389 B.C.), 229 f and
note a, 251 a
- Epicrates, nicknamed Pod, relative
of the orator Aeschines (fourth
century B.C.) 242 d and note f,
244 a
- Epicrates, poet of the Middle
Comedy, *fr.* 5, 262 d, e

INDEX OF PROPER NAMES.

- Epicyrus, 278 e-280 b, 281 e, 298 d
 Epilycus, one of the religious officials called parasites, 284 f
 Epimenides of Crete, 282 e
 Epitimaues (Censorious), nickname of Timaeus, 272 b
 Epopaeus, 283 b
 Erasistratus, * writer on cookery, 324 a
 Eratosthenes of Cyrene, 276 a, 281 c, 284 d
 Eresus, 281 f
 Eretria, city on the west coast of Euboea, 252 f, 270 e, 284 b, 295 d, 327 d
 Erinna, 283 d
 Eriphus, poet of the Middle Comedy, fr. 3, 302 e
 Eriphyle, wife of Amphiaraus, 231 c, 232 e, 233 a
 Erythrae, 258 f, 259 b, e, 297 b, 325 e
 Eteobutadae, 244 e
 Etruria, Etruscans, 224 c, 273 f, 296 d, 315 d
 Euanthes, epic poet (first century B.C.), 296 c
 Euboea, 239 f note a, 281 a, 296 b; nymph Euboea, 296 b
 Eubulus, poet of the Middle Comedy, fr. 17, 248 b; fr. 21, 247 a; fr. 25, 260 c; fr. 35, 300 b; fr. 37, 300 c, 302 d; fr. 44, 295 e, fr. 63, 330 c; fr. 64, 300 c; fr. 68, 307 f; fr. 72, 239 a; fr. 75, 228 f; fr. 93, 301 a; fr. 109, 229 a; fr. 110, 311 d
 Euclides, son of Smicrines, noted wit and parasite (fourth century B.C.), 242 b-c, 250 e
 Euclates, nicknamed Lark, Athenian parasite (fourth century B.C.), 241 a-242 a, cf. 240 f, 241 d, 242 a, 245 d-f
 Eudoxus of Cnidus, noted mathematician and philosopher (ca. 408-ca. 355 B.C.), 276 f, 288 c
 Euergetes (Benefactor), 252 e
 Euleus (Eulaeus), a river flowing into the Persian Gulf, 300 d
 Eumelus of Corinth, epic poet, 277 d
 Eunus (Εὐνους), a Sicilian slave, leader of a famous revolt, 273 a and note a
 Euphantus of Olynthus, philosopher and historian (third century B.C.), 251 d
 Euphorion, epic poet, 263 d
 Euphron, poet of the New Comedy, fr. 2, 307 e
 Eupolis, poet of the Old Comedy, fr. 6, 301 a; fr. 28, 287 d; fr. 101, 316 c; fr. 150, 328 b; fr. 154, 328 e; fr. 159, 236 e; fr. 161, 286 b; fr. 243, 326 a; fr. 269, 266 f
 Euripides, 239 a note e, 247 a-b; fr. 187, 247 c note e; fr. 330, 264 b; fr. 395, 270 c; fr. 907, 276 f; *Bauch.* 81, 325 b note a; *Cycl.* 389, 226 d note a; *I.T.* 192, 231 c note e; 535, 247 c note e; 940, 276 note b; *Med.* 276 a; 37, 238 d note f; *Suppl.* 864, 250 e
 Euripus, 296 b
 Europe, 261 a
 Eustathius, 228 b note d, 248 f note d, 263 f note 3, 285 d note e, 302 e note 2
 Euthydemus of Athens, 307 b, 308 e, 315 f, 328 d
 Evagoras, parasite of Demetrius Poliorcetes (ca. 300 B.C.), 244 f
 Fannian Law, 274 c and note b
 Flamininus, 251 e note a
 Flattery (*Kολακεία*), name of a town in Malis, 254 f
 Fop (*Ὀλοῦς*), a nickname, 242 e
 Full-market (Plethoragoras), nickname of a garrulous sophist, 270 d
 Gadeira (Cadiz), 302 c, 315 d
 Gaeson, Gaesonian marsh, near Miletus, 311 a, d, e
 Galene (Calm), allegorical figure, 301 d
 Gamelion, an Attic month (nearly = January), 298 e note a
 Gargettus, an Attic deme, 234 f
 Gela, 298 a, 314 f and note g
 Gelon, 231 f
 Gergina, 256 c
 Gergini, parasites and informers in Cyprus, 255 f-256 b
 Gergitha, 256 c
 Gergithius, parasite of Alexander, 255 c

INDEX OF PROPER NAMES

- Glaucus, Old Man of the Sea, 295 e and note c, 296 a-297 b
 Glaucus of Locris, writer on cookery (third century B.C.), 324 a
 Glus the Carian (fourth century B.C.), 256 c
 Gnomē (Resolve), name of a courtesan, 245 d
 Golden Age, 289 b
 Gorgias, 225 e note b
 Gorgons, 224 c
 Greece, 231 b, f, 232 a-b, 253 e, 254 b
 Greek language, 228 c, 231 b, 289 b and note b, 300 c, 330 b. See Attic dialect
 Greeks, 226 d note a, 229 d, 231 c, e, f, 250 f, 261 a, 264 c, d, 265 b, c, 269 b note d, 272 b, e, 273 b, e, 280 e
 Gryllion, a parasite (fourth century B.C.), 244 f-245 a
 Gudgeon, nickname of a parasite, 242 d
 Gyges of Lydia, 231 e, f
 Gylippus, 234 a
- Hades, 268 e and note a
 Haeresippus, a Spartan parasite, 251 f
 Halae, on the coast of Attica, 297 e, 329 e
 Halonnesus, 228 e
 Ham-cleaver, nickname of the parasite Philoxenus, 239 f, 241 e, 242 b, 246 a
 Harpalus, satrap of Babylon (murdered 323 B.C.), 230 e note c, 245 f and note c
 Heaven (Ὀυρανός), 250 f; (τὸ δαιμόνιον) 252 d, 265 c, 266 f; (θεός) 258 f
 Hebe, 245 e
 Hecate, 313 b, c, 325 a-d
 Hecatombaeion, an Attic month (nearly=July), 303 d
 Hector, 226 f, 280 c, d
 Hedylē of Athens, poetess (end of fourth century B.C.), 296 a
 Hedylys of Samos or Athens, son of Hedylē, poet, 297 a
 Hegesander of Delphi, 229 a, 248 e, 249 d, 250 e, f, 251 b, 260 a, 289 c, f, 325 c
- Hegesippus, poet of the New Comedy (third century B.C.), fr. 1, 290 b
 Helen, 232 c, e, f, 233 a, 298 d
 Helicaon, a Trojan, 232 c
 Heliodorus of Athens, 229 e
 Helios, god of the Sun, 294 b, 296 e, 310 a
 Hellas. See Greece
 Hellē, sister of Phrixus, 242 f note b
 Hellespont, 232 d, 278 d, 317 f, 319 b
 Helos (Swamp), in Laconia, 272 a
 Helots, 263 e, 264 d, 271b-272 a
 Helvetians, 233 d
 Heniochus, poet of the Middle Comedy (fourth century B.C.), fr. 3, 271 a
 Hephaestus (Vulcanus), 270 f
 Hera, 262 c
 Heracleia, a seaport of Bithynia, on the Pontus, 231 c, 263 d, 264 e, 282 a
 Heracleides of Maroneia, parasite of Sentes (ca. 400 B.C.), 252 a
 Heracleides of Syracuse, writer on cookery, 323 d
 Heracleides of Mopsuestia, grammarian, 234 d
 Heracleides of Tarentum, physician, 251 e
 Heracleon of Ephesus, 303 b, 303 f
 Heracles, 227 f, 234 e, 235 a, d, 238 c note a, 239 d, e, 242 d, 245 e, 248 c, 260 b, 276 f, 287 d, 289 b, 290 a, 291 a; Pillars of, 315 c, d
 Heralds (Kerykes), 234 f and note c
 Hermaeus, Egyptian fishmonger, 227 a, 311 e
 Hermeias, friend of the philosopher Speusippus (fourth century B.C.), 279 f
 Hermes, 259 a, 287 a, 289 b, 296 b, 325 b
 Hermippus, poet of the Old Comedy, fr. 15, 285 e
 Hermippus of Smyrna, historian, 252 c, 327 b-c
 Hermocles, 253 d note a
 Hermon, Hermonax, 267 c
 Herodicius, 234 d
 Herodorus of Heracleia, 231 c

INDEX OF PROPER NAMES

- Herodotus, 231 d, 261 c, 266 e,
267 d note b
Heropythus, historian of Colophon,
297 e
Hesiod, epic poet esteemed for his
practical counsels (eighth cen-
tury B.C.), 278 e note d, 310 a
Hestiaeus of Pontus, 278 d. If
identical with H. of Perinthus,
he was a disciple of Plato
Hesychia (Peace), allegorical figure,
301 d
Hesychius, 227 d note c, 242 e note
h, 263 f note 3, 267 e note f
Hicesius, 278 a, 282 d, 285 b, 288 c,
294 c, 298 a, 304 c, 306 d, 308 d,
309 b, 310 f, 312 c, 313 a, d, e,
314 b, 315 d, e, 320 c, d, 321 a,
323 a, 327 d, 328 b, c
Hierax of Antioch, actor and
parasite (ca. 150 B.C.), 252 e
Hieron, 231 f, 232 a-c, 250 e
Hieronymus, king of Syracuse,
grandson of Hieron II. (born 230,
became king 215, murdered 214
A.C.), 251 e, f
Hippias of Erythrae, historian
(period unknown), 253 f
Hipponax, iambograph, 304 b, 324 a
Hipponicus, ridiculed by Eupolis,
323 e
Hipponium, 302 a
Hippotes, 259 e
Homer, 223 c, 236 c, 257 c, 264 e,
270 e, 271 a, 276 d, 284 b, 298 d,
299 a, b, d, 314 a-b, 316 a
Horace, 241 c note e, 273 e note c
Hycara, a town on the north-
western coast of Sicily, 327 b
Hydné, 296 e
Hypereides, 245 f note c, 266 f
- Ialysus, 262 e, f, 296 c
Iatrocles, author of a work on
bread-making, 326 e
Iberia. See Spain
Icarus, 233 b
Ichthys (Fish), allegorical figure,
301 d
Ila, a mountain in the Troad, 256 b
Idomeneus, patron of Epicurus,
279 f
Ilum, 232 c
- Imbrassus river, on the island of
Samos, 283 e
Iocasta, 222 b
Ion of Chios, tragic poet, fr. 14,
267 d; fr. 21, 258 f; fr. 36, 318 d
Ionians, 229 b, 285 b
Irus, 259 a
Ischomachus, a character in Araros,
237 a
Isles of the Blest, 296 e
Isthmian Games, 228 b
Istrus, historian, disciple of Calli-
machus (ca. 200 B.C.), 272 b
Istrus (Ister). See Danube
Italy, 223 e note g, 229 d, 264 f,
272 f, 275 a, 294 a, 302 a, 311 b, e,
f, 313 a
Iulis, a city on the island of Ceos,
318 c
- Jason, 242 f, 296 d
Juba of Mauretania, 230 c
Julius Caesar, 273 b, d
- Kalé Akté (Cape Fair), seaport on
the northern coast of Sicily, 272 f
Keledones (Charmers), in Findar,
290 e
Kindly Hero (*Ἡρώς εὐμενής*), in
Chios, 266 d
Kolakeia (Flattery-town), in Malis,
254 f
Koré (Persephone), 253 d
Korydos (Lark), a parasite. See
Eucrates
Kyrebion (*Κυρηβίων*), a parasite,
242 d, 244 a
- Lacedaemon, 233 f. See Sparta
Lacedaemonians, 231 f, 233 e, 251 d,
271 b
Laches, an Eteobutad, 244 e
Lacius, founder of Phaselis, 297 e-
298 a
Laconia, 272 a, 303 b, 310 b. See
Lacedaemon, Sparta
Lagynophoria (Flagon - festival),
276 a-c
Laius, 222 b
Lamia, mistress of Demetrius Poli-
orcetes, 253 a, b
Lampsacus, 231 c, 255 c, 304 b
Laodicaea, 314 d

INDEX OF PROPER NAMES

- Larensis, host at the banquet, 270 f, 272 d
 Lark (*Kópuδos*), name of a parasite (fourth century B.C.), 240 f, 241 a-242 a, d, 245 d-f. See Encrates
 Larymnus, father of the nymph Euboea, 296 b
 Lastheneia, an Arcadian courtesan (fourth century B.C.), 279 e
 Latin language, 273 b, 306 d, 330 b
 Leæna, mistress of Demetrius Poliorcetes, 253 a, b
 Leleges, 271 b
 Lemnos, 254 f, 255 a
 Leopodon, beach near Erythrae, in Ionia, 259 b
 Lesbos, 322 a
 Leto, 223 b, 232 c
 Lencas, 253 c
 Lencon, tyrant of Pontus, 257 c
 Lencus, slave of Ulpian, 270 c
 Libya, 220 d
 Licinius Crassus, 252 d, 273 a
 Lindus, 293 a
 Locrians, 264 c
 Longinus, 225 e note b
 Lucian, 293 a note d
 Lucillus, 274 e
 Lusitania, 302 c
 Lyceum, 246 b
 Lycophron, 278 a
 Lycurgus, Spartan lawgiver, 233 a
 Lycurgus, Athenian orator, 267 a
 Lydia, 231 e, 232 a
 Lynceus of Samos, 228 c, 241 d, 242 b, 245 a, d, 248 d, 285 e, 295 a, 313 f, 330 a
 Lysander, 233 f, 234 a, 271 f
 Lysanias, grammarian and literary historian (ca. 300 B.C.), 304 b
 Lysias, 229 f note a, 231 b, 261 a note 4 and note b
 Lysimachus, general under Alexander, 246 e, 255 a, 261 b
 Lysimachus, disciple of Theodorus or Theophrastus (third century B.C.), 252 c
 Macareus, historian of Cos, 262 c
 Machon, of Corinth or Sicyon, 241 f, 242 a, 243 e, 244 b, 245 d, 246 b
 Mackerel, nickname of a parasite, 242 d
 Macrobius, 245 d note b
 Maeander river, 299 c
 Macedon, Macedonians, 229 c, 245 f note c, 248 d, 249 d, 256 e, 260 a, 276 f, 289 d, 298 b
 Maeotis, 284 e, 312 a
 Magnesians, inhabitants of the eastern portion of Thessaly, 265 c
 Malacus, historian of Siphnos, 267 a
 Malians, 254 f
 Manes, name often given to a male slave, 203 b
 Manto, prophetess, 298 a
 Marathon, 235 d note a, 253 f
 Marathonomachoi, 253 f
 Mariandynoi, 263 d, e, 264 e
 Maroneia, 252 a, 293 a, 324 b
 Massinissa (*Μασσαβάσσης*), Libyan king, 229 d
 Masurius, one of the Deipnosophists, 271 b, 272 e
 Maton, a sophist derided as a glutton (fourth century B.C.), 307 c
 Matron, 242 f
 Mealy, nickname of a courtesan, 242 d
 Mediterranean, 300 a note b, 305 c note c, 315 d
 Megalopolis, 246 c, 272 a
 Megara, Megarians, 278 e note a, 281 a, 295 c, 317 a
 Melanthius, writer on the Mysteries, 325 c
 Melicertes, 296 d, 297 a
 Menaechnus, historian, 271 d-e
 Menander, 243 a, 247 e, 258 e; fr. 25, 303 c; fr. 56, 243 b; fr. 103, 247 f; fr. 141, 231 a; fr. 196, 309 e; fr. 228, 248 d; fr. 244, 248 a; fr. 272, 245 b; fr. 277, 241 e; fr. 286, 247 f; fr. 299, 301 d; fr. 364, 243 a; fr. 367, 247 d; fr. 398, 301 b; fr. 420, 248 b; fr. 450, 248 a; fr. 475, 231 a; fr. 498, 314 b; fr. 755, 270 d; *Samia* 401, 240 c note c
 Menander, one of Alexander's generals, later satrap of Lydia, 242 b, 245 a
 Menecrates of Syracuse, quack and braggart, 289 a-290 a
 Menelaus, 232 e, f, 236 d, e, 257 c
 Mentor, 256 d
 Messenians, inhabitants of south-

INDEX OF PROPER NAMES

- western Peloponnesus, 264 f, 271 c, f, 272 a
- Messene, 322 a
- Messina, in Sicily, 298 f
- Metagenes, poet of the Old Comedy (ca. 400 B.C.), fr. 6, 269 e, f, 270 a, 327 d; fr. 8, 228 e; fr. 17, 270 e; fr. 18, 271 a
- Methone, 235 e
- Methymna, 296 a
- Metrodorus, patron of Epicurus, 279 f
- Micion, Athenian fishmonger (fourth century B.C.), 227 b, e
- Midas, a character mentioned by Euphron, 307 e
- Miletus, 283 e, 311 a-e, 319 d, 320 a, 325 d
- Mithaecus, 282 a, 325 f
- Mithradates, 252 f, 266 f, 272 f, 274 e, 274 f
- Mitylene, 277 a, 321 f
- Mitys. See Myrtis
- Mnaseas, a Locrian or Colophonian, author of a miscellany (*Μαίγια*), 321 f
- Mnaseas of Patrae, historian, mythographer, 296 b, 301 d
- Mnason, a Phocian, friend of Aristotle, 264 d, 272 b
- Mnesimachus, poet of the Middle Comedy (fourth century B.C.), fr. 4, 301 d, 322 e, 329 d
- Mnesistratus, philosopher (third century B.C.?), 279 e
- Molossian hounds, 308 d and note a
- Mopsuestia (*Μόψον ἐστία*), a city in Cilicia, 234 d
- Mopsus, colonizer of Phaselis, 297 f
- Moschiné of Athens, writer of iambic verse (ca. 300 B.C.), 297 b
- Moschion, a parasite (fourth century B.C.), 242 c
- Moschion, a water-drinker (third century B.C.), 246 b, c
- Moschus, the friend to whom Archestratus addresses his *Gastrolgy*, 278 b, e, 301 d
- Mucius Scaevola (ca. 100 B.C.), 274 c, e
- Muses, 242 a
- Museum at Alexandria, 240 b note a
- Myraena (Lamprey), allegorical figure, 301 d
- Myron of Priene, historian of Messenia (third century B.C.), 271 f
- Myrtilus, one of the Deipnosophists, 276 e, 308 a, b
- Myrtis (Mitys?) of Argos, 254 d
- Mysians, 256 c
- Nais, a nymph, 296 c
- Naples (Neapolis), 250 d
- Naucratís, 229 e, 258 d, 301 c
- Nausicrates, poet of the Middle Comedy (fourth century B.C.), fr. 1, 296 a; fr. 2, 330 b
- Nausinicus, a character in *The Pilot of Alexis*, 237 b, d
- Neanthes of Cyzicus, historian, 311 e
- Nereids, 224 b, 296 c
- Nereus, 295 e, 296 f
- Nicaea, 273 d
- Nicagoras, tyrant of Zeleia (third century B.C.), 289 c
- Nicander of Colophon, epic poet, 282 f, 288 c, 296 f, 303 d note g, 305 d, 306 d, 309 c, 312 d, 314 d, 329 a
- Nicander of Thyateira, 320 c
- Nicanor of Cyrene, author of *Μετρωμασία* (first century A.C.?), 296 d
- Niceratus, father of the general Nicias (ca. 450 B.C.), 272 c
- Nicesias, parasite of Alexander of Epeirus, 249 d-e, 251 c
- Nicias, son of Niceratus, Athenian general noted for his wealth (died in Sicily 413 B.C.), 272 b, e
- Nicias of Nicaea, historian (ca. 100 A.C.?), 273 d
- Nicochares, poet of the Old Comedy, fr. 11, 328 e
- Nicolas of Damascus, Peripatetic and historian, 249 a, 252 d, f, 261 c, 266 e, 274 e
- Nicomachus, poet of the New Comedy, fr. 1, 290 e
- Nicophon, poet of the Old Comedy, fr. 6, 323 b; fr. 13, 269 e, 270 a
- Nicostratus of Argos, flatterer of Artaxerxes Ochus (fourth century B.C.), 252 a, 289 b
- Nicostratus, poet of the Middle Comedy, fr. 9, 230 d; fr. 13, 301 b; fr. 23, 247 e

INDEX OF PROPER NAMES

- Nile river, 242 a, 300 a, 311 f, 312 a
 Nilus, a hungry parasite (fourth century B.C.), 240 f
 Niobe, 228 d
 Nittunius (Neptunus), 224 c. See Poseidon
 North Africa, 230 c and note b
 Numenius of Heracleia, 282 a, 286 f, 237 c, 295 b, 304 d, e, f, 305 a, b, 306 c, d, 308 e, 309 c, f, 313 c, e, 315 b, 319 b, c, 320 d, e, 321 b, 322 b, f, 326 a, f, 327 a, b, c, f, 328 a, d
 Nymphodorus of Syracuse, geographer and paradoxograph (period uncertain), 265 c, 266 e, 321 f
 Nymphs, 250 a, 283 e

 Ocyroë, nymph of Samos, 283 e
 Odysseus, 251 d, 270 c note b, 290 d note a
 Oedipus, 222 b, 253 f, 316 a
 Oenanthë, mother of Agathocles (fourth century B.C.), 251 e
 Oeneis, an Attic tribe, 237 a note b
 Oeneus (Oineus), 223 d, 237 a and note b
 Oenoe, a town in Attica, 235 d note a
 Olbian mountains, 233 d
 Olympian Zeus, 258 e
 Olympic Games, 237 f
 Olynthus, 295 c
 Omphale, 245 e
 Onomarchus of Phocis (fourth century B.C.), 232 e (cf. 231 c)
 Ophelas, a character in Apollo-dorus's *Priestess*, 243 d
 Oreia, a mountain in Aetolia, 297 a
 Orion, 321 c
 Oropus, 232 f note e
 Ortyges, flatterer of Cnopus, 250 a-250 f
 Otryne, a village on the Bay of Eleusis, 309 e
 Ovid, 260 f note b, 306 d note b
 Oxythemis, 233 a

 Paeania, deme and village in Attica, birthplace of the orator Demosthenes, 270 b
 Pallene, an Attic deme, 234 f, 235 a

 Pamphilus, 315 a, 325 b note c, 326 e
 Panocrates of Arcadia, 283 a, c, 305 c, 321 f
 Pandarus, a Trojan, 236 d
 Panionius of Chios, 266 e and note a
 Paphos, 255 e, 257 d
 Paris, son of Priam, 232 f, 298 d
 Parmenon of Rhodes, writer on cookery, 308 f
 Parthenia, sister of Phorbas and Periergus, 262 f
 Parthians, 252 d
 Patrae (modern Patras), 301 d
 Patroclus, 232 d
 Pausanias, 231 c note e
 Pausimachus (if identical with the sophist so named, fl. 350 B.C.), 246 b
 Pegasus, 244 e
 Peleus, father of Achilles, 223 a
 Pelorum, promontory on the north-eastern coast of Sicily, 314 f
 Pella, 328 a
 Penestae, serfs in Thessaly, 263 e-264 b, 271 b
 Pergamum, 235 e
 Pericleitus of Pitthis, in an inscription, 234 f
 Pericles, son of Pericleitus, 234 f
 Peridinoi, Italian brigands, 264 f
 Periergus, legendary colonizer of Camirus, 262 e, f
 Peripatetic School, 248 d, 249 a, 266 e, 274 e
 Perrhaebi, 260 a, 265 c
 Persaeus, 251 c
 Persephone, 253 d, 287 a, 302 a, 307 f note e
 Persians, 228 e note g, 229 f note a, 252 a-c, 253 f
 Phaedrus Epicureius, 300 a note c
 Phaenias of Eresus, 231 f
 Phaestus, a city in the south of Crete, 261 e
 Phaethon, 326 b
 Phagesia, Eating-festival, 275 d
 Phagesiposia, Eating-and-drinking-festival, 275 d
 Phalaecus of Phocis (fourth century B.C.), 232 e (cf. 231 c)
 Phalerum, bay and village on the coast near Athens, 244 c, 272 c, 285 b, e, 309 e

INDEX OF PROPER NAMES

- Phanocritus, author of a work on Eudoxus, 276 f
 Pharsalus, 252 f
 Pharsells, 297 e, 298 a
 Phayllus of Phocis (fourth century B.C.), 232 e (cf. 231 c)
 Pheidon, a character in Middle and New Comedy, 223 a
 Pherecrates, 261 b; fr. 1, 248 c; fr. 10, 263 b; fr. 13, 316 e; fr. 32, 246 f, fr. 39, 305 f; fr. 56, 308 f; fr. 104, 228 e; fr. 108, 268 e; fr. 113, 287 a; fr. 123, 229 a; fr. 127, 228 e; fr. 180, 269 c
 Phila, wife of Demetrius Poliorcetes, 254 a and note b, 255 c
 Philaeum, temple of Phila, 255 c
 Philemon, 226 e note c; fr. 8, 262 a; fr. 35, 231 a; fr. 79, 288 d; fr. 80, 307 e
 Philemon the Younger, fr. 1, 291 d
 Philemon, grammarian, 323 c
 Philotaerus, fr. 7, 280 c; fr. 13, 280 d
 Philip of Macedon, 223 e, 231 b, f, 248 d-249 d, 259 f-261 a, 276 f, 280 d, 289 e
 Philip, son of Demetrius II. of Macedonia (ca. 200 B.C.), 251 d note f, 251 e
 Philip of Theangela, historian, 271 b
 Philippides, fr. 8, 262 a; fr. 9, 230 a
 Philippides, an Athenian parasite (fourth century B.C.), derided for his thinness, 230 c, 238 c
 Philittas, 327 c
 Philochorus, 235 d, 245 e
 Philocleon, litigious character in Aristophanes' *Wasps*, 245 b note c
 Philocrates, a parasite, 243 a note d
 Philoctetes, historian, 264 a
 Philoctetes, 223 d
 Philodemus, philosopher, 300 a note c
 Philomelus of Phocis (fourth century B.C.), 264 c
 Philometor, 252 e
 Philon, parasite of Agathocles, 251 e
 Philon, author of a work on metals, 322 a
 Philonides, fr. 1, 247 e; fr. 2-3, 228 f
 Philopator, 246 c, 251 e
 Philostephanus, poet of the New Comedy, fr. 1, 292 f
 Philostephanus, historian, 297 f
 Philoxenus, called Ham-cleaver, a parasite and glutton (fourth century B.C.), 239 f, 241 e, 242 b-c, 246 a
 Philoxenus of Cythera, 271 b
 Philyra (Linden), name of a courtesan, 286 e
 Phineus, 223 c
 Philus, 251 c
 Phocaea, 257 b
 Phocians, 231 c, 264 c, d, 272 b
 Phoenicians, 273 e, 320 c
 Phorbas, 262 e-263 a
 Phormion, parasite of Seleucus (ca. 300 B.C.), 245 a
 Phormisius, 229 f and note a
 Photius, 230 e note c, 269 b note d
 Phrixus, 242 f and note b
 Phrynichus, tragic poet, 250 b
 Phrynichus, poet of the Old Comedy, fr. 23, 248 c; fr. 35, 319 a; fr. 50, 237 b; fr. 57, 229 a
 Phrynichus, grammarian, 244 e note c
 Phylarchus, 249 d, 251 c, d, 254 f, 261 b, 271 b, e
 Phylotimus, writer on cookery, 303 f
 Phylomachus, a greedy eater (fourth century B.C.), 245 e, cf. 161 c
 Pieria, 326 d
 Pillars of Heracles, 315 c, d
 Pindar, 231 e, 248 c, 250 b
 Pitthis (Pithos), an Attic deme, 234 f
 Plataciadae, 309 a note c
 Plato, poet of the Old Comedy, fr. 29, 308 b; fr. 44, 323 f; fr. 56, 315 c; fr. 93, 316 e; fr. 119, 229 f; fr. 123, 287 d; fr. 137, 312 b; fr. 150, 314 a; fr. 151, 312 c; fr. 173, 325 a
 Plato, the philosopher, 233 a, 233 c note g, 237 a, 247 a, e note j, 254 d, 258 b note 7, 264 d, 270 f note c, 276 e note b, 276 f, 279 b note a, 279 e, 285 d note f, 314 a
 Plautus, 226 e note c
 Pleiad, Pleiades, 278 b

INDEX OF PROPER NAMES

- Pleistarchus, addressed in Diocles' work on hygiene, 320 d, 324 f
- Plethoragoras (Full-market), nickname of a garrulous sophist, 270 d
- Pliny, 274 d note f, 312 b note e
- Plutarch of Alexandria, one of the Deipnosophists, 234 c, 241 f and note d, 248 c, 276 a
- Plutarch of Chaeroneia, 256 c note a, 274 f note b, 276 e notes d and f, 289 b note b, 289 e note a, 308 c note h
- Pluto, god of the Underworld, 233 e and note d
- Plutus, god of wealth, 229 e, 233 e note d, 269 d
- Pod, nickname of a parasite, 242 d, 244 a
- Podes, a Trojan, 236 c-e
- Polemon, 234 d, 253 b, 307 b
- Poliochus, poet of the New Comedy, fr. 1, 313 c
- Pollux, 268 e note a
- Polybius of Megalopolis, 251 e, 252 c, 260 d note c, 272 a, 273 a, 274 f, 302 c
- Polybus, son of Hermes, 296 b
- Polyctor, a harp-player, 245 d
- Polytecus, early settler of Chios, 259 b
- Pompilus, in legend, 283 d-284 a
- Pontian islands, off the coast of Latium, 224 c
- Pontianus, one of the Deipnosophists, 231 b, 234 c
- Pontius, epithet of the sea god Glaucus, 296 b
- Pontus, 257 c, 273 c, d, 275 a, 295 c; Black Sea, 301 e, 312 a, 319 a, 326 f
- Poseideon, an Attic month (nearly = December), 306 f
- Poseidippus, poet of the New Comedy, fr. 3, 301 b
- Poseidippus of Pella, writer of epigrams (ca. 270 B.C.), 318 d
- Poseidon, 224 c, 226 e, 233 c, e, 261 d, 283 a, 296 c, 297 e, 302 f, 303 b, 320 c, 324 b. See Nittunius.
- Poseidonius, 233 d, e, 246 c, 252 e, 263 c, 266 e, 272 f, 273 b, 274 a, 275 a, 279 e
- Possis of Magnesia, historian (period uncertain), 296 c
- Priam, 226 f
- Priene, 271 f, 311 e
- Probalinthus, a town in Attica, 235 d note a
- Prokynes, flatterers, 259 a
- Promalanges, parasites and informers in Cyprus, 255 f-256 a
- Promathidas of Heracleia, historian and poet (second half of second century B.C.), 296 b
- Proteus, 258 a
- Proxenus, historian of Sparta (ca. 300 B.C.), 267 d
- Prytaneia, halls where the Prytanes entertained distinguished guests, 237 f and note b
- Psammetichus I., Egyptian king (seventh century B.C.), 231 d
- Ptolemy Soter, 244 b-d and note a, 242 b (?), 245 f, 261 b
- Ptolemy (II.) Philadelphus, 276 b
- Ptolemy III., 251 d
- Ptolemy (IV.) Philopator, 246 c, 251 e
- Ptolemy (VI.) Philometor, 252 e
- Ptolemy (VII.) Euergetes II., 229 d, 252 e
- Ptolemy of Megalopolis, son of Agesarchus, writer of memoirs (ca. 200 B.C.), 246 c
- Pyanopsia, Bean-festival, 277 a note e
- Pyanopsion, Attic month (nearly = October), 277 a note e
- Pyrri, a city on the sea coast of Etruria, 224 c
- Pythagoreans (Πυθαγορικοί), later disciples of Pythagoras, derided for hypocrisy, 288 a, 308 c, d
- Pythermus of Ephesus, historian, 289 f
- Pythian shrine, 231 d-f; god, 254 b; priestess, 272 c, 278 e. See Apollo
- Pytho, 232 d
- Pythodorus, archon at Athens (432-431 B.C.), 234 f
- Python, 246 a
- Red Sea, 322 a
- Resolve, name of a courtesan, 245 d
- Rhaciis, see Laciis, 297 f note c
- Rhegium, 298 e
- Rhipaeae mountains, 233 d

INDEX OF PROPER NAMES

- Rhodes, Rhodian, 252 e, 283 c, d, 285 c, e, 286 a, 294 e, 295 a, 303 f
Rhosic ware, from Rhosus, in Syria, 229 c
Rome, Romans, 224 c, 229 c, d, 243 a note h, 251 e, 261 c, 272 d-275 a, 294 e, 310 e, 330 b
Rutilius Rufus (ca. 158-ca. 76 a.c.), 274 c, d

Sacred Marriage, opprobrious nickname, 242 e
Sacred War, 231 c note h
Salamis, on the island of Cyprus, 255 f
Salpa, nickname of Mnaseas, 321 f
Salpa, name or nickname of a female writer of Lesbos, 322 a
Samnites, 273 f
Samos, 228 c, 231 b, 234 d, 241 d, 245 a, 248 d, 253 d, 267 a, b, 283 e, 296 e, 297 a, 301 f, 328 e
Samotheace, 283 a
Sannyrion, poet of the Old Comedy, fr. 3, 286 c; fr. 10, 261 f
Sardanapalus, 294 e
Sardis, 255 e
Satyrus of Callatis, Peripatetic and historian, 248 d, f, 250 f
Satyrus, parasite of the Sicilian tyrants (fourth century b.c.), 250 d
Saurias, 262 b
Saviour gods, 254 a, 288 f, 292 b-c
Scaevola. See Mucius Scaevola
Skepsis (Skepsis), 236 d, 300 d
Schedia (Raft), name of a place on the coast of Rhodes near Ialysus, 262 f
Sciaenidae, 282 a note d
Scioné, 296 e
Scipio Africanus, 273 a-b, d
Scordistae, Celtic tribe, 234 a
Scylla, nymph loved by Glaucus, 297 b, 305 b, 324 c; Strait of, 311 f
Scyllias, Scyllus, of Scioné, 296 e
Scyros, 295 d
Scythians, 226 d; Scythian bow, 290 a
Seasons (Horae), 283 e
Sekis, name of a female slave, 263 b
Selene (Selenaea), a girl addressed in an epigram of Callimachus, 318 b
Selenceia, 326 a
Selencus i. Nicator (ca. 358-280 a.c.), 245 a, 255 a, 261 b
Seleucus, grammarian, 267 c
Selencus of Tarsus, writer on angling, 320 a
Selinus, a river flowing by Ephesus, 328 c and note h
Semonides of Amorgos, iambic poet, 299 c, 318 f
Senate of Rome, 273 a
Seuthes, a Thracian chieftain (ca. 400 b.c.), 252 a
Shakespeare, 224 b note d, 244 d note d, 247 c note f
Sicilians, Sicily, 231 f, 282 b-c, 260 c, 261 a, 272 f, 273 a, 286 e, 287 d, 302 a, 307 b, 309 c, 314 f note g, 315 d, 327 b, 330 b
Sicron, 234 d, 241 f, 253 b, 271 d, 283 c, 289 a, 293 f
Silius, an Athenian, 245 a
Simas of Rhodes, grammarian and poet (third century b.c.), 327 f
Sinope, 235 e, 251 e, 307 b
Sirens, 290 d, e, 297 b
Sirius, 327 d
Sisyphus of Pharsalus, 252 f
Smicrythion, a character in Pherecrates' *Old Women*, 246 f
Smindyrides of Sybaris (sixth century b.c.), 273 b. See Herod. vi. 126
Smoke, opprobrious nickname, 242 f, cf. 235 c
Smyrna, 318 c, 319 d
Socrates, 270 d note f, 270 f
Soli, 234 f, 255 b, c, 275 c
Solon, 226 b
Somerset Maugham, 270 c note c
Sontiates. See Sotiani, 249 b note b
Sopater, 230 e
Sophilus, fr. 2, 228 b
Sophocles, 276 a, 277 e; fr. 462, 319 a; fr. 695, 277 a; *Ajax* 1297, 277 c; *Ant.* 1165, 280 b; *O.C.* 674, 325 b note a
Sophron, 230 a, 281 e, 286 d, 287 c, 288 a, 303 c, 306 c, d, 309 c, 312 c, 323 a, 324 e, f, 325 a, c
Sosias, owner of mines in Thrace (fifth century b.c.), 272 c

INDEX OF PROPER NAMES

- Sosicrates of Rhodes, historian, 261 e, 263 f
 Sospater, juggler and parasite, 252 f
 Sosis, parasite of Hieronymus, 251 f
 Sostratus, flute-player and parasite (third century B.C.), 244 f
 Sostratus of Chalcodon, parasite of the Gaul Cavarus, 252 d
 Sostratus, writer on zoology, 303 b, 312 e
 Sotades, poet of the Middle Comedy (fourth century B.C.), fr. 1, 293 a
 Sotades of Maroneia, writer of scurrilous verse (early third century B.C.), 293 a
 Sotiani, 249 b
 Spain, Spaniards, 273 f, 302 c, 315 d
 Sparta, Spartans, 283 a, f, 296 e, 291 f, 263 e, 264 d, 265 b, c, 271 b-272 a, 273 f, 278 e, 289 e
 Spartacus, celebrated gladiator and leader of revolt, 272 f
 Speusippus, 279 e, 286 f, 300 e, 301 c, 303 d, 308 d, 313 a, e, 318 e, 319 b, c, d, 323 a, f, 324 f, 327 c, 329 f
 Sphinx, 253 e
 Stalagmus, opprobrious name, 242 e and note i
 Stephanus, son of Thucydides, 234 e
 Stesichorus, 250 b
 Stoics, 233 b, 263 c, 266 e, 274 e, 281 c
 Strabo, 233 e note c, 263 f note 3, 298 a note d, 328 c note h
 Stratius, a parasite (fourth century B.C.), 244 d-e
 Strattis, 248 c; fr. 4, 302 d; fr. 12, 304 b; fr. 25, 327 e; fr. 28, 323 b; fr. 31, 302 e; fr. 39, 299 b; fr. 44, 327 e
 Strombichides, name of a slave, 230 d
 Strymon (Strumitza) river, 298 f, 300 c
 Stuffed-in (Παράβυστος), name of a Cyprian parasite, 257 a
 Suetonius, 240 b note a
 Sulla, 261 c
 Sunium, southernmost deme of Attica, 263 c and note d, 272 f
 Sybaris, river, 269 f and note b
 Sybaris, wealthy town in southern Italy, 273 b
 Syme, 262 e, 296 c
 Synoris, name of a courtesan, 247 a
 Syracuse, Syracusans, 229 a, 232 a, 234 a, 251 e, 265 d, 284 a, 286 a, 289 a, 295 a, 300 e, 311 b
 Syria, 246 d, 257 e
 Syrus, name often given to a slave, 290 b, d
 Tantalus, 230 e, 231 b
 Taracina (Tarracina), a seaport of Latium, 224 c
 Tarentum, 251 e
 Tarsus, 320 a
 Tartarus, 269 a
 Tauromenium (Taormina), 264 c, 272 a
 Teichioessa, Teichious, a village near Miletus, 320 a, 325 d
 Telamon, 238 c and note c
 Telecleides, poet of the Old Comedy, fr. 1, 268 a
 Telecleides, epic poem (period unknown), 282 e
 Telegonus, son of Odysseus and Circe, 251 d
 Telephus, 223 c, 224 e
 Tenedos, 278 b
 Telesilla of Argos, poet (ca. 500 B.C.), 324 c
 Tenos, 301 d
 Teos, 325 e
 Terence, 231 a note h, 258 e note a, 301 b note d
 Terpsicles, 325 d
 Tetrapolis of Attica, 235 d and note a
 Teucer, son of Telamon, brother of Ajax, 223 a, 256 b
 Thanneus (Bushman), an aboriginal of Rhodes, 262 f
 Thasians, from the island of Thasos, philosophers who were disciples of Mnesistratus, 279 d
 Thasos, 318 f, 321 a, 325 e, 329 b
 Theagenes, a prodigal Athenian (fifth century B.C.), 242 f
 Theangela, a city in Caria, near Halicarnassus, 271 b
 Thebans, 253 b
 Thebes, 222 b note b, 232 f note e, 253 e
 Themison of Cyprus, favourite of Antiochus Epiphanes, 289 f

INDEX OF PROPER NAMES

- Themison, an unknown historian, 235 a and note 1
- Theonistocles, 234 e note a (p. 56)
- Theocritus of Chios, 230 f
- Theocritus of Syracuse, pastoral poet, 269 f note b, 284 a; Schol. to *Id.* xi. 10, 299 b note g
- Theodoridas, writer of epigrams (third century B.C.), 229 b, 302 c
- Theodorus, rhetorician? (end of fourth century B.C.), 252 c
- Theognis of Megara, didactic poet, 310 a, 317 a
- Theolytus of Methymna, epic poet and chronicler (200 B.C.?), 296 a
- Theophrastus, 252 c, 254 d, 261 d, 273 c, 301 e, 312 b, 314 b, 317 f
- Theopompus, poet of the Old Comedy, fr. 6, 324 b; fr. 13, 308 a; fr. 23, 302 e; fr. 75, 264 a
- Theopompus of Chios, 230 e, 231 f, 249 c, 252 a, f, 254 b, f, 259 f, 260 b, d, 261 a, 265 b, c, 271 c-e, 272 a, 275 b
- Thesens, 295 b, 296 c
- Thesmophoria, 307 f and note e
- Thessalians, Thessaly, 249 c, 254 f, 256 c, 259 f, 260 b, c, 263 e, 264 a-c, e, 265 b, c, 271 b, 278 e, 308 b and note d
- Thibron, Spartan officer who killed Harpalus, 230 e and note c
- Thibron, a celebrated Athenian cook, 293 a
- Thomas Magister, 267 b note a
- Thrace, 248 e, 252 a, 272 c, f, 300 c, 326 a
- Thrason, parasite of Hieronymus, 251 e, f
- Thrasydæus, tyrant of Thessaly (ca. 340 B.C.), 249 c
- Thria, a village in Attica near the modern Daphni, 255 c
- Thucydides, 234 e
- Thunderbolt, name of a parasite, 238 f
- Thurii, Athenian colony in Italy, 228 e note g, 329 a
- Thyestes, brother of Atreus, 231 c note e, 277 c note b
- Thynnæa (?), Tunny festival, 297 e note a
- Tigranes, Armenian king, 274 f
- Timachidas of Rhodes, 238 c
- Timæus of Tauromenium, 250 a, d, 264 c, 272 a, 327 b
- Timagoras, an Athenian, 251 b, c; 253 f
- Timocles, fr. 1, 300 a; fr. 3, 295 b; fr. 6, 223 b; fr. 8, 237 d; fr. 9, 243 b; fr. 10, 240 e; fr. 11, 241 a; fr. 12, 224 a; fr. 13, 240 d-e; fr. 19, 240 d; fr. 29, 246 f; fr. 32, 245 b
- Timocrates, 222 a, 223 d, 277 a, 280 a, 330 c
- Timon of Phlius, 251 c, 279 f, 281 e
- Timotheus, fr. 1, 243 d
- Tiryus, 261 d
- Tithymallus, an Athenian parasite (fourth century B.C.), 238 c, 240 e-f
- Tlepolemus, friend of Thesens, 295 b
- Toronæ, 310 c
- Tricca 256 c and note a
- Tricorythus, a town in Attica, 235 d note a
- Trigla, a quarter in Athens, 325 d
- Triglanthinê, epithet of Hecate, 325 d
- Triopas, legendary hero among the Greeks of Caria, 262 e
- Troezen (Trozen), a city in Argolia, 317 b
- Trojans, 236 c, 256 b
- Tryphon, 255 c, 299 a, 324 f
- Tubero, Q. Aelius Tubero, 274 c, d. See Aelius
- Tyche (Fortune), 263 e
- Tydeus, 232 d
- Tyndaris, 302 a
- Tyrtæus, lyric poet of Sparta (seventh century B.C.), 278 e note d
- Ulpian, one of the Deipnosophists, 228 c, d, 229 b, 234 c, 235 b, 262 b, 263 a, 270 c, 275 d, 284 e, 308 a
- Uranus, 262 f
- Varro, 382 d note c
- Victory (*Nίκη*), 231 f, 232 b
- Xenarchus, son of Sophron, writer of mimes (ca. 400 B.C.), fr. 7, 225 c; fr. 8, 319 a
- Xenophon, 233 a note c, 252 a, 270 d note f, 272 c, 277 d
- Xerxes, 231 f

INDEX OF PROPER NAMES

Zelea, city in Phrygia, 289 c	Zetes, son of Boreas, 244 e
Zeno of Citium, Stoic philosopher, 238 b-d, 251 c	Zeus, 223 b, 239 b, d, 251 a, 264 e, 281 b, c, 282 d, 288 f, 289 a-b, f, 292 b, 296 d, 297 a; in oaths, 226 d, e, 228 a, b, 248 f, 258 e, 269 d, 290 f, 292 c
Zenobius, 285 d note e	Zoïlus, one of the Deipnosophists, 277 c
Zenodotus, 300 f note e, 327 b	
Zephyritis, epithet of Aphrodite and Arsinoë, 318 b	
Zephyrium, a promontory on the Libyan coast, 318 d	

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